

THE

FREEMASONS'

MONTHLY MAGAZINE.

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



VOLUME XVI.

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1857.

24

TO
THE MEMORY
OF
HENRY PRICE, Esq.
THE
First Grand Master of the Grand Lodge of Massachusetts,
CHARTERED BY
LORD MONTACUTE,
GRAND MASTER
OF
The Grand Lodge of England,
ON THE
30th day of April, A. D. 1733, A. L. 5733 :
A DISTINGUISHED BROTHER
WHO
LAID THE FOUNDATION
OF
Freemasonry on this Western Continent,
AND
WHOSE CHARACTER WITH SUCH FIDELITY IS DESCRIBED
AS THE
" Fine old English Gentleman,"
IN
OUR BOOK OF CONSTITUTIONS :
THIS VOLUME
IS
AFFECTIONATELY AND RESPECTFULLY
DEDICATED.

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FOR THE USE OF
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THE
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Vol. XVI.]

BOSTON, NOVEMBER 1, 1856.

[No. 1.

INTRODUCTION TO VOLUME XVI.

WITH the present number commences the 16th volume of this Magazine. On an occasion like this, we may perhaps be pardoned for saying, that in looking back over the years that have past, we find little cause for regret in the result of our labors.

That we have felt, with others, the hopes, and fears, and anxieties, consequent upon the successful establishment of any cherished idea, we do not pretend to deny; but we have arrived at a period in the history of this Magazine, when the increased and increasing approbation and encouragement of the Fraternity throughout this country and elsewhere, is sufficient to dispel all anxiety as to its future welfare, and afford us the gratifying evidence that our "work is approved."

We look back over fifteen years of intellectual labor—of constant, unremitting thought—and we realize how much, and yet how little, has been surveyed of that vast field of Masonic Literature in which we have been engaged. That we have not been unmindful of our high trust—that we have endeavored constantly to place before our readers the great principles upon which our Institution is founded—fifteen volumes fully attest. And yet, with the aid of Divine Providence, much remains to be done!

The position of our Order before the world is such as no other human Institution ever attained. The living principle inherent in its nature, has preserved and strengthened it through the ages,—and though cities have been built and swept again into oblivion,—though nations have risen and passed from the field of history, leaving behind them no record of their names, acts or customs, our Institution has stood and still stands an embodiment of sublimity. Though it has been shaken by earthquakes

and storms—though many and severe the trials through which it has been called to pass—it still lives, strong in the strength of purity, and quick with the vitality of a vigorous manhood. Through the vista of past ages we may trace its workings,—in secret and in silence performing its offices of love and charity,—embracing in its fraternal arms the highest and the lowest, and uniting men of different nations and creeds.

All this is gratifying to the pride and encouraging to the heart of the true Mason ; and it should stimulate us all to *watchfulness*, that as our beloved Institution, thus marches triumphantly onward in the fulfilment of its great mission—the spread of the cement of Brotherly Love and the completion of the world-wide Temple of Charity—we do not stay its progress, or divert its course from the “ true paths,” by a removal of any of those Landmarks, which, through a long series of ages, have conducted it in safety. In times of prosperity, like the present, it becomes all to *watch*—lest lulled by apparent security, we allow the enemy to rise up in our midst, sowing the seeds of dissension and engendering strife, where all should be peace and harmony and fraternal love. The oft repeated truth cannot be too firmly impressed on our minds, that “ in the character of its members, lies the safety and permanency of our Institution.”

During the past year we have visited the home of the infancy and youth and manhood of Masonry. We were privileged to linger in ancient halls consecrated to its mysteries, and to follow its foot-prints through successive ages,—contrasting the darkness of the past with the brilliancy of the present, and realizing the beauties that have opened before it, and the glories that have attended its progress. We have been warmly and fraternally greeted by Brethren of other lands, whose kindness will long dwell in our heart, fresh and vigorous as the living acacia, stimulating us to renewed exertions to merit their continued confidence and friendship.

We look forward confidently and cheerfully to the labors of another year. The promises of the past have been amply fulfilled. The condition of our Institution was never more prosperous. What is to follow, we know not. But the prophetic symbols of the age prefigure glorious results, and the evidence is continually increasing, that the great ingathering into the wide-spread arms of the Masonic Faith is going on, whose ultimate conclusion will be found only in the uprising of Him “ whose fan is in his hand,” and “ who will thoroughly purge his floor, and gather his *wheat* into the garner.”

Boston, November, 1856.

DISTRICT DEPUTY GRAND MASTERS.

"THE system of District Deputy Grand Masters obtains here, (Massachusetts,) there being ten, besides two Special Deputies for Nantucket and Provincetown. Of these, only *four* made reports during the year, and *this appears to be about a fair average of the manner in which the duties of such officers are performed in all the jurisdictions where they exist.*"

The above is from the report of the committee of correspondence in the Grand Lodge of California, presented at the late annual communication of that Grand Body; and is predicated on the address of the Grand Master of the Grand Lodge of this Commonwealth, December, 1855. The remark that but *four* reports were, in that year, received from the District Deputy Grand Masters, is certainly warranted by the terms of the address, and yet it does not present the fact as it actually stood. It might have failed to do so, had the precise words of the address been given, namely, "I have received *written* reports from only *four* of the ten District Deputy Grand Masters." The reports referred to by the Grand Master were *special* and *detailed* reports, which he had, the year previous, requested the Deputies to make for his personal use, that he might thereby be enabled to lay before the Grand Lodge in his annual communication, more precise and particular information than he could otherwise do. Four only of the Deputies had complied with this request, in season for his purpose. It was this omission to which he referred, and intended to reprove. The usual reports and returns had, however, been made by *all* the Deputies before the address was delivered. But these did not give the details he wanted and had asked for.

The system of employing District Deputy Grand Masters, annually to visit and exercise a supervisory care over the Lodges within their respective districts, has been in operation in this State for more than half a century, and with the most entire success. That it has not succeeded in other jurisdictions must, we think, be owing to some defect in the management, and not to any want of efficiency in the system itself. A brief explanation of its operations, as it exists in this State, may not, therefore, be unacceptable to our Brethren in other sections of the country, where the plan has been tried, and, from some cause, failed to give satisfaction.

The State, or jurisdiction, is divided into ten Districts, each comprising a specific number of contiguous Lodges; care being taken that they are not so distant from each other as to render it inconvenient for the Deputy of the district to visit, or communicate with them, at short notice, and as occasion may require. It is desirable, though not always practicable, that a single District should not cover an area of more than twenty or twenty-five miles square. In this case, the Deputy, being located near the centre

of it, is enabled to visit any Lodge under his charge, without being absent from his home over night ; and the Lodge, on the other hand, can communicate with him on any emergency, without inconvenient delay or loss of time. His office is in some respects analogous to that of the Provincial Grand Master under the Grand Lodge of England, (from which it originated,) though, the same necessities not existing, his powers are less general in their character and more restricted in their application. As, for example, he is not empowered to organize, as under the English system, a permanent Provincial or Deputy Grand Lodge for his District, though he may temporarily form such a Body, whenever his official duties require it ; as in the Dedication of Masonic Halls, Consecration of Lodges, the laying of Corner Stones, or in making his annual official visits to the Lodges under his charge. In the first three cases, he acts under the special commission of, and in them all represents, the Grand Master. The latter duty he is to perform once at least, in every year, and as much oftener as the interest of the Grand Lodge, or the necessities of the Lodges in his District, may require. In his annual visits, his more particular duties are to examine the by-laws of the Lodges, and ascertain that no alterations have been made, during the year, or new provisions introduced, which are inconsistent with the regulations of the Grand Lodge ; to inspect the records and see that they are properly and legibly kept ; to note that the Charters are carefully preserved ; and to witness an exemplification of the work, and to point out and correct such deviations as he may detect. It is also a part of his duty on these occasions, to give such advice and counsel as he may think will be useful to the Lodges ; to communicate such information as may be serviceable to the Brethren ; and also to hear and adjust any difficulties or misunderstandings which may unhappily exist among them. The annual visits being made at the close of the Masonic year, he receives the returns of the work of the Lodges for the past season, compares them with the record, and if found to be correct, receives and receipts for the dues to the Grand Lodge. It is also a part of his duty to communicate to the Lodges any documents which may be sent to him by order of the Grand Lodge or Grand Master for the purpose ; to see that they are supplied with such Diplomas for their initiates as they may be entitled to ; to grant Dispensations for public processions, and for conferring degrees out of the Constitutional time, whenever in his opinion the emergency of the case is such as to warrant the indulgence ; to inquire into the necessity for, and approve, or otherwise, all petitions for new Lodges, or the removal of old ones, within his District ; and, finally, to do and perform all such matters and things as may be required of him by the Grand Lodge or Grand Master. Such, very briefly, are the official relations which he sustains to the Lodges within his District.

His accountabilities are such as naturally grow out of the foregoing duties. He is annually appointed and commissioned by the Grand Master, and is *ex-officio* a member of the Grand Lodge. He is required to attend at the annual communication of the Body, and to make returns of his doings, and to pay over such sums of money as he may have received from his Lodges, during the past year,—after deducting the expenses actually incurred in the performance of his duties. No compensation for time is either allowed or expected. On receiving his commission, (the form of which is in the Trestle-Board,) he is furnished with the regalia of a Grand Officer, a suitably prepared record-book, and the necessary blanks. Within his District he is received and respected as the representative of the Grand Master, and in the Grand Lodge and elsewhere he takes rank as a Grand Officer. The position is one of great responsibility and labor. It is also one of honor; and he who discharges its duties faithfully, is deservedly entitled to the highest respect and consideration of his Brethren. And it affords us great satisfaction to be able to say, that since the revival of the Order in this Commonwealth, after the decadence of antimasonry—covering a period of twenty years—we have no recollection of a single instance where a Deputy has failed to visit the Lodges in his District at least once in any given year, or to make his annual returns to the Grand Lodge. Such a failure would be sufficient cause for removal from office.

Such is “the system of District Deputy Grand Masters” as it exists in Massachusetts. It has here been in successful operation for more than a half century, and is undeniably one of the most efficient elements in the administration of the government of the jurisdiction. It has received the sanction of long experience; and its wisdom has been demonstrated by its efficiency. It could not be dispensed with, for its place could not be supplied by any other known principle of Masonic polity. If it has failed of success in other jurisdictions where it has been tried, the cause of failure is to be sought for elsewhere than in the system itself. All laws are either inefficient, or mischievous, in the hands of those who have neither the capacity to comprehend, nor the energy to administer them. By such, any scheme of government, however wise, may be turned into foolishness. We do not assume too much in saying, that there is no Grand Lodge Jurisdiction, either in this country or in Europe, where the Masonic government is more equitably, uniformly, and successfully administered than in Massachusetts. There may be, and doubtless there are, other jurisdictions where the machinery of government operates as smoothly and harmoniously; where the Lodges and Brethren are as contented and happy, and where the great purposes of the Institution are as

well developed and ardently cherished; but there are none which, in either of these respects, may claim a superiority. And this result is mainly, if not entirely, referable to the simplicity of its administrative policy, and the quiet efficiency with which it is carried out in its practical workings, through the powerful agency and co-operation of the District system. Without this agency such a result could be produced, if at all, only at great expense, labor, and personal inconvenience to the executive officers. Indeed it may be safely assumed that the same favorable results could be attained by no other means; for no other scheme can be devised by which the authority of the parent Body can be kept so constantly, intimately, and agreeably, in the presence of its subordinates. Through its Deputies the Grand Lodge is daily moving about among the Lodges, as the parent in his family, encouraging by its presence, aiding and correcting by its counsels, soothing by "words spoken in season," and spreading by its almost unfelt influence, the healthy tone of subordination, and consequent prosperity. It is not the actual presence of the Deputy of the District in the Lodge, that produces this result; but his near proximity to it, and the realizing sense that through him, the counsel, and if need be, the authority, of the parent Body, is always, and without inconvenience or delay, available. The importance of this fact cannot be over-estimated. More, much more than a moiety of all the difficulties and irregularities which have caused so much disturbance and contention in some of the Masonic jurisdictions of this country, could have been settled and quieted, by a soothing word, "spoken in season" by an officer present, clothed with authority from the supreme head. Under the District system, if properly organized, such an officer is always at the call of the Lodge or its Master.

But we have probably said enough to illustrate the character of the system and its great practical advantages; and in conclusion, we repeat, that if it has failed of success in other jurisdictions, as we are told that it has, the cause of failure may probably be found, not in any defects of the system, but in the inefficiency of its management. If the Deputies are incompetent, or neglect their duties, the purposes of their appointment are of course defeated, or converted into sources of dissatisfaction. So also, if the Lodges withhold the respect and confidence due to them as officers of the Grand Lodge. But where the power is properly exercised, and the duties faithfully performed, there will rarely be occasion to complain of any want of energy in the system. On the contrary, it will be found to be productive of the most favorable results.

JOHN JAMES LORING.

JOHN JAMES LORING was born in Boston on the 23d of September, 1789, and died at Kingston, Mass. on the 6th of October, 1856, aged 67 years. He received his education in the common Schools of his native city, and at an early age was apprenticed to the mercantile profession. On attaining to his majority, he commenced business as a merchant; but not meeting with success, he accepted an appointment as clerk in the United States Loan Office, which place he continued to fill, with marked ability, until the office was abolished; when he was transferred to the Pension Office. On the removal of the business of this office to Washington, he was appointed Cashier of the South Bank, in Boston; which appointment he held until the Bank was broken up. He was then appointed Cashier of the North Bank. Here he continued until the year 1850, when, on account of ill-health, he resigned and went to Europe. After his return he did not engage in any active pursuits, but lived in comparative retirement. In his business relations he was eminently skilful, scrupulously honest, and rigidly exact. As a Bank officer, he enjoyed the highest respect and confidence of the business community, and the love of his associates.

But it is more particularly of his character and relations as a Mason, that we design here to speak. He was initiated in St. Andrew's Lodge, Boston, March, 1811, and in June following was made a Master Mason. In November of the same year, he was admitted a member, and immediately after elected Secretary of the Lodge; which office he held until November, 1815, when he was elected Senior Warden. In November, 1817, he was elected Master—served one year, and declined a re-election. In 1820, he was made Treasurer of the Lodge; in which office he continued for *thirty consecutive years*, discharging its responsible duties with great punctuality and faithfulness. It was our happiness to have been associated with him as a member and officer of the Lodge, during nearly the whole of this long period, and we have no recollection that a negative vote was ever cast against him when a candidate for re-election. Such was the confidence his Brethren reposed in his integrity, and such their love for him as a kind Brother and faithful officer.

In Dec. 1824, our Brother was appointed by the M. W. John Abbot, Corresponding Secretary of the Grand Lodge of the Commonwealth; which office he held until Dec. 1827, when he was elected to the more responsible place of Grand Treasurer. In this capacity he continued to serve the Grand Lodge until Dec. 1848—a *period of twentyone years*—when, to the regret of his Brethren, he resigned. He was then by a unanimous vote, elected Senior Grand Warden. This office he held but one year, though strongly urged by his Brethren to accept a reappointment, or

to allow them to place him in the Chair of the Grand Lodge. He declined both,—partly on account of ill-health, and partly from a timid distrust of his ability to discharge the important duties of the office to his own satisfaction, or to the advantage of the Institution. We say timid distrust, for his long experience and thorough acquaintance with the business of the Grand Lodge, and his general attainments as a Mason, eminently fitted him for the place.

During the long period our Brother was holding the office of Grand Treasurer, he was also Treasurer of the Board of Trustees of the Grand Charity Fund,—a permanent Charity, in the careful preservation and prosperity of which he always manifested a deep solicitude; and it was a source of high satisfaction to him in the decline of life, that he had been permitted to witness the realization of his fondest hopes in its increase and secure establishment. He was also one of the original Trustees of the Masonic Temple, of which Board he continued a member until his death.

He was initiated into Royal Arch Masonry in St. Andrew's Chapter, Boston, in the year 1812, and was soon after admitted to membership. Having filled many of the subordinate offices in the Chapter, he was elected High Priest in 1826, and held the office one year, and in 1827 he was elected Treasurer, which office he held for twenty years. In 1814 he was elected Grand Secretary of the Grand Chapter of the State, and continued in that office until 1824. In 1824 and 1825 he held the office of Grand Scribe, but declined to allow his name to be used for any higher place.

In 1815, he was admitted to the Orders of Knighthood, in the Boston Encampment; a body to which he was ever warmly attached, and in which, surrounded by early and dear friends, he spent many of the most happy years of his Masonic life. He was nine years its Recorder, and presided as its Grand Commander in the years 1826—7. In 1848, he united with several of his Companions, in forming the De Molay Encampment in Boston, of which he was elected the first Generalissimo. In 1816, he was the Recorder of the General Grand Encampment of the United States, and subsequently filled the office of Gen. G. Capt. General.

He was also a Member of the Boston Council of Royal and Select Masters, and of the Boston Grand Lodge of Perfection.

In fine, wherever there were active Masonic duties to be performed, there has our Brother left the evidences of his presence and his labors. With characteristic punctuality, he was always among the first at our meetings, the readiest to work, and the last to leave. In the "dark day" of Masonry he was one among the truest, the most steadfast, and reliable.

His services, his counsel, and his means were ever at the command of his Brethren, when needed for the protection or the support of the Institution. He was a Brother in whom there was no guile. With a heart overflowing with human kindness, his hand was ever ready for the relief of human suffering. *No poor Brother ever turned from him with a sad countenance or a heavy heart.*

But he is gone! The places which once knew him shall know him no more forever! Alas! what is human life but a vapor, that soon dissolves in air!—"a transitory ray upon the bosom of a summer's cloud—fleeting as the meteor of evening, evanescent as the dew of the morning!" What, in the retrospect, are "three score years and ten!" Are they not as yesterday, and as a watch of the night? Time is on the wing. Our years come and go in quick succession. Each has its fixed limits—each is distinguished by its peculiar events. Man fulfils the mission of his appointed day, and then is gone forever. Friend after friend departs—link after link in the chain of our Brotherhood is dissolved—may we not hope, only to be hereafter renewed "in undecaying strength and immortal beauty?" Our Brother is gone! We who have been permitted to survive him, reverently and submissively bow to that decree of Almighty God which has released him from the pains of his enfeebled body, and called him, as we trust, to the rewards of the faithful. He has pierced the veil which separates us from the Spirit World, has passed beyond the boundary of mortal things, and entered upon that state of being, which, to us, is "the unsolved mystery of death!"

His body was brought to the city on the morning of the 8th of October, and immediately taken to the church of the Messiah. At three o'clock in the afternoon, the beautiful and impressive funeral service of the Episcopal church was read, (in the absence of the Rector, the Rev. Dr. Randall,) by the Rev. Dr. Wells, assisted by the Rev. Dr. Eaton, and Rev. Messrs. Lambert and Burrill,—all of the Episcopal Church, and active members of the Masonic Fraternity. A large assembly of the Brethren were present, wearing an appropriate Badge, but without other regalia. Among the bodies represented, were the Grand Lodge, St. Andrew's Lodge, St. Andrew's R. A. Chapter, and the De Molay Encampment, of all of which the deceased was a member. After the services at the church, which were eminently solemn and impressive, the body was conveyed to the Granary Burial Ground in Tremont street. On arriving at the grave, and before the remains were deposited, portions of the Masonic burial service were read by the Rev. Brothers Wells and Lambert. The body was then consigned to its final resting place,—the sprig of acacia was deposited,—and the "mourners went about the streets." "As the

waters fail from the sea, and the flood decayeth and dryeth up, so man lyeth down, and riseth not up till the heavens shall be no more !”

In the evening, the Grand Encampment of the State being in session for the transaction of its annual business, Dr. Lewis, the M. W. Grand Master of the Grand Lodge, at the conclusion of an exemplification of the solemn rites of the Templar's degree, rose and addressed the Sir Knights present in the following touchingly beautiful and eloquent terms :—

This day we have been with the dead, and committed one of our numbers to the silent tomb.

Let us pause after our solemn ceremonies, *symbolical* of death and its contingencies, to dwell on the stern and awful *reality* which has been recently brought before us. The lessons here taught, the doctrines here enforced, whether of life, death or immortality, are now for our friend, no longer to be taught or enforced, for probation's hour has passed with him. He has gone, and the realities of another and, we humbly trust, a better world, are now to him unfolded and enjoyed. JOHN J. LORING is gone—forever! How many the hearts that will be lacerated! how many those who will feel that a golden link in friendship's chain is broken—can be told but by the enumeration of all who have known him; who have known his warm social heart, his friendship, his honesty, his truth,—those only who can recur to the olden time, to those whiter hours of life, when life was younger. Especially to the older members of the Boston Encampment, will visions of the happy by-gones rise up—alas! never more to greet them again!—to them

Of joys departed never to return,
How mournful the remembrance!

But to life's pilgrimage there must be an end,—sooner or later it must be accomplished,—and may we all, when as poor weary travellers we seek our last asylum, from our Great Commander receive the remission which shall ensure us rest everlasting,—rest from this world's weary travel,—rest from its continued warfare, and rest from that penance exacted of all our fallen race.

Whether in the Grand Encampment of Massachusetts and Rhode Island; or where the Sir Knights of the Boston and De Molay Encampments are met together, it is appropriate to speak of our buried friend and fellow soldier. Of these institutions he had been a member, and to them his memory peculiarly belongs.

He received the Degrees in the Boston Encampment May 24, 1815—41 years since,—was nine years Recorder—Grand Commander in 1826—7, and Grand Master of the Great Encampment; and always a regular and constant attendant at the meetings. When our now flourishing sister Encampment was organized, he took a deep interest in its success, though only for a brief period was he able to lend it his influence or attendance. But in the hey-day of life, when social enjoyments were most relished, and friends most prized, he found them in the Encampment,—in that Institution whose boast will ever be that in the “dark hour” there was kept alive Freemasonry. For this the Boston Encampment will ever stand preëminent and conspicuous, “*primus inter primos.*”

John J. Loring was a man of many excellencies. He loved his friend with devotion, and never deserted him. He was kind and generous,—of a warm heart, endowed richly with the keenest susceptibilities for the highest friendships. Every act of his Masonic life was predicated on the loftiest principle. He and meanness were antipodes. They never shook hands or ever met together. In pecuniary transactions, in his commercial dealings, he was almost morbidly just, nervously accurate, and painfully exact. His mind was peculiarly constituted; for with his love and strong interest in social actions, he was always anticipating evil—took a dark view of both present and future—in his sunshine, would talk of darkness, would turn rather to the gloom of night than to the brilliancy of day; and when all was well, would forbode a change. When alone and isolated, this harrowed his joys, and circumscribed his happiness. But with us, he could rapidly shake off this incubus, and pass to the transition of enjoyment. Masonry was the Institution for him, and he for the Institution. It filled up what otherwise for him would have been a long dreary blank. It was the resort of fraternal love and peace and joy, where possessing and possessed, kindest friends and dearest Brothers, mingled into bliss. Outside of his family circle, all else of attachment was confined to his Masonic Brethren. With them, he almost lived, moved and had his being; and they all in return, gave him their hearts to their very center. He was loved by all, and by all was greeted with affection. Still he was not a man of words, or of ardent professions. His soul was in his face, in his manners, in his grasp. It radiated good will and attachment, which bound him, while living, to his Brothers; and now dead, will sacredly enbalm his memory. I dare not trust myself to speak of my personal loss. Hand in hand we have been together for more than a third of my life, and he whitened that period of my existence; but thank God, his departure has not left my heart desolate. There are still a few of my older Brothers spared, and I trust many of the younger, on whom I can recline with confidence, with whom to share the burdens of a downward career.

He is forever lost to our sight; but such a one cannot be to our memories. To his body an eternal farewell! but from his spirit we cannot part. His memory is not traced on a cold surface.

“For we’ve a page more glowing and more bright,
On which our friendship, and our love to write,—
That these may never from the soul depart,
We trust them to the *memory of the heart*.
There is no dimming—no effacement here;
Each new pulsation keeps the record clear;
Warm golden letters all the tablet fill,
Nor lose their lustre till *our hearts are still.*”

The M. W. Brother concluded his remarks by offering the following Resolutions:—

Resolved, That with no ordinary emotion we are forever parted by death, which alone could divide us, from our dearly beloved Br. Sir Knight JOHN J. LORING.

Resolved, That by this bereavement, the Order have lost one of their oldest, most devoted, and best members,—one, whom they ever honored and cherished for his goodness of heart, social excellence, and strict conscientiousness; and one, of

whom they will even retain the memory, so long as a just and upright Mason shall be respected.

Resolved, That with his family we deeply sympathize, and with them mingle our sorrows—but rejoicing as those not without hope, that being released from this life's sufferings, he has but passed on to a more happy existence beyond the grave.

The resolutions were adopted and ordered to be spread upon the record, and a copy forwarded to the family of the deceased.

MONITOR LODGE.—DEDICATION.

MONITOR LODGE, located in the pleasant village of Waltham, having recently fitted up, at considerable expense, a neat and commodious Hall, having convenient outer-rooms, and all the necessary fixtures and furnishings required for the proper working of the degrees, presented it to the Grand Lodge for dedication, in accordance with ancient custom, to the purposes of Masonry. The M. W. Grand Master, not being able to attend in person, and his Deputy being absent, commissioned the R. W. Brother JOHN T. HEARD, Esq., Senior Grand Warden, to attend with the Grand Officers for the purpose of performing that interesting and time-honored ceremony, on the evening of the 6th October last. The Dedication was public, and the services took place in the presence of a large number of ladies, and other invited guests. That they were well performed, none need be assured, who are acquainted with the precise and skilful manner in which all his Masonic duties are performed by the accomplished Brother and excellent officer who presided on the occasion. At the close of the services, Brother Heard addressed the members of the Lodge in the following earnest and appropriate terms :—

Worshipful Master, Officers and Members of Monitor Lodge :—

It is much regretted that the ceremonies of this evening could not have been conducted by the Grand Lodge in *ample form*, as then we should have been cheered by the presence of our esteemed Most Worshipful Grand Master, and have received from his eloquent lips instruction befitting the occasion. Owing to his absence, this grand body have been compelled to assemble in *form* only, and under the direction of a subordinate officer.

We congratulate you, Monitor Lodge, that you have, by your liberality and good taste, provided this neat and appropriate Hall for the services of Freemasonry. It affords another assurance of your devotion to the welfare of our Order. For more than thirty years you have manifested the sincerest attachment to our principles; in good report and in evil report you have remained steadfast in the faith; you have evinced a steady firmness and courage in adversity; and have borne prosperity with a manliness and moderation meriting the highest commendation. From a career so honorable, we find all that we had reason to anticipate—a happy, prosperous and united Lodge.

Having now solemnly dedicated this edifice to Masonry, Virtue and Universal Benevolence, we have performed a rite that should constantly remind you that

this place is set apart and consecrated for the practice of our Art, and the inculcation and exemplification of the tenets of our profession. Masonic Halls are always dedicated, either in public or in private, and with more or less formality; and the brotherhood have ever felt that the ceremony was a salutary and needed prerequisite ere Masonry could be practised therein. The earliest account, in our language, of a public dedication of a Masonic Hall, relates to Freemasons' Hall in London, England, erected and dedicated by the Grand Lodge of England—the parent of Freemasonry on this continent. The historian refers to the occasion in these words: "On the 23d of May, 1776, it [the hall] was opened and dedicated, in solemn form, to Masonry, Virtue and Universal Charity and Benevolence, in the presence of a brilliant assembly of the Brethren. A new Ode, written and set to music for the occasion was performed before a number of ladies, who honored the Society with their company on that day. An Exordium on Masonry, not less elegant than instructive, was given by the Grand Secretary, and an excellent oration delivered by the Grand Chaplain. In commemoration of an event so pleasing to the Society, it was agreed that the anniversary of this ceremony should be ever after regularly kept." It will be observed that the ceremonies of dedication as here narrated, accord with those practised at the present day. There were, doubtless, public dedications in other parts of England long anterior to that just mentioned; for Masonic Halls existed in every part of the kingdom for the accommodation of subordinate Lodges. In this country Lodge-rooms have been and are frequently dedicated in public, and among the most noticeable of the occurrences of this kind was the dedication of the magnificent, gorgeous suite of apartments in the Masonic Temple at Philadelphia, which took place during the past year.

Our temples are dedicated to Masonry, Virtue and Universal Benevolence. This is the Ancient form. This triune dedication seems to be supererogatory, if we reflect that Masonry inculcates virtue and benevolence, and that, therefore, the dedication to Masonry alone, would give to the rite all the significance that appertains to the ancient custom. And here it is appropriate to inquire "what is Masonry?" A modern writer has elegantly and truthfully defined it to be "a beautiful system of Morality, veiled in allegory, and illustrated by symbols. Truth is its centre—the point whence its radii diverge—pointing out to its disciples a correct knowledge of the Great Architect of the Universe, and the moral laws which He has ordained for their government." Many are the truths conveyed to the minds of Masons by the aid of expressive symbols, by striking allegories, and also, by appropriate emblems. I need not remind you that by symbols we typify the importance of caution in behaviour, punctuality in our duties and engagements, compassion for our suffering fellow-men, rectitude of life, faith in God, the judicious division and employment of time, and of the necessity of a perfect moral character; that our allegories teach us to look Heaven-ward for all blessings, to seek Divine light and guidance in all our undertakings, and to remember our own short-comings and infirmities; nor that, by emblems we are instructed to be industrious in our avocations, to be circumspect in all our actions, to lead a virtuous life, to cultivate knowledge and to bear in remembrance the shortness of life and our rapid approach to that "undiscover-

ered country from whose bourn no traveller returns." The laws and precepts of Masonry teach us to reverence our Maker, to obey the laws of our country, and to do unto others as we would have them do unto us. Masonry fosters a spirit of brotherly love towards all mankind, seeks to relieve the unfortunate and afflicted, and regards truth as the foundation of virtue; it enjoins temperance in the indulgence of our appetites, fortitude in the day of trial and adversity, prudence in the choice of our associates and our intercourse with the world, and justice in rendering to every man his just due, without distinction; it forbids political discussions in assemblies of Masons, while it cherishes respect for the civil magistrate, and honors patriotism; and, finally, avoiding the disputes of contending religious sects, and leaving every individual to follow the dictates of his own conscience in all other respects, Masonry requires a belief in one infinite, eternal God, the ruler of the Universe and creator of all things. From this brief summary of the character, aim and requirements of Freemasonry, it will readily be conceived that the business and services of our assemblies are of a serious and exalted nature; and that, therefore, the places where we meet are, to us, sacred places, to which are most appropriately adapted the solemn dedicatory ceremonies prescribed in our ritual.

In conclusion, Brethren of Monitor Lodge, permit us to enjoin it upon you never to allow this place you have so wisely contrived for your communications, so long as it shall be under your control, to be used for any other than the purposes to which it has been dedicated. Let it be to you your sanctum sanctorum whither you can resort and commune together in friendship, harmony and peace. Let it never be desecrated by unworthy contentions among you, nor by any violation of the duties you owe to one another and to our Order. Let no man be admitted here to the privileges of Masonry whose moral character is not above reproach, and who has not some employment or visible means of supporting himself and his family. Let drones and the dissolute be kept beyond your borders, and no one be admitted within them who cannot add to the common stock of knowledge and usefulness. A due attention to these admonitions and to the ancient landmarks of our Institution, will secure for you a continuance of the happiness and prosperity you now enjoy, and merit the benediction of every faithful Mason.

The address was followed by appropriate and eloquent extemporaneous remarks by the Rev. Mr. Alger, one of the Grand Chaplains of the Grand Lodge; when the services were concluded. After which the company repaired to an adjoining hall, where an excellent entertainment had been served up for their refreshment, and where an hour or more was spent in a very agreeable, and, as a Brother at our side remarked, "sensible" manner!

The Hill is not large, but it is neatly fitted up, and is sufficient for all the purposes of the Lodge. And we heartily congratulate our Brethren that they have been able, from their own funds, after the many discouragements to which they have been subjected, to provide for themselves accommodations so comfortable and convenient. They have our best wishes for their continued prosperity and happiness.

THE MASONIC ESSAYIST.—NO. 1.

BY BROTHER ANDRES CASSARD.

ALL that is mysterious, or induces to mystery, or that presents to the mind anything extraordinary, and not in accordance with conventional usage, irresistibly attracts the attention of man. We are curious by instinct, or calculation; and without reflecting upon the consequences of gratifying our desire of knowing everything, we rush to the accomplishment of our wishes, with more or less ardor, according to our idiosyncrasy. Obstacles are of no account; and the greater and more numerous the difficulties we have to encounter, the more intrepid and ardent do we become. Our object once attained, we very seldom repent of our tentations, no matter what risk or what cost we may have incurred. Such is human nature! Restless and unsatisfied till it has penetrated into all things!

Mystery in any human institution, exercises great influence upon man. It presents, at once, the idea of something worthy of solution; something which cannot be fully understood without much study and long application—to which "*many may be called, though few only are chosen.*"

The Sage admitted into a mysterious society, acquires knowledge to him unknown before; while the unlearned or inapt scholar, continually sees glimpses of light, secured in their character. Such societies, founded on philanthropy, moral laws and commendable usages, are, therefore, useful and beneficial to mankind; and instead of being anathematized, as they often are, should be protected and encouraged.

Considerations such as these have led to the establishment of mystic societies. The studious man retires within himself, and abstains from intercourse with the outer world, to pursue, freely, undisturbed and alone, his researches into the mysteries, which have for him more than a common charm; several other devotees, sympathising in their tastes, habits and labors, unite together and form an association, into which they admit no strangers, unless they submit themselves to certain tests; and thus is created a new object of interest—a new combination for mutual enjoyment and study. The number of members increases; their association is fixed on a firm basis; certain significant ceremonies are devised as preliminary to the admission of those who are willing to join them; and the column of mystery rises still higher. In this way it has been that the mystic societies have been formed in different ages of the world,—the most beautiful, glorious and durable of which is the institution of FREEMASONRY.

FREEMASONRY is a school of VIRTUE and SCIENCE. This school, in which the wisest and most virtuous of men, are both master and disciple at the same time, interests deeply men of divers spirits. It is useful to the honest man, who prefers respectable reunions to unsubstantial or pernicious associations; it is useful to the man of wisdom, because it offers him a germ of important and beneficial knowledge; to the philosopher, because it presents to his view congenial subjects for meditation; to the adherents of all hierarchies and religious creeds, because it reminds them continually of those generous and Catholic principles of UNIVERSAL TOLERANCE, which is one of its chief characteristics; to the youth, because it teaches things noble and sublime; to the man of business, because it procures him a sweet occupation and innocent divertisement; to the proud man, because it

teaches him to subdue his passions; to the man of philanthropy, because it keeps alive in his bosom the fire of true love and charity; to the traveller, because it secures to him friends all over the world; to the unfortunate at home or abroad, because it administers to him consolation and means; in fine, it is useful to all men of every condition and occupation who know its high importance and who can appreciate its excellent lessons, and the sacredness of *Truth!*

If you would look into the history of the world, it would not be venturing too much to affirm, that Masonry has contributed at all times, and in all places, where it has been properly understood and cultivated, to the diffusion of the most divine and excellent principles of morality and religion; that it has co-operated, especially, in former times, to promote the greatest discoveries in the sciences and the arts; and its resplendent doctrines of BENEFICENCE and UNIVERSAL CHARITY, originating in the infinite source of all TRUE LIGHT, have illuminated the face of the globe!

Let an institution be formed that shall be wiser, nobler and greater than the MASONIC, and then its remote antiquity may be forgotten, with its holy tenets and sublime mysteries, and we will be the first to admire the new wonder. But until this shall have been done, we will continue the most fervent disciple and advocate of our mystic institution; and we will publish, in loud tones, that no society, either in ancient or modern times, can be compared with it. An institution that unites all that is great, generous and most virtuous on the earth, cannot be ought else than a divine emanation from THE GRAND ARCHITECT OF THE UNIVERSE!

NON - AFFILIATED MASONS .

THE following very able report on this subject is from the pen of M. E. Comp. P. W. FANNING, Esq. to the Grand Chapter of North Carolina, by which body it was adopted at its annual communication in June last:—

REPORT.

The Committee appointed for [the purpose of inquiring into the propriety of taking action relative to non-affiliated Masons beg leave to report, that they have given the subject that serious consideration which its importance demands, and irresistibly come to the conclusion that no authority can be found warranting any pe-remptory enactments calculated to disturb a Mason in the peaceful exercise of all the rights and privileges guaranteed to him on his initiation. What Mason was ever told upon his admission, that he was assuming obligations to enroll his name as member of a Lodge, or to make quarterly contributions, unless he chose to do so?

True, the ancient charges say, "every Brother ought to belong to a Lodge"—very good; then by the same rule, every Lodge ought to admit every applying Brother. Establish the rule that every Brother *must* belong—then it necessarily follows that every Lodge *must* admit. The committee apprehend that no member present is prepared to admit the propriety of any such rule. Besides, suppose a Mason should be required, in obedience to a resolution, to join the Lodge or pay quarterages, and he accordingly applies, and is rejected; is not an insult thereby of-

ferred him, and would the Lodge still persist in exacting the tythe? There are certain duties and observances familiar to all who have been brought "to light," which are obligatory on every individual Mason, and which he cannot with impunity disregard; but then there are others, of a less imperious nature, which are altogether optional and not to be coerced.

That society or community which requires coercive measures to sustain it, stands upon a rotten foundation, and must eventually prove a fatality.

It is hardly possible to conceive a more delicate or perplexing question to legislate upon, than the present question under consideration. It has attracted the attention of many, and the action of several of our Grand Lodges. Besides which, the subject has been largely dwelt upon in its various phases, by some of our most intelligent Masonic writers and journals, but all with practically no good results; every scheme so far advised has proved an acknowledged failure. Every Mason still continues to act his pleasure in regard to attaching himself to a Lodge, and every Lodge continues, as from time immemorial, to admit or reject at its option; so must this landmark continue not to be disturbed.

The Committee on Foreign Correspondence of our last Grand Lodge, takes up this very subject, quoting the action of several other Grand Lodges thereon, all deprecating what they are pleased to stigmatize as a crying evil, and some adopting stringent measures with a view to its eradication. Our Grand Lodge seems not to have acted on the recommendation of their Committee to adopt similar measures. Had our Grand Lodge, like some others, unwisely enacted that every Mason should affiliate himself to the nearest Lodge, then would it have claimed a power which no Grand Lodge under Heaven has the right to usurp—that of dictating to its subordinates their choice of members.

Our Brother Mackey, of Charleston, in a work entitled, "Principles of Masonic Law," just issued from the Press, devotes a chapter to unaffiliated Masons, in which, very strangely, he opposes the right of coercion, while at the same time he imposes a penalty, or something tantamount thereto. For instance, he admits that in all times unaffiliated Masons have existed, but complains that no penalty has followed the act of withdrawal. The reason is obvious. For, anciently, the principles of Masonry were well understood and practised; consequently, a Mason was not punished for an act which violated no pledge. Br. Mackey quotes approvingly from the proceedings of the Grand Lodge of Maryland, as follows: "The object of Masonry never was to extort (*volens volens*) money from its votaries. Such are not its principles or teachings." The advocating of such doctrines cannot advance the interests or reputation of the institution, but, as your Committee fear, do much to destroy its usefulness. Compulsive membership deprives it of the title "FREE," and "ACCEPTED." Why then not let the matter rest? Why seek to revolutionize Masonry in this particular, by the introduction of new impositions, undefined or unsanctioned by any ancient record or tradition? But Bro. Mackey insists that every Brother, according to the old charges, ought to belong to a Lodge—so say your Committee—but it does not necessarily follow that he ought to be fined or otherwise dealt with for not so belonging. If your Committee mistake not, this injunction is contained in the charge to an initiate, viz: "Although your frequent appearance at our regular meetings is earnestly solicited, yet it is not meant that Masonry should interfere with your necessary vocations, for these are on no account to be neglected." This, undoubtedly, is the true spirit of Masonry, and who can know but the Brother himself what actuates his conduct? Your Committee, while

defending the general rights of unimpeached Masons, be they affiliated or otherwise, must not be understood as favoring obstinate estrangements, or contumelious bearing; neither are they to be regarded as apologists for those soulless Masons, who, from indifference, penuriousness, bigotry, affectation, or more reprehensible motives, a real-ways ready to excuse themselves for not participating in the active duties of the Lodge, whilst their conscience never rebukes them in sharing its honors or enjoying its benefits. After all, perhaps the existing relationship of which we complain, and which we so anxiously desire to alter, may be the wisest arrangement in the whole Masonic economy. Suppose for a moment, that all the heterogenous material herein suggested could be forced into membership; how soon would the Lodge decay, for want of that strength and support so essential to its existence!

Every individual who joins the institution, enters into solemn compact for the faithful performance of certain reciprocal duties, with which every Mason is or ought to be perfectly conversant; he likewise pledges himself to walk in the path of rectitude and guard against debasing influences. It is impressed upon him, that whenever he meets a Brother, he meets a friend. It is never once intimated to him, that any barrier may possibly be interposed against his free intercourse with any legally constituted assemblage of Masons, wheresoever congregated.

Masons may reside in a community not embraced within the reasonable jurisdiction of any Lodge; in such case the principle of compulsory affiliation rigidly enforced would place those Brethren in an awkward predicament, especially if their limited numbers preclude them from a Dispensation or a Charter. Masons, so situated, however, can never be relieved of those reciprocal duties; such as distress peremptorily demands, and the infirmities of human nature claim; and which are identical even with initiation. One great object in forming a Lodge is for the purpose of concentrating a more certain fund, applicable in a moment, as emergency may require; not as a mutual relief association, for the benefit of those who alone contribute, but for every worthy son of light whose situation claims our pity. Another object of a Lodge is to carry out more systematically the designs of the institution, that every thing may be done in proper order and with decorum; that the principles upon which it is based may the more effectually be inculcated; and that by a more frequent and social intercourse, the cement of brotherly love might be strengthened, and every Brother be brought to realize more sensibly the responsibilities he has assumed. In all this nothing selfish or exclusive could have been intended; all the household of the faithful are invited to participate in the rich feast thus bounteously prepared. No card of character need be displayed; a token of recognition will readily insure a welcome.

Bro. Mackey, in his recent work on the subject under discussion, arrives at the conclusion that unaffiliated Masons are entitled to aid only in imminent peril; that they lose the right to receive pecuniary relief, and the general right to visit Lodges, or to walk in Masonic processions, and of Masonic burials. Your Committee, for substantial reasons herein set forth, do not acquiesce in that worthy Brother's conclusions; on the contrary, they unhesitatingly assert, in Bro. Mackey's own language, that "no Mason can be deprived of his Masonic rights, except after a trial with the opportunity of defence, and a verdict of his peers." The only exception to the rule is, when a Mason, whether affiliated or not, so far forgets his self-respect as to betray any ungentlemanly propensity, he may, for the moment, be temporarily restrained by the Master, who possesses all the power necessary to maintain order and preserve the harmony of his Lodge; for any abuse of that pow-

er, redress is to be sought by appeal to the Grand Lodge or Grand Master. None but members have the right, except by express permission, to take any part in the business or debates of the Lodge, and a want of circumspection would be just cause of exclusion in a visitor, as it would be of a suspension in a member.

In view of what has been said, and not to become too wearisome, your Committee will sum up the results of their investigations in a few words. They will first premise that the By-Laws of all Lodges prescribe a certain routine, and stipulate the precise terms required of every applicant for initiation. The Lodge professes to make Masons, not *necessarily Members*; no allusion is made to involuntary or prospective tax. But every candidate is expressly bound, in his advancement, among other duties, to be governed by the ancient Regulations; and these say "every Brother ought to belong to some Lodge;" so he ought, provided his condition and that of the Lodge be in harmony; otherwise he *ought not* and *cannot*; neither ought he, nor can he be taxed for the purpose of inducing that associated condition; which impels to the conclusion that all legislation calculated to impair the rights, privileges, and guaranties of a Mason, is impolitic and indefensible.

Respectfully submitted,

P. W. FANNING, *Chairman.*

GRAND ENCAMPMENT OF THE U. S.

THROUGH the politeness of the Grand Recorder we have been furnished with an early copy of the "Report of the Grand Master," (Hon. Wm. B. Hubbard,) submitted at the recent triennial meeting of the Grand Encampment of the United States, at Hartford. It occupies seventeen printed pages, and is of course too long for insertion entire in this Magazine, were that desirable; but much of it, though extremely valuable as a paper of reference, to the body to which it is addressed, would not be of particular interest to a majority of our readers. We therefore limit ourselves to such extracts as we can spare room for:—

DEATH OF BRS. HASWELL AND ELLIS.

We are reminded, by the absence of familiar faces, of those that had regularly, and for very many years, met with us in most fraternal council, that the ranks of that old and veteran legion, who were amongst the first of true and gallant Knights to worship at the Altar of our General Grand Encampment, are broken. Their places are indeed occupied by others, who *may*, and I trust will, in their day and generation, become equally renowned for knightly intelligence, moral worth, and chivalric honor; but the deeds of the absent and departed will live forever. "Man dies but his memory lives." It is my official but painful duty to communicate to you the death of two of the late members of this G. G. Encampment—two who had, during a long life of usefulness, stood side by side, and shoulder by shoulder, as gallant and magnanimous Knights of our Order—two who never turned their back upon an enemy, though that enemy was three times their number—two bright and shining lights of New England, that, like beacons on the mountain top, sent their rays far and wide through the surrounding regions, at a time when bigotry and persecution, like a funeral pall, invested their land. Two, whose light never waned, and whose strength never failed till the Grand Tyler, Death, summoned them hence to the regions of light ineffable and life immortal. Two, who, in a moral edifice, might justly be represented, the one by the Corinthian, the other by the Doric column.

Nathan B. Hazwell, of Vermont, and William H. Ellis, of Connecticut, have departed from this life. Their bodies lie mouldering in the dust. Their spirits have gone aloft to the regions of light and life eternal. Their memories are embalmed in the faithful breasts of the living. We feelingly sympathize with the bereaved members of their families and the Masonic Fraternity, for their great loss, but are consoled by the reflection that "our loss is their gain." Each, while living, of distinctive characteristics, yet presenting a remarkable similarity in their unyielding devotion to, and support of our Masonic principles; in having held the highest offices of the various Orders in their respective States; in having enjoyed through life the confidence and esteem of their fellow-citizens, as well as of the Fraternity at large; and in their devotion to Christianity and Masonry as one and inseparable. Active alike in the discharge of their various duties, they were respected, venerated, loved by all; the Nestor and Aristides of Masonry in their respective spheres. In a good old age they were gathered to their fathers. They died the death of the righteous, and their last end was peace.

NEW GRAND ENCAMPMENTS.

Warrants for the formation and establishment of State Grand Encampments, subordinate to our G. G. Encampment, have been issued by me at the times and to the States following, to wit:

1853, Dec. 31. To form and establish the State Grand Encampment of Texas.

1854, Feb. 18. To form and establish the State Grand Encampment of Pennsylvania.

1854, April 24. To form and establish the State Grand Encampment of Indiana.

These several State subordinates have thus commenced their course of usefulness under favorable auspices. The care that has been evinced on their part to commence *right*, is a guaranty that they will *do* right; and in the choice of intelligent, moral, and distinguished Sir Knights for their principal officers; in the dignified, able, and systematic manner in which, as governmental powers, they have discharged the trust reposed in them, and in the conservative influences by them thrown around among their worthy subordinates, they have proved themselves worthy of your most courteous and knightly regards, as members of your venerable and illustrious G. G. Encampment.

ILLEGAL ENCAMPMENTS IN PHILADELPHIA.

My general order of date Dec. 1, 1855, was framed and issued after much reflection and careful consideration; and the results have been in all respects most satisfactory. The hands of our worthy and magnanimous State Grand Subordinate of Pennsylvania have been upheld and strengthened. Her own subordinates have been largely and reputably increased. The whole Knighthood of the United States, of Canada, and of England and Wales, have been put on guard to detect and discredit any and all of the offspring of clandestine; and illegal associations of self-called Knights, of Philadelphia or elsewhere, and a more unitedly harmonious action for beneficent purposes, has been promoted throughout our entire jurisdiction.

"INTERCALLERY DEGREES."

It is well known to all of our intelligent Commanders and Sir Knights that, within our jurisdiction, a number of degrees, and one Order in chivalry, are required to be possessed by the applicant as a pre-requisite to receiving the Order of Knight Templar, and that these are not required by the Supreme Grand Conclave of Eng-

land and Wales. In other words, the "intercallery [degrees]" so-called, between the R. A. and M. M., and the Order of the Red Cross, are required by our, and not by that Supreme power. First, fully assured that their work in conferring the superior of all other Orders, the Knight Templar, was in all essentials the same as ours; knowing that the Templars of England and Wales, with their subordinates, were as legitimately and illustriously descended from the original, pure, renowned, and magnanimous Hugh De Payens, St. Aldemar, and their seven associates, as we are ourselves, I was anxious, for the good of the Order, to bring these supreme powers and all of their members into a more intimate fraternal and knightly relation to each other, and have indulged the hope that by a prudent and dignified course, and by more or less of concession upon the part of each of the high powers, all obstacles to a complete affiliation around a common triangle for work, as well as worship, might be removed. With these views, if worthy of your attention, it would seem to be inexpedient, if otherwise lawful, to widen the differences by again adding to the intercallery degrees, already too numerous, (and formerly unknown to our Order,) as essential to the obtainment of the Order of Knight Templar.

CLOTHING AND JEWELS.

The request in regard to clothing and official jewels, appended to that General Order, was intended as a basis for the official action of your Honorable Body. It was the custom of our predecessors, when assembled in Chapters or conclaves, for each to be dressed in the appropriate dress of the Order, and wearing the badge and jewel of his office.

With the exception of the jewels for the principal officers of your G. G. Encampment, I am not aware of any statute or rule having been adopted establishing a uniform dress for the members at large and distinctive jewels of office for all Grand and Subordinate officers. It is believed that at the present there is a necessity for correct and permanent rules on this subject. The attention of the Sir Knights throughout our jurisdiction, and that of many of our officers, has been turned to this subject, and they are anxiously desirous of having these matters adjusted and settled. I have been of late frequently called upon to designate the appropriate dress of a Knight Templar, but knowing that within our jurisdiction there had been a decided departure from the more ancient statutes, in so much that little else than a record was to be seen in place, I concluded to defer the matter to your better judgment; after you shall have inspected the present, not uniform dress, the ancient statutes regulating the same, and finally disposed of the whole subject, as you in your wisdom may think proper.

RULES AND DECISIONS.

Within the past three years there has been a large increase in our numbers, and what is of much more importance, more of mind and talent has been enlisted, and the spirit of inquiry and desire for correct information has been aroused throughout our whole jurisdiction. Hence the largely increased and increasing correspondence of your chief officer, and hence the numerous decisions that have been made within the last three years, being nearly equal to the whole preceding six. To these jurisprudential decisions, and also the forms of various kinds, (which you will find duly indexed, from page 234 to 512, of official correspondence,) I invite your most thorough attention and final judgment. By the promulgation [of correct Templar Masonic law, by a never-ceasing supervisory care on the part of your G. Grand officers, and more especially of the Chief, that the laws and the rules and usages of

our Order are faithfully observed, the confidence and the respect of all of your subordinates in your governmental power is increased, whilst the union and harmony of the whole are promoted and perpetuated. By this means a great moral and chivalric power, acting and being acted upon with military precision and promptness, from the center to the circumference, becomes stronger and more efficient for good, and more certainly and effectively executes the high mission for which the Order was designed.

On the other hand, the diffusion of erroneous Templar Masonic laws, or the absence or inaction of the supreme supervisory power and influence for and over the whole, will inevitably lead to disorder and confusion among the subordinates and members, or apathy, neglect of duty, disunion, and inefficiency for the great purposes for which our G. G. Encampment was established.

HARMONY AND PROSPERITY.

It is with much pleasure that I am enabled to announce to you the gratifying fact, that during the entire three years past, no one instance has occurred of disorder among the workmen in any of your subordinates under Dispensation or Charter ; that no unlawful competition, collision, or even unkind or uncourteous feelings have been manifested on the part of any of your subordinates—one towards the other, or towards their superiors. But on the contrary, the most fraternal and true knightly courtesy has most distinctively marked the course and character of all ; whilst throughout our whole jurisdiction all are happily united upon the great fundamental principles of Templar Masonry as one and indivisible. Their course is now onward and upward.

With the Beausant of their Order in the front rank, and the broad and white field, bearing the Red Cross, floating in the center, "excelsior" inscribed upon their breasts, and "*in hoc signo vinces*," their rallying cry, your army of magnanimous Templars are destined to outstrip all other countries in numbers, intelligence, and fervent zeal. Let the good spirit now pervading all your lines and ranks be not quenched. Let order, good government, strict military discipline prevail. Let knowledge be most extensively disseminated and encouraged, and especially a knowledge of our history and our ancient statutes and usages—of our Constitutions, rules, and edicts, to the end, that each may have a reason for the *faith* that is in him, and for that faith which he has sealed in the most solemn manner. Thus shall our beloved and venerable Order become stronger and stronger, more and more useful to themselves and their fellow-mortals, and more certainly and effectually accomplishing the high mission for the future, that was accomplished under Providence in times past—the regeneration of the world from darkness to light. The Cross triumphant, and the hearts of men changed from grosser objects to kindly and social virtues, by the vivifying influences of Christian chivalry.

CONCLUSION.

And now, M. E. Officers and Sir Knights, it is with no ordinary emotion that I contemplate the severance forever of those delightful and gratifying ties that have officially connected us for so many years past. The declining sun of life admonishes me that I have not long to be with you or long to serve you. For the remaining span of that life let that service be rather in the serried ranks than in the van.

Many with whom I have felt it good to fight, to watch, and to pray, have gone before me to the asylum of rest. I too crave rest, and after twelve years of service as an officer of your G. G. Encampment, nine years of which as your Chief Officer, I feel that I have a right, without discourtesy to any, to demand it.

With the brightest reminiscences then, of social scenes with you and such as you, whom I am soon to meet above; with the most unswerving confidence in Him whose emblem it is our honor to bear; with sanguine hope in the perpetuity of our Order, whose increasing prosperity it has been my joy to witness, commending you, each and all, to God and to your own pious thoughts, to the work to which you are called, and in which you are devotedly engaged, and to the glorious reward which assuredly awaits the valiant Templar, who holds out faithful to the end, I beg leave to bid you, officially, but most affectionately, farewell.

GOVERNMENT OF ENCAMPMENTS.

THE following official opinions and decisions by Sir WM. B. HUBBARD, G. Master of the Grand Encampment of the U. S. may be of interest, and perhaps useful to the Commanders of subordinate Encampments, in the performance of their duties:—

Installation and selection of Officers, &c.—It is not in accordance with the usages of our Order to install the officers of an Encampment while acting under a Dispensation.

The officers named in the Charter, or elected under it, must be installed before entering upon their official duties.

The resignation of the Grand Commander acting U. D., or under a Charter, if installed, and the election of a successor, by the members, is irregular and a void act.

In the absence of the Grand Commander, it is the right and duty of the Generalissimo to preside. In the absence of both, of the Captain General. In case of the absence or inability of these, then a past superior officer may officiate for the time being, at a stated meeting, and on the request of the officers and members present.

Visiting Knights.—When a member of an Encampment, who is not under suspension, applies for admission, the Grand Commander ought not to refuse to receive him, because another and sitting member objects.

But no *visiting* Knight should be admitted, if one only of the regular members present objects.

If one member cannot sit with another member, their differences should be reconciled if possible. If irreconcilable, then charges should be preferred by the objecting member, and a trial be had.

The Commander of an Encampment is bound by knightly courtesy and usage to show the warrant under which his Encampment is holden, when requested by a Sir Knight in good standing, acknowledged and recognized by him to be such.

Of Summonses.—The powers and duties of the Grand Commander, are very extensive, among which he has the right to *summon* the members of his Encampment in his discretion. When summoned, it is the duty of each to obey that summons. The memory of Sir Knights will supply them with their knightly obligations to their Grand Commander, and to one another, and I hope and trust no worthy Sir Knight will forget or forfeit his true relations to the Order.

The excuses, or rather causes, for not complying with a summons, I will not say of disobeying it, are few indeed, and are those that have a direct or near connexion with the word *impossibility*.

1. A verbal summons from the Grand Commander is as obligatory upon the par-

ty summoned, as it would be were it in writing. 2. The seal of the Encampment is not necessary to a written summons. 3. Every Knight should promptly and strictly obey the summons of his superior or render a satisfactory excuse.

Powers of G. C. to Decide.—When a difference of opinion exists among the officers or members of an Encampment, subordinate to the G. G. Encampment, the M. E. Grand Commander has the right and prerogative of deciding; and his decision is final, unless on appeal to the Superior such decision is reversed. It is his province and prerogative, therefore, to decide all questions touching the administration of all the affairs of his Encampment. No appeal to the Encampment over which he presides is allowable. Therefore, when my opinion or decision (as chief officer) is desired by any of the members of such an Encampment, it is desirable as most correct and knightly, to have the facts and the questions arising thereon, made out and submitted to me by the M. E. Grand Commander, or by the authority of the Encampment, through its Recorder.

No appeal to his Encampment, lies from the decision of the Grand Commander; nor should he by consent allow it. If he has doubts, or wishes advice, he may call for such advice of the officers and members of his Encampment, at his own discretion.

By-Laws, Balloting, &c.—The Bye-Laws of a Chartered Encampment may provide specifically that, on the application of a R. A. Mason to receive the Orders of the Red Cross, K. T. and K. of Malta, a ballot shall be had in the Encampment of Knights Templars, and that he may be elected to receive the Orders on a single and unanimous ballot. If only elected to receive the Order of the Red Cross, that does not entitle him to receive the K. T. Order. A unanimous ballot must first be had.

After a ballot unanimously in favor of the applicant, it is competent for the Grand Commander to arrest the conferring of the Orders, if he becomes satisfied that the applicant is not worthy; and it is his duty to decline conferring either Order, (and though after a clear ballot,) it is well ascertained that one or more members object, and could not commune with such applicant. At no stage of the proceedings should an old member be *unseated* by a new one. Unity is ever to be preserved.

Nine Sir Knights are necessary to open an Encampment of Knights Templars, and transact business therein—with one exception, known to all Knights.

The indispensable number, can, under a warrant, lawfully open, organize and proceed to business. But it is preferable to have four or five assistants.

To obtain a Dispensation for a New Encampment.—1. *Nine Petitioners are necessary.*—If any of them are at the same time members of an Encampment, such membership is not forfeited. They may act under the Dispensation in the new Encampment until a Charter is granted, when their relation to one or the other Encampment, as members, should cease.

2. In a State or Territory where there is an Encampment, the recommendation of the nearest Encampment to the one petitioned for should be attached. This recommendation should be certified under seal by the Recorder as the action of the Encampment, vouching for the petitioners as Knights Templars in good standing; and that they (or a competent number of them) are qualified to confer the Orders of Knight of the Red Cross, Knights Templars, and Knights of Malta.

3. A petition that clearly expresses the object and purposes of the petitioners, though wanting in form, is sufficient.

4. It is advisable to remit the constitutional fee.

Nine Knights Templars are required, and these should be recommended and vouched for by an adjacent Encampment.

The place of residence of the petitioners is not limited or required to be limited. If a Dispensation is granted, and the necessary number cannot be convened, three Grand Commanders, hailing from three several Encampments, may, under a warrant, open the new Encampment and confer the Orders. My special warrant would be given, when deemed necessary.

Investigation of Charges.—When a Companion has been elected to receive the Orders, and then complaint was made against him in his Lodge for gross unmaasonic conduct, I directed the Grand Commander not to confer any of the Orders upon him, unless he should be honorably acquitted of the charge. I also decided that it was competent for the Encampment to stay further action as to advancing a candidate at any stage of its proceedings.

ADVANCING CANDIDATES.

[From Brother Evans' Address]

SINCE the attention of the Craft has been drawn particularly to the instructions of the Grand Lodge in regard to that portion of our Ancient Rules which requires the proficiency and examination of candidates in open Lodge, the most happy consequences have ensued.

Apart from the fact that they perceive it to be an imperative duty, the Brethren have entered upon the work thus designed, with a becoming spirit. New life has been imparted to their meetings, and fresh zest given to their labor. I have been informed that many of the Lodges, (and it may be the case with all,) positively refuse to admit a candidate into the next degree until after he becomes a proficient in the first section of the preceding one, and repeats it in open Lodge. This is as it should be ; indeed a Master cannot do otherwise ; this duty cannot be omitted with impunity ; the Master that does so, violates a requisition of his vows, and the members who may be present, their solemn pledges. The honor of all is involved in this matter, and the custom should be sacredly watched by all the "Sons of Light."

There is no necessity for the rapid advancement of a candidate, nor is it at all desirable ; let him perfect the work as he progresses, and rest assured you will never be at a loss for good workmen in the Lodge.

It is only of late years that this most essential part of our ritual has been neglected, and not then from a wilful violation of our Ancient Laws, but from inadvertence on the part of the old members, and inexperience on that of the young. I hope I shall not be understood as conveying the idea that all of the Lodges have omitted this portion of their work ; on the contrary, there are many of the old Lodges who have never deviated from the Ancient Rules in this particular ; and if all their members are not bright workmen, it is attributable in all probability, to their negligence in retaining their first instructions.

I hope it will be the pleasure of the Grand Lodge to insist upon its subordinates adhering to this venerable and vital custom. No Lodge can be free from blemish that neglects it.

“SIDE DEGREES.”

THE committee on correspondence in the Grand Chapter of North Carolina, thus pointedly condemn what is farcically called “Ladies’ Masonry.”—

“Your Committee had well nigh forgotten to notice, with marked disapprobation, a practice advocated in some of our respectable periodicals, and prevailing to a considerable extent in portions of the country, which is no less than that of conferring, by a sort of semi-official ceremony, a manufactured Degree, christened “Star of the East,” on *Ladies*—wives and daughters of Masons. We see no earthly benefit to be derived by submission to these ceremonies, even were they harmless or admissible. The admission of ladies within the Lodge is out of the question;—why then attempt to impose upon them the belief that they can advance a single step in that direction? It is time the progressive inventions of reputed Masonic Degrees should be checked. Otherwise, there is no knowing where the rage for novelties will stop. Everything must be governed by electric principles—all wholesome restraints must be jumped over, and lightning speed will only answer the purposes of locomotion. Reason and reflection absurdly best become Masons, who should never engage in rash or inconsiderate eccentricities. Your Committee have no objection to bring into proper requisition all the elements of nature, and all the appliances of art; but are unwilling to trust, incautiously, to unskillful direction, or commit themselves to the guidance of every headstrong theorist. Masons cannot be too guarded against entering into conflicting engagements.”

Wherefore, we have concluded to let every one exercise his taste, but as for us and our household, we will serve only the legitimate degrees, never in our life having conferred any but those recognized in the Lodge, Chapter, Council and Encampment; which we have always found to furnish food enough for study and research, far more even than our time and opportunities would admit of our bestowing; for we have devoted some twenty years to their investigation, with no hope of mastering all the deeply interesting subjects connected therewith.

OFFICE SEEKING.

[From the Address of M. W. Joseph D. Evans, before the Grand Lodge of New York, in June last.]

Aspiration for office is the bane of Masonry, and although disgusting and loathsome to behold, it is nevertheless a conspicuous feature in the disposition of a very great many of our zealous, and otherwise admirable Brethren. It produces nearly every annoying trouble with which we have to contend, and is the source of nearly all our difficulties; it divides Lodges, severs friendships, destroys unity, turns love into hatred, and friends into enemies; it prevents the healthful growth of Lodges; it blunts the acute sensibility with which we view our duties and obligations to our Brother and to Masonry; it enervates the nobleness of the man, and disfigures in him the image of his Creator; it makes him contentious and rebellious; he is humbled to the character of a sycophant, and finally, if disappointed, becomes a reviler.

My Brethren, this is no overdrawn picture. Since I have been in the Executive Department, which is now four years, I have witnessed the evils here depicted, and seen a display of these passions, not only in this, but in other jurisdictions. Many of the applications for new Lodges, originate in the disappoint-

ment of some aspirant for office, who, when foiled in his efforts to gain the office he seeks, exhibits temper, and, together with his friends, either ceases to attend the meetings or withdraws from the Lodge. They then endeavor to obtain a Dispensation for a new one, for the purpose of placing him at its head. Such conduct is unmasonic, and unlooked for, among a band of Brothers, and should be discountenanced and resisted by the Grand Lodge.

It is altogether vanity in a Brother, to suppose himself to be the only person in the Lodge fitted for the office of Master, or that he has claims superior to his fellows for that office; the members of the Lodge are far more competent to judge of his capacity and qualifications than he is himself; and if the preference is given to another, he should, as a modest man and a good Mason, retire from the contest, wiser and better, to abide his time.

F E S T I V A L S .

M. E. Comp. Lewis, G. H. P. of the G. Chapter of New York, in his opening address last year, urges the more uniform observance in the regular Festivals, in the following terms:—

“Having alluded to the subject of Festivals, let me more fully and particularly invite your attention to the propriety of their more faithful and frequent observance. I do not commend the example of some of our Brethren in other lands, who make their meetings too often the occasions of dissipation and sensual indulgence; but let it not be forgotten, that ancient as are the rites and ceremonies of our proud old Fraternity, none of them can antedate the observance of festive occasions, when all gathered as one family, and the heart of brother answered to brother, and expanded into a genial charity, as the flow of the festivity went onward. Even to this day in our “mother country,” whence we borrowed our language, our literature, our laws, and our civil institutions, and our own noble institution, with its strange but harmonious and effective mixture of Saxon liberty and absolute rule, they are still observed, and the holy Saints John are honored more abundantly with heart and lip than Alfred or Edward. The stricter, perhaps more correct morals of our own land, tend not to feasting so much as to the sterner duties of our symbolic labor, and confining ourselves to a single annual jubilee; we love better the balmy air of June, and the memory of John the Forerunner, with his austerity and stern doctrines of truth, than that of the loving and beloved disciple, whose theme was brotherly love, and whose festival comes amidst the gales and snows of winter. The one is honored by the public procession, the public speech, and the public board, where although brethren may meet, as they ever should, yet they act constrainedly, from the very publicity of the position. Has not the other—the December festival—some claims upon us? Then we may meet in each individual Chapter or Lodge, and, as the family circle, hear the lessons of truth and wisdom delivered with practical plainness, inquire into individual welfare, and remember the poor brother, the widow and the orphan, not as a class, but by name, without wounding the sensibility of any. We may then speak freely of things, not open to the public ear, and deduce our lessons of instruction to all, from the most hidden mysteries of our Fraternity, and cheer each other onward by the word of encouragement and sympathy, and correct each other's faults and errors, with kind but fraternal fidelity. I shall be sadly disappointed if we do not become wiser and better men for such meetings.”

M. W. BROTHER EVANS' ADDRESS.

We have given in our pages this month, several short extracts from this admirable address, and only regret that we are not able to spare room for others. We cannot, however, forbear to lay the closing part of it before our readers, not more on account of its great beauty, than for the kind and generous sentiments it contains. The warm-hearted tribute to our estimable Brother the Grand Secretary, we believe to be justly due to the worth and character of that excellent officer:—

I must be permitted, before closing this address, and before retiring from the office of Grand Master, to give vent to the ebullitions of a grateful heart, and to express my sincere acknowledgments for the very great honor that has been conferred upon me through your partiality, — unexpected and unsought for. After urgent solicitations, I reluctantly consented, and was placed in the executive department four years ago. I was then comparatively inexperienced, and surrounded by hundreds of amiable, accomplished and enlightened Brethren, far better fitted for so important a trust, and my desire was, that one of them should be selected in preference to myself. The severe ordeal through which I have passed—the numerous trials encountered, and the many deprivations I have suffered, are beyond the conception of any one who has not experienced the same. The responsibilities, too, are very great. Often would I have willingly retired into the ranks again, could I have done so in honor, or had I not thought—with many of my Brethren—that there was an absolute necessity for my remaining at the post. Yet I cheerfully acknowledge that, amid all these trying circumstances, have been interspersed pleasing and delightful seasons of Masonic enjoyment. And now, that I am about retiring from office, I acknowledge with sincere gratitude, the many obligations I am under, for the charitable manner in which you have viewed my imperfections. In the discharge of the duties imposed by the office, I have known neither friend nor foe; neither have I deserted the one or injured the other, nor have I in the least degree in any one instance—that I am aware of—shrank from a duty, be the consequences what they might.

I thank you, my Brethren, for your unrelaxed support. I thank the Grand Officers, for their aid and counsel; and, particularly am I indebted to the Grand Secretary, for facilities afforded my office, and in whom I have invariably found civility, kindness and affability; during my absence from the State the increased duties imposed upon him thereby, were consequently very great and arduous. Every thing depends upon the efficiency of the Grand Secretary; he, necessarily receives information from all parts of the jurisdiction, and from the different sections of the world, and we naturally look to him for such facts as may be useful in the government of the Craft. He should, therefore, be a gentleman of good mental acquirements; and, as his office is the resort for gentlemen from all parts of the world, as well as from his own jurisdiction, he should not only be respectful in his deportment, but should hold that position in society, and carry that address, which will enable him to give dignity to the office, and reflect honor upon the Fraternity. It is with great gratification I am enabled to say, that we have, in our present Grand Secretary, all these estimable qualifications, together with those of industry and faithfulness.

To the Grand Treasurer, too, I am indebted for valuable assistance. Ever assiduous in the performance of his own duties, he was always ready to assist me in mine. His honorable and high-toned character,—his free-heartedness and obliging disposition make access to him easy.

And now, my Brethren, may you be inspired with the exalted spirit of Freemasonry while performing the solemn duties imposed upon you as a Representative of the Craft in this State. Keep before you, in vivid colors, the figures of Virtue, Fortitude, Prudence, and Justice. Exercise those emotions of the soul that suggest peace, unity, moderation, love and benevolence. You have no ordinary duty to perform. The Craft look for wisdom in your rules and consistency in your instructions. They expect to find in you decorum, gravity and dignity. To you, they have unreservedly intrusted the honor of Masonry in this State, and they are not unreasonable in their expectations of finding the Fraternity exalted thereby, and that they will be enabled to behold, and boast of their head with exultant pride.

Trusting in your further indulgence for the few days I remain Grand Master, I recommend you to God, who is Wisdom, "whose days are pleasantness, and whose paths are peace."

UNIFORMITY OF WORK.

[From Brother Evans' Address.]

It is as obvious as the existence of the sun, whose emitted rays diffuse themselves and illuminate the earth, that there is not a uniformity of work—in every minutiae—in this, or any other jurisdiction in this country; in ours, I might almost say with certainty, that there are scarcely two Lodges who work precisely alike; indeed it is more than probable that the two oldest and brightest Masons in our Grand Lodge will not have exactly the same version, and yet we find young Masons of a month or year's existence, declaring the version in which they were instructed to be the old ancient work, from which there can be no deviation. How thoughtless and inconsistent is such extravagance in any one! It is impossible that all can be right where there are so many different versions. There can be but one of them correct, if perchance either be; indeed, it is exceedingly doubtful whether any Mason of five years, has the work now as it was first imparted to him. It is certain that there is not a Lodge in America who has at this time the same work as practised in England, (if the work exhibited to us by some English Brethren be the same as that now performed there, and of which I have no doubt.) If, then, these things are so, to whom or where shall we go to find the Ancient Work? Each one assumes his to be correct, and yet all differ; while there is scarcely a Mason but is so exceedingly tenacious of his version, as to be unwilling to empower his Brother to arrange the work, with a view of securing a uniform system. Each wishes his own adopted, notwithstanding such an event is as impracticable as it would be to annihilate Masonry.

Obituary.

HON. ERASTUS FOOTE.

Eheu ! fugaces, Posthume, Posthume,
Labunter anni. HOR. ODÆ. II. 14.

How swiftly glide our flying years,
Alas ! nor piety nor tears
Can stop the fleeting day.

FRANCIS' TRANS.

To preserve a memorial of the good and eminent among us, who have honored the Craft, and particularly of those who in a generation now passed away, were firm supporters and active friends in that day when the lights of Masonry were few and dim in a stormy sky, is a duty we owe to merit, and where can it be better cherished than on the pages of the Freemasons' Magazine—the only Masonic history in this country ? Filial affection, personal friendship, and Brotherly love, are all gratified to see the remembrance of those Masons who were once honored and esteemed among men, kept as it were embalmed from the oblivion of the grave, on our records of the past.

The Hon. ERASTUS FOOTE, of Wiscasset, in the State of Maine, died on the 14th day of July last, at the good old age of seventyeight years. At the time of his death he was a permanent member of the Grand Royal Arch Chapter of Maine, having formerly sustained the office of Grand Scribe.

Brother Foote was one of the originators of the New Jerusalem Chapter at Wiscasset, and for many years was an efficient officer and active member of the same. I believe he was initiated in Jerusalem Lodge, at Northampton, previous to his settlement in Maine, in 1800. At that troublous period, when the enemies of Freemasonry were triumphing with the powers of darkness, and threatened and concentrated all their forces to annihilate the Institution in this country, our lamented Brother was an undeviating adherent, firm friend and supporter of the Order. I cannot refrain, after an intimacy of so many years, from offering a passing tribute to the memory of this excellent man and Mason.

Col. Foote read law with the Hon. Samuel Hinkley, of Northampton, was admitted to the bar in 1800, and immediately commenced a very successful practice at Camden, Maine. In 1811, he was appointed County Attorney for Lincoln, in 1812 elected Senator of the Legislature of Massachusetts, and in 1815 removed to Wiscasset. In 1820 he was chosen Senator of the Legislature of Maine, then organized as a new State, and the same year was appointed, by Gov. King, Attorney General. This office he held twelve years, and gave a tone and character to the criminal jurisprudence, which were honorable to him and highly appreciated by the public. The late distinguished Chief Justice Mellen had a very high opinion of his talents and learning in that department of the judiciary ; and the eloquent Benjamin Orr—then at the head of the bar of Maine, and scarcely surpassed in New England, and who in his life-time was engaged in almost every important trial—used to say " that it was almost impossible to wrest a criminal out of the hands of Brother Foote." But no man could be kinder, where he thought an individual was unjustly suspected and vindictively accused. He was the prosecutor of the guilty, not the persecutor of the poor and friendless.

As a counsellor and advocate he stood in the foremost rank of jurists ; and at a time when there were many talented men and sound special pleaders in the State.

The profession was not then thrown open to illiterate purveyors of suits, and a mere brokerage of emolument. In all the relations of life, as a husband, father, citizen and neighbor. Br. Foote ever bore an exemplary character, beloved and respected. In a word, he was truly a good man. The last time I ever saw him, we were sitting together in his beautiful garden, near "the deep waters of Sheepscot," as he used to describe his residence, and there under an arbor of fruit trees his own hand had planted, we were conversing on the changes of times and the distinguished men among the Brotherhood, who had died within a few years; and he remarked, I shall soon follow them. As we parted, he exclaimed, "God bless you," and I observed as he spoke, a deep thoughtfulness in his countenance and a moisture in his eye. I gazed upon his face, upon his tall, noble figure somewhat bent with years, and I thought, alas, how few are now left of the OLD SCHOOL, whose urbane manners and dignity of bearing gave such a charm to social intercourse and all the endearments of life. The loss of such a man is more deeply felt, when sound learning, courteous address and exalted virtue are only appreciated by a few, and too often forgotten among the turbulent excitements of the day. I. H. S.

BROTHER SETH PECK.

Warren, R. I., Sept. 11th 1856.

DEAR SIR AND BRO.—At a communication of Washington Lodge No. 3, of Ancient Free and Accepted Masons, held in Masonic Temple, in this town, on the evening of the 9th inst., the following Preamble and Resolutions were unanimously adopted:—

Whereas, it has pleased the Supreme Architect of the Universe (in whose hands are the destinies not only of men but of nations,) to remove from us by the hand of death, and as we trust to a far happier and brighter sphere, our worthy and respected Companion and Brother, SETH PECK, G. Master of the Grand Lodge of Rhode Island, and Past Master of Washington Lodge, No. 3, and H. Priest of Temple Chapter, R. A. No. 3, of Ancient Free and Accepted Masons, at Warren, Rhode Island.

And Whereas this mournful dispensation has taken from the time honored Institution of Masonry, one of its most zealous, bright, and efficient ornaments:

Be it resolved, as a token of our heartfelt sorrow for the sad event and as a measure of respect for the memory of the deceased, (who was greatly endeared to us by the strong fraternal ties of our Order, as well as by those rich shining social qualities as a man, by which he was so eminently distinguished,) that the Lodge of which he was a member be dressed in Masonic mourning for the space of three months.

Be it further resolved, That we gratefully commemorate his services as a member of this Lodge for a period of nearly sixty years, during all which time its prosperity lay near his heart, and occupied his thoughts, even to the closing scenes of life; and that his steady adherence throughout a prolonged life to the high principles of Masonry, set him forth as an example worthy of our careful imitation.

Be it further resolved, That a copy of these resolutions be furnished to the Editor of the Freemasons' Monthly Magazine, at Boston, and the Editor of the Rhode Island Telegraph, for publication.

CHAS. MULCHAHEY, Sec.

MASONIC CHIT CHAT.

☞ **ST. ANDREW'S LODGE**, of this city, will celebrate its *Centennial Anniversary* on the 29th of the present month. This Lodge was chartered by the Grand Lodge of Scotland in Nov., 1756. Among its initiates was Gen. *Joseph Warren*, who was afterwards Master of the Lodge. It was also one of the three Lodges that petitioned and obtained from the Grand Lodge of Scotland, the necessary powers for the organization of the second Grand Lodge in Massachusetts, of which Gen. Warren was Grand Master at the time of his death, in 1775. The centennial address will be delivered by *W. Brother HAMILTON WILLIS, Esq.*, one of its Past Masters, and a Brother eminently qualified by talent and education for an acceptable performance of the duty.

We notice that *R. W. Brother Melody of St. Louis, Mo.* has prepared a series of Charts for Lodges, and also a Diploma, both of which are favorably spoken of by *Brother O'Sullivan, Levy* and other officers of the G. Lodge of his State. We have not seen them, but we are certain that neither of the Brethren named would recommend any thing of the kind, unless it was suitable and proper. We trust, therefore, that our aged Brother will receive that encouragement from the Missouri Lodges to which his long services may entitle him, to the exclusion of the itinerant pedlers who are infesting his State.

☞ The officers of *Aurora Lodge at Fitchburg*, were publicly installed on the evening of the 21st ult.; after which the Brethren, with their ladies and invited guests, sat down to an elegant supper, provided for the occasion by the Lodge. The officers of *Grecian Lodge at Lawrence* were also publicly installed on the Friday preceding, the members and their ladies partook of a supper together. These reunions are pleasant and profitable, inasmuch as they promote sociability among the Brethren and afford an occasion when the ladies may properly be introduced into the Lodge room. They at least help to do away with much of the apparent selfishness of the Order.

Sandwich, Mass. Oct. 18, 1856.

At a communication of *De Witt Clinton Lodge*, held on Friday evening the 17th inst., the following Preamble and Resolutions were presented and unanimously accepted.

Whereas, our Worshipful Master, who has presided over the meetings of the Brethren of *De Witt Clinton Lodge* from its commencement to the present time, is about to resign the honorable station which he has held with equal credit to himself, and honor to the Fraternity, from the necessity of removing to another State to exercise his clerical duties in a wider field of labor, therefore, in a full meeting of the Brethren of *De Witt Clinton Lodge*,

Resolved, That the thanks of the Lodge be tendered to him for the interest he has manifested, and for the efforts he has put forth to advance the prosperity of the Lodge since its establishment in this place.

Resolved, That he carries with him our sincere wishes that his domestic circle may long be free from the evils incident to humanity, and that health and peace may enable him successfully to disseminate the high principles of our Order, and thus increase the circle of Brotherly love and friendship wherever his lot may be cast.

Resolved, That a copy of these Resolutions be presented to our worthy Brother as a token of our esteem;—that they also be entered on the records, and a copy sent the Editor of the "*Freemasons' Monthly Magazine*," for publication.

WINBLOW W. SEVER, Sec.

☞ We have an unusually large collection of proceedings of various Grand Bodies, and other documents on hand, which ought to have received attention some months ago, but the pressure of other matter of more immediate interest has prevented. We hope to be able in future numbers to spare room for them.

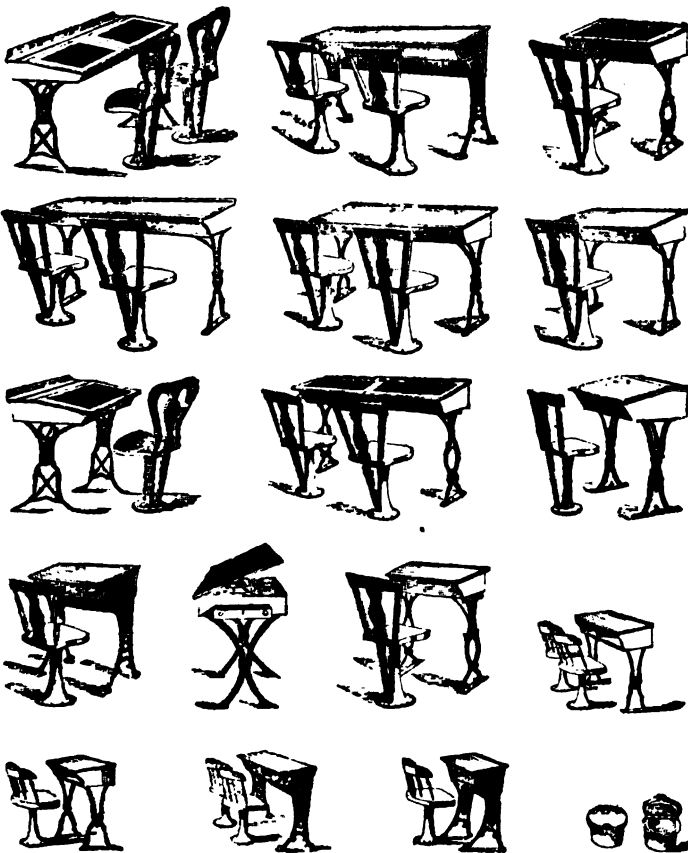
☞ We have been kindly favored with a copy of the beautiful address delivered by *M. E. Hon. Robert P. Duulap* before the Gen. Grand Chapter of the United States, some extracts from which we shall lay before our readers next month.

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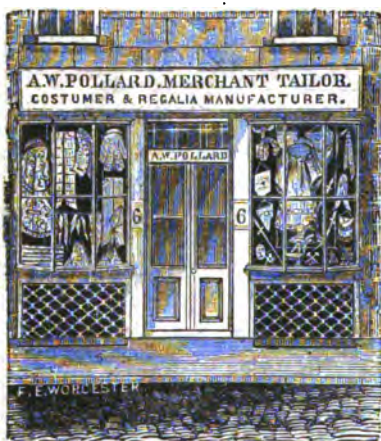
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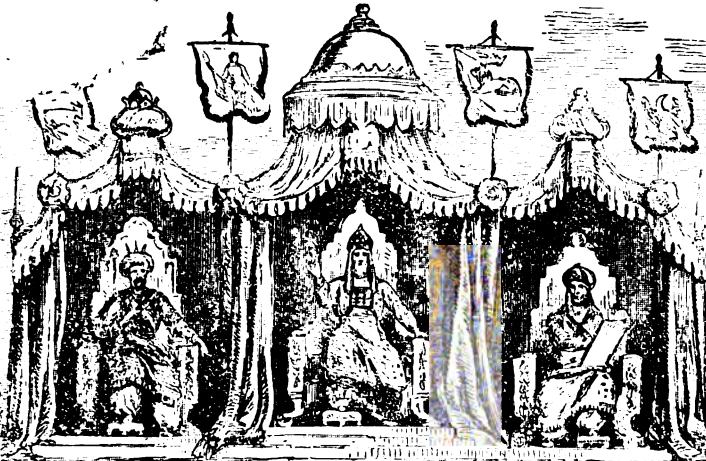
My Masonic Jewelry has been examined, approved and recommended by W. B. Hubbard, G. G. M. of the U. G. Encampment of the United States, and also by the Grand Lodge of Ohio, at its session in 1848. August, 1850

MASONIC JEWELS.

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Boston, July 1, 1853.



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LETTERS.

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REMITTANCES.—C S Bastow, Lahaina, S Islands—D Grosse, Henley, Cal.—C B Phelps, Stockton, Cal.—R B Tibbets, Danvers, Ms.—L Lewengood, N. York—K Biggs, Norfolk, Va.—W T Sadler, Ionia, Texas—L Powell, McLeansboro, Ill.—C A Fuller, Nashville, Ten.—J A Wiley, Dover, Me.—T J Perry, Rome, Geo.—A H Watkins, Murval, Texas—G D Martin, Chillicothe, O.—A Pike, Little Rock, Ark.—H N Spencer, Chardon, O.—K R Bourn, Chardon, O.—J H Luce, Quincy, Ill.—M B Feemster, Rural Shades, Mi.—W B Thrall, Columbus, O.—W M Taylor, Crocket, Texas—J A Gove, Fort Ridgely, Min.—C B Taliaferro, Palmetto, Geo.

BUSINESS.—J A Gamber, Greenfield, Mass.—J S Wiley, Dover, Me.—T A Boul, Hagerstown, Md.—C T Ward, Jr., Valparaiso, S America—R Spencat, London, Eng.—P M Pittsburg, Pen. C R Starkweather, Chicago, Ill.—W H Tew, Taunton, Ms.—D Brown, St. Stephen, N. B.—A Mayer, Charleston, S. C.—F J Pratt, Shellburn Falls, Ms.—S C Blanton, Bastrop, Texas—J M Cox, Hartford, N. C.—P A Wilkinson, Lafayette, Ten.—W D Coolidge, Cleveland, O.—J L Marshall, Wellington, Mo.—G C Kennard, Jordan's Store, Ten.—Pepper & Bruhl, Apple Creek, Mo.—P M Chelsea, Ms.—J Foster, St. Louis, Mo.—J Stone, Provincetown, Ms.—G S Garner, Springfield, Ms.—P M Bowen's Hill, Mo.—H, Chase, Hopkinton, N H.—P M Fort Jesup, Lou.—J D Evans, N. York—W A Laurie, Edinburgh, Scotland—T Clarke, Newport, R. I.—J R McDaniel, Lynchburg, Va.—R Spencer, London, Eng.—Gardner & Kirk, Saremento, Cal.—W E Massey, Watertown, N. Y.—W B Luther, Unadillon, N. Y.—S H Reed, Greenfield—P Lawson, Lowell—K H Van, Rensselaer, Cambridge, O.—G W Teal, Charleston, Ill.—F Richardson, Toronto, Canada—W W Wilson, Pittsburg, Pa.—W H Davis, Chicago, Ill.—R T Walker, Moscow, Texas—P M Mobile, Ala.—P M Magnolia, Texas—P M Linwood, Texas—M J Noyes, Pittsfield, Ill.—J W Dame, Danville, Va.—J W Bachelder, Lafayette, Ala.—J C Morgan, N. Orleans.



Grand Lodge of Massachusetts.



NOTICE is hereby given, that the Annual Communication of the M. W. Grand Lodge of Massachusetts, will be held at the Masonic Temple, Boston, on WEDNESDAY, the 10th day of Dec, current, at 2 o'clock, P. M., for the transaction of such business as shall regularly come before it.

Also on the 27th inst. at 9 o'clock, in the morning, for Lectures and Work. Installation of officers on the evening of the 27th.

The Officers and Members of the Grand Lodge, Masters, Wardens, and Proxies, of Lodges and all others concerned will take due notice thereof and govern themselves accordingly.
Boston, Dec. 1, 1856.

CHARLES W. MOORE, *Grand Secretary.*

Grand Chapter of Massachusetts.

Notice is hereby given, that a Quarterly Communication of the M. E. G. R. A CHAPTER of Massachusetts, will be held at the Masonic Temple, Boston, on TUESDAY, the 9th day Dec., inst., at 6 o'clock, P. M. for the transaction of such business as shall regularly come before it.

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

Boston, Dec. 1, 1856.

THOMAS WATERMAN, G. Sec'y.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. XVI.]

BOSTON, DECEMBER 1, 1856.

[No. 2.

THE CONSERVATIVE INFLUENCE OF MASONRY.

A CORRESPONDENT in Virginia writes us as follows :—

“ I AM rejoiced to know that our ‘time-honored’ Institution, though vilified and abused by some, is, of all others, best calculated to preserve a ‘goodly feeling’ between the different portions of our Union; and in spite of the efforts of fanatics, is making itself felt for good. It is emphatically ‘*the party of the Union.*’ Let us hope that unjust legislation, the result of ignorance and selfishness on the one hand, and of a restless desire for change on the other, will not precipitate us into a vortex from which there will be no resurrection—the destruction of the glorious fabric of our country.”

That Freemasonry is a conservative institution—conservative in its government, its forms and ceremonies, its precepts and doctrines—in its influence on its followers, and through them on society at large—none acquainted with its history, the scrupulous care with which its traditions are preserved in their entirety, and thus transmitted from generation to generation, and from age to age, need to be informed. Nevertheless, beyond the arcana of its ritual, it is not that blind conservatism which recognizes no change or improvement, even for good. On the contrary, it inculcates in its teachings and encourages by its examples, a rational and well regulated progress in morals, in science, in social equality, in all things that tend to the betterment of society, in all that have for their object a warmer love for man and a high reverence for God. In all this, and whatever else contributes to human happiness, either in the individual or in the aggregate, it is progressive,—progressive in strewing the paths of life with the flowers of virtue. But here its progress terminates. It is opposed to change for change’ sake; to pulling down, that it may

build up ; to turning away from the "old paths," that it may follow the fancy, or the taste, or the whim, of an hour. To all such progress it is opposed. It is the antagonist of radicalism, whether in the retirement of the Lodge-room or abroad in the world, whether moving in the social circles, or over the less attractive fields of political strife. While opposed to the extremes of fanaticism, it encourages a "zeal according to knowledge," in all good works. Recognizing no party distinctions, it is able calmly to discriminate between the good and bad of all parties. Rejecting *sectionalism* as treason to the best interests of the whole people, it knows only the whole country. Hence, in the words of our correspondent, if it be a party at all, it is "*the party of the Union.*" But it is not a party, in the popular sense in which the term is employed by politicians. Nor can it be. It is wanting in the elements, the homogeneity, without which a party can neither be formed nor exist. Embracing within its pale men of all political opinions, it is independent of, and rises superior to, all party distinctions. As its only political creed, it exacts of its followers that they shall be "peaceable citizens"—"never concerned in plots and conspiracies against the peace and welfare of the nation ;" but "conform to every lawful authority ; uphold, on every occasion, the interest of the community, and zealously promote the prosperity of their country." On this broad and comprehensive "platform," Masonry, centuries ago, erected her political covenant. It still stands there. She seeks no other—she will accept no other. It is a platform with scope and verge enough for all men. It has neither South, nor North, nor East, nor West, but comprehends them all. No party insignia mar its symmetry—no *sectionalism* dishonors it. It is a common centre, where men of diverse parties and of all opinions can meet together, as round a common altar, in the bonds of fellowship and fraternal confidence.

Thus catholic in its principles, and harmonizing in its teachings, Masonry is not only conservative as respects its own organization and government, but in its influence on the community at large.* All men are

*Our institution does not operate entirely within its own immediate sphere. Its streams of influence are flowing in all directions, fertilizing the various paths through which they flow. The secrecy we impose on ourselves is only subsidiary as a bond of union, binding us together more firmly, that we may thus diffuse our charities and extend our influences more widely among our fellow-men. Our work goes on without doors as well as within, though it may not be seen of men. We sound no trumpet before us, and in this at least our secrecy is a virtue. The silent streams flow quietly on, moistening the parched and withered roots in their course and reviving and spurring into life the dormant seeds of vegetation, while the thickly clustering foliage over-arching their banks, conceals the very source from which they derive their strength and beauty.

There is an unwritten history of thoughts and deeds, which never was recorded. There

more or less under the control of the circumstances in which they are placed, or the influences by which they are surrounded. Individual character is often but the result of accidental associations. The mass of mankind are more willing to adopt opinions already formed on any question of abstract interest, than to undertake the labor of study and investigation necessary for an independent judgment. That this is socially wrong, does not affect its truth, nor change the consequences resulting from it. That it is true, to a much greater extent than is ordinarily realized, and that its consequences are often productive of great evil, we need only refer to the many exciting questions of public interest which are being constantly brought forward for agitation, through the influence of a comparatively few controlling minds, stimulated by the hopes of individual or party gain. There are exceptions to all rules, and it might not, therefore, be just to assert that professional agitators are not sometimes honest and disinterested; but they are more frequently dishonest and selfish, and seldom scruple to employ dishonest and selfish means to sway the minds of others, whose confidence they are ready to abuse or betray, as circumstances may dictate or expediency demand. The antidote to all this is, the cultivation of a strong self-reliance, independent thought, and habits of independent action among the masses. This involves education, intellectual training, and favorable social condition; all of which, in different degrees, are afforded by the peculiar structure, the ritual ceremonials, doctrines, and precepts of Freemasonry.* Hence it is that, as a class, Ma-

are silent and unseen influences, which ever have been and are now working, moulding the destinies of nations and individuals. They search through society in all its ramifications, and are the great moral lever by which the masses of men are to be elevated; and yet powerful as they are, they cannot be definitely marked out by human language, and the influences which they exert can never be accurately computed. Though each of these many powers is small and insignificant in itself—a mere coral insect, building its little cell for its own accommodation, yet in the aggregate, they are the foundation of the islands and continents of our social system, upon which rises the superstructure of our arts, our sciences and our civilization. The revolutions of old dynasties and the forming of new ones do not always arise from the immediate cause to which the world assigns them: they are the culmination of those latent principles, which have been working in the minds of individual men for perhaps many generations, until at last, the right time and the right circumstance kindle the smothering embers into life, and the electric spark flows from heart to heart, animating all with a common purpose and moving whole nations as one man.

On this principle does our institution diffuse its benign influences to the world without. It works silently and secretly, but permeates through all the interstices of society in its manifold relations. Like HIM to whom it looks for divine guidance and support, it is not in the whirlwind nor in the storm, but in the still small voice.—*R. P. Dunlap.*

*“The only way to stimulate the energies of our government in the right direction, to control permanently its mode of action, or to effect a thorough and radical reform in any of those points in which it may be deficient, is to bring enlightening influences to bear upon the great masses of the people.

Is not this the very mission which FREEMASONRY has to perform? Have we not found-

sons are among the most conservative and law-abiding of our citizens. There are, of course, individual exceptions ; but they are of less frequent occurrence than in the more modern associations ; and when they occur, they are less violent, better tempered by reason, and less dangerous to the peace and equanimity of the community. Masons may be, and often are, zealous politicians ; engaging with ardor in many of the exciting questions of the day ; but, if they have been in the Institution long enough to realize its teachings and to feel the influence of its principles, they seldom forget their duty to their country, or lend themselves to any fanaticism, or engage in any quixotism, which may tend to endanger its interests or jeopardize its security. They justly comprehend that the allegiance they owe to the government under which they live, is not a sectional or local duty, but fidelity to the whole country, its laws and constitutional requirements. And these sentiments and principles they carry out into the community, where they exert a silent, it may be, but powerful conservative and patriotic influence over the minds, opinions, and actions of the masses, with whom they mingle in their " daily walk and conversation." In this way it is, that, in the language of our correspondent, Masonry, " in spite of the efforts of fanatics," by whom it is opposed, " is making itself felt for good."

Neither is its influence limited to any particular section or locality. It is a power among men—as extensive in its geographical limits, as comprehensive in its philanthropical purposes. The sphere of its operations embraces the whole country, and its influence, whether for good or evil, is felt among the whole people. As an institution, it is a *unit*. No matter how divided—no matter where or among what people its individual parts are found—it is still an *integral*—one body and one family—bound together by common ties and common sympathies of brotherhood,—possessing mutual interests in the prosperity, and resting under common obliga-

ed Colleges and Schools? Have we not in times past built Churches? Have we not through a thousand different channels disseminated the precepts of knowledge and of virtue, and enforced them with hands ready for every good work? Other institutions have separate departments assigned them, in this great work of moral and intellectual advancement. The common School is for educating and disciplining the mind. The Church inculcates religious truth, with all those virtues which flow from it, exalting the affections and purifying the soul. But our institution comprehends within its design intellectual, moral and religious training. Is not then our cause and its success in achieving the objects for which it was instituted, identical with that of our common country? Is it not the primary and fundamental object of our institution to promulgate those everlasting principles of truth and morality, which lie at the very foundation of our nationality, and form the great undercurrent in the tide of our national progress? What wonder then that we feel a *deeper* interest in the welfare of our common country, from our being Freemasons, when we all know that the *true Freemason* must be a *true patriot*."—*Hon. R. P. Dunlop's Address.*

tions to cherish the integrity of their common country—"never" (in its own strong language,) "to be concerned in plots or conspiracies against government; but patiently to submit to the decisions of the supreme legislature." But if it ever so happen that "a Brother should be a rebel against the State," (says another old Masonic law) "he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man." Hence **Masons** are under the highest obligations of duty to be "good men and true"—peaceable citizens and lovers of their country—their *whole* country—not a section—whether bounded by parallels or meridians—but their *whole country*. It is in view of this conservative and patriotic character of **Masonry**, that our correspondent calls it "*the party of the Union.*" He might with almost equal propriety have said, it is the *parent* of the Union—as it will ever be its "strong shield and defence"—for if not to **Masonry**, to the patriotic deeds and sufferings of those who once walked in her paths and worshipped at her altars, are we of the present generation indebted for it. But for the Washingtons, the Warrens, the Otises, the Hancocks, and their associate-patriots—North and South—and all **Masons**—there might not now be any Union of these States to preserve or dissolve. Let fanaticism revel in its madness—let political demagogues threaten—let traitors plot and riot in their treason—the recollections which cluster around the names and the memories of these patriot-Masons, like a halo of glory, will, in the day of need—should that day ever come—call up from the mystic retreats they honored while living, a moral power, potent enough to defend this glorious work of their hands, and to preserve and transmit, un mutilated and undesecrated, this sacred monument of their toils and sufferings. **Masons** may be false to the living, but they will be true to the dead,—true to their *whole* country—true to the *Union*, "now and forever."

"Our Brethren should be thoroughly educated in **Masonry**, beginning with the alphabet; passing through the rudiments, they find in the ritual the true principles of our institution gradually developing themselves; and thus through a succession of tenets, ornaments and symbols, find themselves capable of comprehending and appreciating the great moral principles and their teachings, which give vitality and stability to **Masonry**."

A knowledge of the ritual excites thirst for deeper draughts from the spring of **Masonic** wisdom. I scarcely know an active worker who is not a reading **Mason**, seizing every opportunity to add to his stock of **Masonic** knowledge. It is in this manner men become bright **Masons**."—*Grand Master Evans*.

REJECTING CANDIDATES.

THE Grand Secretary, (Brother A. S. Ruthven,) of Texas, reports two hundred eightysix rejections for initiation, thirtytwo for the second, and nine for the third degree, in the Lodges in that State, during the year 1855. On this he remarks—"While thus careful and scrutinizing, I have reason to fear that from an over zeal on some points of belief, of theory or practice, some have been led to reject those who, while differing in opinion in matters not by any means vital to the interests of Masonry, might have been bright ornaments and valuable acquisitions to our Order; and I sincerely hope and trust that in this progressive age of secret societies and combinations, no Brother will so far forget himself as to permit a difference of opinion, on matters of minor importance, to cause a blot or stain on the fair fame of any man who may, for ought they know, be good and true."

The evil here briefly noticed by our Brother, is one, that, if allowed to obtain to any considerable extent, must inevitably create dissensions and heart-burnings, if nothing worse, in our Lodges. We can attest to its existence, for we have witnessed its operation. It is an evil of the worst description, for it is beyond the reach of legal correction. That the offender finds protection under the law of the secret ballot, should but strengthen his obligations of honor, to discharge his duty in the premises with conscientious impartiality and fairness. While a member of a Lodge is very properly left free to exercise the prerogative of the ballot according to his own convictions of right and duty, he is not at liberty to use it for the gratification of personal prejudices or in a spirit of spiteful revenge. He should feel that he is acting for the Institution, and not for himself alone,—that he has, to some extent, the reputation and the feelings of the candidate in his hands, and he should do as he would, in similar circumstances, that others should do by him. Following this golden rule, he will do his duty, and nothing more.

We desire not to be misunderstood in these remarks. We advocate the most rigid scrutiny—the highest standard of qualification—and a free use of the black balls—whenever the circumstances of the case will justify it. But against all improper use of them—against making them a means of gratifying personal ill-will, or prejudice, or revenge, we protest, as unmasonic, mean and dishonorable. The member who so uses them, violates his conscience and abuses his privilege. He does a moral wrong to the individual and an injury to his Lodge. He has no right to do either. He is bound to act unswayed by friendship and uninfluenced by envy, or hatred, or malice, or other improper or unworthy motive.

GRAND ENCAMPMENT UNITED STATES.

THROUGH the politeness of the Recorder we have been favored with an early copy, complete, of the proceedings of this body, at its triennial communication in September last. In turning over its pages we find a few items of interest, in addition to those already noticed in our pages. These, or the substance of them, we will endeavor to lay before our readers, premising that much of the business transacted was necessarily of a local character, the details of which possess no interest to the general reader.

The Body decided, on the report of the Committee on grievances, "that an unaffiliated Templar is not entitled, on his decease, to the Knightly honors of burial." Our own opinion is, that Masonic burials more appropriately belong to the Lodges, and that Encampments and Chapters, as such, (that is, in regalia,) can advantageously be excused from appearing in funeral processions at all. The simpler the arrangements and the less of parade on such occasions, the better taste. If the members of other bodies than Lodges desire to appear, a simple distinctive *badge* is all sufficient.

The committee on Warrants properly notice with disapprobation, and as irregular, the act of an Encampment suspending its By-Laws for the purpose of balloting for a candidate. By-Laws cannot be suspended except by dispensation from the proper authority.

A motion by Comp. Mackey to allow officers of Encampments "just chartered," but who had not been installed, to vote, was very properly ruled out of order. A similar motion was introduced in 1847, and rejected.

The only Encampment in Philadelphia recognized by the Gen. Grand Encampment, is *Keystone Encampment, No. 5*. It is greatly to be regretted that this matter cannot be adjusted. Nothing but evil to all parties can grow out of it.

"A question arose during the balloting as to the right, under the Constitution, of a Past Grand Master of a State Grand Encampment, who was also a present Grand Master, to vote in both capacities, when the Gen. Grand Master decided that a Sir Knight so situated could cast only the vote of a present Grand Master, and submitting the question to the advisement of the Gen. Grand Encampment, they agreed with him in the opinion, and it was so ordered.

"Sir Knight French, Gen. Grand Recorder, laid before the Gen. Grand Encampment a letter addressed to himself, from Sir W. W. Wilson, Grand Master of the Grand Encampment of Pennsylvania; which, on motion of Sir Knight Gilman, was ordered to be spread on the journal. The suggestions therein were especially approved by the Gen. Grand Encampment:—

Hartford, September 13, 1856.

Sir Knight B. B. FRENCH:—

DEAR SIR KNIGHT: Being unable to remain longer at this Session of our Grand Encampment, please do me and my command the favor of calling the attention of all Sir Knights present to the fact, that there exists in the city of Philadelphia several *irregular* Encampments—declared so by the General Grand Encampment of the United States in 1850, and also by the Grand Encampment of Pennsylvania over which I have the honor of presiding. The special object of this is to notify all Sir Knights, members and visitors, at this Grand Encampment, that many

Sir Knights, hailing from different States, visit these irregular bodies, contrary to their obligations, and the express interdict of this Grand Encampment. In many instances, doubtless, it is from ignorance of the standing of these irregular bodies, whilst, in some cases, this excuse is not applicable.

I trust that the Sir Knights may take some care to give to their respective commands this information, that all having this due notice may govern themselves according to the principles of the Order.

Yours, truly,

W. W. WILSON,
G. Master of G. Encamp. of Penn.

It appears from the report of the committee on the address of the Grand Master, that that officer has issued during the past three years, Dispensations for *twelve* Encampments, as follows—four in Michigan, two in Illinois, one in Arkansas, one in Iowa, one in California, one in Wisconsin, one in Mississippi, and one in Minnesota. A Charter was also ordered to be issued for an Encampment at Iowa City, making two in the State.

The report of the committee on jurisprudence was laid over until the next meeting. The following opinions are from the report :—

1. That they are not aware of any existing constitutional provision or regulation which defines the distances at which Encampments should be placed from each other ; and that, in their opinion, in granting dispensations for the establishment of new Encampments, distances must, *ex necessitate*, be left in the discretion of the Grand Officer granting them.

[It is of course to be understood, in accepting this opinion, that there is at the time no constitutional limitation or restriction on the subject. It is clearly competent for any Grand Encampment to define the distances, if it sees fit.]

2. Your Committee disagree with the opinion that suspension of a member of a Blue Lodge should affect his standing in the Encampment, unless such suspension was for immoral conduct.

[The term "immoral conduct" as here employed, is too indefinite, and will be differently interpreted by different parties. If the opinion is hereafter adopted, it should first be put into a new draft, more precise and definite in its terms.]

3. Your Committee do not think that any Sir Knight has a right to claim knightly burial, and are not acquainted with any other Masonic right of burial, than that which exists in the Blue Lodge.

4. Your Committee think that honorary members should never vote in Encampments, and that visiting members ought not to be invited to vote.

5. Your Committee believe that petitions for the Encampment degrees ought always to be made in writing ; and that, although no absolute rule requires it, it is the best and safest policy that they should lie over one regular communication before they are acted upon.

6. Your Committee are of opinion that the degrees of Royal and Select Master were never constitutionally required to be possessed by candidates as pre-requisites to taking the Encampment degrees, and never ought to be so required.

The committee report adversely to the proposition of the Grand Encampment of Maine for a standing committee on foreign correspondence.

Some extracts from the edicts and decisions of the Grand Master, are reserved for another occasion.

The following was adopted as a special Constitutional provision, wholly *local* and *restricted* in its application. It is probably as well guarded as it could be, but it is a hazardous experiment, at best :—

“ This Grand Encampment being a legislative body, acknowledging no superior, admits an appeal to be taken from the decision of the chair, on any question under consideration therein : Provided, however, that such appeal shall not be maintained unless two thirds of all the members present shall vote therefor. This right is adopted for the Grand Encampment *alone*, and is not to be construed as establishing a precedent for the guidance of any other Masonic body.

Sir Knight Mackey submitted the following as the costume of a Knight Templar, which was laid over until the next meeting :—

“ The Costume of a Knight Templar shall consist of a full suit of black, dress coat and pantaloons, white cravat, black gloves, boots, and gilt spurs, and over all a white surcoat, on the left breast of which shall be embroidered a red cross ; an undress military cap, and on the front a Templar cross ; a cross hilted sword, the scabbard of black leather suspended from a black velvet or leather baldrick, a short dagger on the left side, a black velvet apron, of a triangular form, having on the centre a patriarchal cross, and on the flap a skull and cross bones, all in silver. The edging of aprons and collars shall be of gold for Grand Bodies, and of silver for Subordinate Commanderies.

Every Knight will also be permitted to wear on all occasions the Templar's badge, namely, a patriarchal cross, enamelled red and edged with gold, suspended from the breast by a red ribbon, or gold chain. He shall also be permitted to wear, on the index finger of his right hand, a gold ring, ornamented with the Templar cross between the letters P. D. E. P., and inscribed on the inner side with the name of the wearer and the date of his initiation. And it is recommended that the Commander present to every Templar such a ring, on creation.

The Grand Recorder submitted an interesting and lucid report of his official doings since the last meeting, accompanied with a valuable tabular statement of the Grand and Subordinate Encampments acknowledging the authority of the Grand Encampment of the United States ; from which it appears there are eleven of the former and fortytwo of the latter, with 1366 members. The whole number of Templars in the United States is estimated at 4,710.

The same officer has also appended to the proceedings some brief extracts from the early records of the Body, to which we shall hereafter refer.

As you have a filial reverence for your parents, so, as a Mason, you must have a patriotic veneration for the rules of your country. Never disturb the public tranquility by joining in plots or conspiracies against the peace and order of the nation, or against the government under which you live and are protected. A Mason ought to be a peaceable subject, and practise in public the lessons of submission, quietness, and obedience, that he is taught in the Lodge. *The destruction of order is sin.—Dr. Oliver.*

THE CANADA TROUBLES IN GRAND LODGE OF ENGLAND.

QUITE an exciting debate took place in the Grand Lodge of England, on the 1st of October,—primarily on the legality of the meeting, it being an *adjournment* from the regular quarterly meeting of September; and secondly, on the condition of Masonic affairs in Canada.

At the communication in March, a committee was appointed "to inquire into the expediency of forming a Board to whom all matters and correspondence relative to Lodges in the Colonies be referred for adjudication and decision." This committee having reported in favor of the creation of such a Board, the first question before the Grand Lodge was the adoption of this report, which, after a long debate, was carried in the affirmative. Then came up the question of referring to this Board, a communication from the Grand Master, (who was absent) embracing his "plan" of reconciliation, or relief to the Colonies from the inconveniences, or burdens, to which—mainly through neglect—they have long been, and continue to be, subjected. The plan of the Grand Master is an improvement on the existing regulations, and partially removes some of the causes of complaint; but does not go far enough to heal the difficulty, and will not be more submissively received by the adhering Lodges in Canada, than it was by the members of the Grand Lodge at London, who feel that their Colonial Brethren have great cause of complaint, and should be more favorably considered. We have not space this month for the details of the question as it now stands, particularly as we propose to append to these remarks the able speech of the Earl of Carnarvon, before the Grand Lodge. We can not close, however, without expressing our belief, that the whole matter is now in the right train for an amicable and satisfactory adjustment. It is fairly before the parent Grand Lodge of England, and in a form that brings it within the control of the members of that body, a majority of whom, we are assured, are not only willing, but anxious to satisfy all the reasonable demands of their Canadian Brethren. It might be hazardous to predict the result of the action of the Grand Lodge at its quarterly communication next week; but we entertain very little doubt, that the Lodges in Canada will be so far placed on an independent footing, as that they will be allowed to choose their own Grand Master, subject to the approval (which will never be withheld) of the Grand Master of the parent Body; and that such a modification of the present laws will be made as to give them a more liberal control over their own funds. Thus making them *de facto* independent of, though *de jure* subordinate to, the mother Grand Lodge. If we understand the feelings and wishes of our Canadian Brethren, such a result would be satisfactory to them, though it might cause the resignation of the present Grand Master of England. We shall wait with impatient interest for the report of the new Colonial Board, and the action of the Grand Lodge thereon. In the meantime we lay before our readers the very able and eloquent speech of the Earl of Carnarvon, as reported in the London Freemasons' Magazine:—

"Bro. the Earl of Carnarvon said: 'Right Worshipful Sir, the motion which I have now to propose, follows, as a natural consequence, that which has preceded it. My motion is, to refer the communication of the M. W. the Grand Master to

the board which you have just appointed. (Hear, hear.) If the members of that board are men of experience and judgment, as we believe them to be, the matter cannot be placed in better hands. Indeed, the Brethren, really, have only two alternatives which they can adopt. You must either deal with this communication from the Grand Master now, in whatever way seems good to you, or refer it to that committee; but I believe, myself, that it would be far easier, far pleasanter to the Grand Lodge, to avoid the unsatisfactory task of dealing with the communication now, by referring it to the Colonial Board which has just been appointed. In fact, I think, it would be best to do so under any circumstances. Let it be understood by the Grand Lodge that *they* are responsible for the issue of this letter; for the Grand Master, in language too emphatic to be misunderstood—in language which I wish the Grand Lodge attentively to consider—has told us that he himself now submits his communication to us ‘to consider and decide.’ Therefore, up to this time, the Grand Master has managed the matter for himself; but, for the future, with *you* rests the responsibility. (Hear, hear.) It is cast entirely upon your shoulders (hear, hear), and I implore you not to arrive at any conclusion of which your judgment does not fully approve. I don’t like to go back into the past. (Hear, hear.) The references which have already been made have excited feelings which I have regretted to see displayed, feelings of a character anything but pleasant. I shall not recapitulate the stages by which we have arrived at the present unhappy state of affairs; I have no wish to trespass on the time of the Grand Lodge, and I shall therefore shorten the matter as far as possible. In 1853, we find the first evidence of any discontent in Canada. The Canadian Lodges had a conference at Hamilton, at which they stated their grievances and complaints, in a petition which was forwarded to England; it bewailed the want of harmony in the Canadian Lodges, the irregularity of communications between England and Canada, and last, but not least, the unsatisfactory position of the Prov. Grand Master. This, in fact, was the principal complaint. They complained of the position of the Prov. Grand Master as part and parcel of the whole system of nomineeism, which they described as distasteful to them. They complained that he was holding an irresponsible position, and that they had neither a concurrent voice in the management of the affairs, nor any check upon his proceedings. (Hear.) No notice whatever was taken of this communication. They met again, and embodied their grievances in a set of resolutions. What became of those resolutions, I ask? It is sufficient to say that there was *no reply*. (Cries of ‘Shame!’) Now Brethren, can you wonder that as time flew in a manner little reckoned of by us in England, it was counted by days and weeks in Canada? Years elapsed—three years, three long years—and yet the Canadian communication was unattended to, and even unacknowledged; and now, who can wonder that hope deferred produced its natural results? Do you wonder that such neglect ripened into bitter fruit the seeds of discontent which had been sown? (Loud cries of ‘No!’) Only look at the consequences. It was at last, with a precipitancy which I cannot but deplore, that finding they could not obtain relief from England, some of the Canadian Lodges seceded, and perhaps they will never be reunited to those under our jurisdiction. But there are others who have remained true and faithful to their allegiance. (Cheers.) I wish, indeed, and so strongly do I feel it, that I hope my appeal may be heard across the Atlantic, when I express my unfeigned respect and sympathy for those who, despite of the disappointments which they meet with in England, despite of all the glitter and temptations of a species of independency and false

ambition, have been contented to remain true to themselves, true to us, and true to the obligations of their Masonic allegiance. (Loud cheers.) There is a better way of thanking them than in mere words for their actions. It is reasonable to suppose that men who have shown such consistency and firmness, will not be persons likely to insist upon claims which are unjust and unreasonable in their nature. In 1853—I leave out minor matters for the present—they contended for the free and absolute right of electing their Prov. Grand Master. Now, I candidly admit, that on this point I could not concur with them. I think it would lead rather to alienation; but there are many steps between taking no notice whatever of their complaints, and granting them everything they asked. (Hear.) No notice whatever was taken of them till a few months ago, when a member of the Grand Lodge, who has shown the greatest ability in these matters, I mean Bro. Portal (loud cheers), brought forward the subject by a motion in the Quarterly Communication, in which he proposed that the Canadian Lodges should elect two candidates for the Prov. Grand Master, and send them to the M. W. the Grand Master, in order that he might select one of them. The Canadian Lodges met and agreed to this in the following resolution:—‘That this Grand Lodge heartily approves of the principle contained in the said intended motion, and would respectfully, but strongly, urge its adoption by the Grand Lodge of England, satisfied as they are—[mark the words]—that wide spread dissatisfaction, resulting in disastrous consequences to the peace and prosperity of the Fraternity in Canada, will follow, should immediate action on their just complaints be longer delayed;—that this Grand Lodge would suggest that the said resolution be modified so as to provide that the election of the Grand Master be made by this Grand Lodge, with this proviso—that if disallowed by the Grand Lodge of England within six months after it shall have taken place, it shall be void, but otherwise have full force and effect.’ Such is the language of the men who have played the temperate part which I have described. I ask you, Brethren, is it the language of men wavering and uncertain in their opinions? I fear very much the results should we come this evening to a wrong and unsatisfactory conclusion. I entertain the greatest apprehensions as to the news which the next Canadian packet may bring us; it may be said, you have a communication from the Grand Master, who proposes that henceforth every third year the Prov. Grand Master should send in a report, and if that report, under the auspices of the Prov. Grand Master, should be unsatisfactory, that it should then be competent for the Grand Master to depose the Prov. Grand Master. But this proposal gives no new power to the Prov. Grand Master. He can at present send his reports, not every third year, but whenever he likes. It is also, at present, in the power of the Grand Master to depose the Prov. Grand Master whenever he may think proper to do so. What improvement, therefore, I ask, would be effected by the Grand Master’s proposition? What further independence or self-government would it confer upon the Colonies? I answer, none. (Loud applause.) The only reception which such a proposition could meet with in Canada would be scorn and irritation. (Hear, hear.) We have heard of men slumbering while an earthquake was raging around them. Four years ago, there was a cloud significantly ominous, although, at the time, perhaps, not larger than a man’s hand. One single temperate despatch would have prevented the coming tempest. But no notice whatever was taken of it. Our officials went slumbering on from year to year. At length the storm arose which had been heralded by so many warnings; and the Canadian Lodges burst forth into open secession. For one whole year these slumbers still continued, and

no notice whatever was taken even of the secession,—no motion was brought forward ; no change of policy or principles was announced, and when independent Brethren made motions of a remedial character, they were stifled under the pretence, that an ancient land mark of the Order was attempted to be obliterated. (Hear hear.) A Grand Lodge was attempted to be coerced by an overbearing temper and domineer. (Loud cheers.) I have said too much, perhaps. (No, no.) One word more on the broad principles which I wish to see adopted in our colonial policy ; it is the greatest mistake in the world to confound quantity with quality. Let us never suppose that extent of dominion is any real test of power. Extent of dominion is no test of real prosperity, unless accompanied by a living spirit, breathing from the inmost centre to the utmost extremity. (Loud cheers.) The great secret of government is, that the main body shall attempt those duties which it is competent to perform. For instance, no man in this room is more deeply impressed than I am with the necessity of maintaining the due dependence and allegiance of the Canadian Lodges to the Grand Lodge of England. I wish to see the Grand Lodge the fountain of appeal—the sole arbiter ; and I wish to see all the allegiance due to the Grand Lodge preserved ; but I would utterly surrender to the Prov. Grand Lodge all the minutiae of local business. (Hear, hear.) You will have to look long for a body of men who will unite those qualities which will enable them to take a broad view of questions of policy necessary here at home, and to control the thousand and one details of local administration. (Hear, hear) What I mean to say is, maintain their allegiance, and leave the local business under their own control. Make them your friends, and do not seek to alienate them ; attempt not to depose them into the condition of slaves. (Loud cheers.) There are two principles of government—compulsion and persuasion. Compulsion is idle for us to talk of, and it is irritating to them. Persuasion is a legitimate weapon ; it will not break in your grasp, because it is a well-tempered blade, on which is engraven the talismanic characters of ‘Brotherly love, Relief, and Truth.’ (Loud cheers.) There is a third course which stares one like a phantom in the face. I protest against your standing with folded arms while the stately fabric falls to pieces. (Hear, hear.) Better have an indifferent policy than none at all. (Loud cheers.) Better have any principles than be like the mastless vessel before the storm :—

‘Come it slow or come it fast,

This is the fate must come at last.’

Make up your minds to it. Do not deceive yourselves. Be not satisfied with closing your eyes ; look at the breakers which appear ahead, and seek not to escape your impending destiny by *ignoring* this difficulty, for you can never *shelve* it. (Loud cheers.) The sands of your hour-glass are running low ; the time for deliberation has almost passed away, and the time for action has fully come. There stand the forms of the good and of the evil genius of this great Order, as it were, upon our very threshold, with the emblems of ascending prosperity, and of hopeless irremediable decay. Both are offered to you. Which will you accept ? It can only be done by free speaking and free discussion. Let us do away for ever with that mistaken policy which would prevent us from discussing here those great and important topics which are nearest to our hearts, and which we so freely canvass elsewhere. (Loud applause.) I would say, it is unjust to us and to our Canadian Brethren that there should be a reserve between us and our authorities ; it is ruinous to the best interests of the Craft, and, if persisted in, will be fatal to the good understanding between those who sit upon the dais and those who are in

the body of the Hall. (Hear, hear.) Therefore I move, Right Worshipful Sir, that the communication of the M. W. Grand Master be referred to the Colonial Board, to consider, and report upon at our quarterly meeting in December. I move, also, that the report be printed and distributed amongst the Brethren at their entrance to the Grand Lodge, and that the Grand Lodge considers that no scheme will be satisfactory which fails to approve of the Colonial Brethren having a voice in the appointment of the Prov. Grand Master. (The noble Lord resumed his seat amidst loud applause.)”

The motion was unanimously adopted.

A MASONIC LOTTERY.

MANY of our readers will probably be somewhat surprized at the heading of this article, but not more so than we were to learn that such a project had been started, in defiance of what may be regarded the moral sentiment of the community, and in derogation of the character and precepts of Masonry as a moral institution. We have so often entered our protest against the demoralizing and dangerous mania for *speculating* in Masonry, which has within a few years past sprung up in different sections of the country, that we do not feel ourselves called upon in the present case to do more than to lay the accompanying communication before our readers, leaving them to form their own judgment on the propriety of the measure. The project, as we understand it, is to put up 200 sets of a series of works called the “Universal Masonic Library” in a Lottery, having *ten thousand* tickets at one dollar each—one prize to *forty-nine* blanks! To effect the sale of these tickets circular letters have been sent all over the country, inviting the Brethren to become purchasers. Such are the facts as we learn^{of} them. On them our correspondent, who is an old and distinguished Brother, comments as follows :—

I know of nothing that has occurred in the last quarter of a century, that has annoyed me so much as this same *Lottery* scheme. Our dissensions and differences, and even the schisms in our midst, will, in the Providence of God, work out good to our cause in many ways, certainly in humbling, and thereby make us more worthy of the exalted privileges we enjoy; but this scheme casts up mire and dirt like the wicked of old, and can only work evil, and that continually. Such are its tendencies, and only such, that it cannot possibly be mixed or mix itself with good to our cause. Nor can its projectors or supporters possibly change its character or alter the results. Like the Minnie bullet that has sped its way under the deadly aim of the *marksman*, its work is death—the result sure—there is no way of escape. The time was when such things could have been, at least without visible harm; but that time is past, and if it lies at all in the future, its distance is far beyond the reach of mortals now living. There was a time too, when Abraham of old could have obtained his laudable desire of the Most High, if there could have been found ten men of kindness in that wicked city of the plains; but long after that, at least long in the estimation of mortals, the same great and good being refused to relent even though Moses and Samuel, Noah, Daniel and Job all stood before him in earnest entreaty.

This Lottery scheme is like the fatal *stab* which passed "between the fifth rib," and that too by the professed *hand* of friendship; thoughtlessly or ignorantly, perhaps innocently; but still none the less certain in its effects.

And now, in all the simplicity of paternal earnestness—what is to be done? What shall the fraternity do? or what is still more pertinent—What will Bro. Brennan do?—what will Bro. Morris and his associates do? It is vain to attempt to argue the right or wrong of the *thing*, for an enlightened public has long since placed the broad seal of its condemnation in characters that may not be misinterpreted, upon all such schemes, whatever may be the pretext of the projectors. And, if so, what must be the censure when such schemes are identified with Freemasonry? and that too under the control, sanction and formal commendation of those who stand at the head of a Masonic periodical, which professes "alone to bear the Banner of Brotherly love and eschews all evil!"

Nor, will the fact of Bro. Brennan's withdrawal for *twelve months*, relieve, but rather serve to embarrass; and if it be not indeed proof positive against the project, it is at least demonstrative of their doubts as to the propriety of the scheme.

But what can be done to arrest the evil?—that is the question—of all others now the most important. Will Bro. Brennan withdraw his proposition? or will the answer be—Let the cause bleed until we get the *dimes*: so I infer from his last article, in which he seems to argue that the Craft, on whose large heart he confidently relies, are bound by every consideration to foot the bill for his Masonic Light! But if such schemes are the legitimate result of the *light* with which they desire to illuminate the craft, and through them the world, better, far better, that we grope our way in the dark, or at least by more *feeble rays*, as hitherto we have done—at least in the estimation of these enlightened Brethren. Still the question is unanswered, perhaps it may so continue to be. Who has the courage to attempt its solution? Bro. Hyneman of the Mirror and Keystone has made the attempt, but met with a decided rebuff, which may perhaps deter him. Who else will try? We answer, let the Masonic press, which holds to some extent the guardianship of the craft, speak out and that at once. And if this Lottery scheme be right and promotive of the cause of Masonry, let it be vindicated at all hazards; but if the reverse, let it be condemned and its projectors bear the odium; but let not the reproach rest upon the fraternity. Yet the question will recur—What shall be done? Let us pause and examine a little, if only as the proverb says of our Yankee brethren, by asking another question—Is it true that the Craft are bound to pay the publishers of this Library scheme? So I understand Bro. Brennan to argue; and, if so, let him and his associates boldly set forth their claim, and it will be tried before the Masonic world on its true merits, and a verdict rendered, doubtless worthy of the exalted tribunal. This they may have the right to do; but to bring this great reproach upon our cause (I can regard it in no other light) and expect to escape censure, or to shield themselves or the Fraternity, whilst walking in paths forbidden by an enlightened Public, is irrational indeed. F.

GOV. DUNLAP'S ADDRESS.

[We make the following extract from the eloquent address delivered by M. E. Comp. R. P. Dunlap of Maine, before the Gen. Grand Chapter of the United States, at Hartford, Conn. on the 9th September last.]

FROM all parts of our country are we come with a common purpose, to pay a common votive offering. We come with no party or sectional differences, with no wrongs to present or grievances to be redressed. We come imbued with that fraternal feeling, the guiding star of our institution, which extends the hand of cordial greeting to every one, however humble his condition, who bears the seal of our institution upon his forehead. But above all, we come animated by that spirit of broad and enlightened philanthropy, which transcends all bounds of time and space; which looks above and beyond the mere petty and temporary distinctions of party, of locality and of social condition; which extends its charitable influences to all men, recognizing all as members of a common brotherhood,—and which seeks for its ultimate object the uniting of the whole human race, by a common bond of sympathy.

Animated by such sentiments, let us come together, divesting ourselves of all that tends to strife or discord, imbued with a mutual regard for each other and a common love for our institution. As the waters of our great northern rivers mingle themselves and are lost in the waters of the gulf, so may we, from the seagirt States of the North and the East, from the broad and expansive West, and from the sunny South, mingle on this consecrated spot and become lost to ourselves as individuals, in recognizing the common bond, that binds us together as a common brotherhood.

The place of assembling, around which cluster so many proud associations, calls forth grateful recollections of the past and excites the most flattering hopes for the future. It is well for us that we are met together to-day in the city of the CHARTER OAK; and while our feet press the same soil once trod by those first heroes in the cause of liberty—those first exponents of the great doctrine of resistance to unauthorized power, who were wont to cluster beneath its branches, let us imbue our hearts with the same aspirations and the same lofty purposes that animated them.

We too may recognize as an emblem of our own institution the *Oak* that faithfully kept its secret, not for the purposes of deception and intrigue, but that it might be the means of diffusing the influences of peace and prosperity over coming generations. Again let me say, we hail it as an auspicious omen that we are met together to-day in the memorable city of the CHARTER OAK.

The period elapsed since our last assembling is one of marked and peculiar features. The feet of civilization have been stayed in their onward progress by the fearful and untoward obstacle of war. The civilized nations of the old world have been clashing in arms, and all the appliances of art and science have been brought to bear by the contending foes, in efforts to crush one another. Those nations, who from their long accumulated greatness, from their civilization and their refinement, might be expected to lead the van in the development of the arts of peace and the inculcation of moral and religious truth, have been turning all their mighty energies against each other, and with deadening force

have the swords and bayonets been clashing in the nearly equal contest ;—and but a few months ago the news was borne to us, that the combatants had retired from the blood and carnage, with nothing gained but the gratification of national self-will.

Most gratefully do we turn our eyes from this scene to our own beloved country, rejoicing in all the arts of peace and resounding with the busy hum of industry,—to the East with its extended commerce, whose sails whiten every sea and are spread on far distant oceans beneath unfamiliar constellations—to the West with its broad and rolling prairies smoothed out by God's own right hand, and with its majestic rivers freighted with the rich fruits that ripen along their banks—and to the South white with its fields of cotton and waving with all the luxuries of a tropical vegetation. When we look at each and all of these separately, and then call to mind that they are united by a common bond—that though many, yet in a higher and nobler sense they are one ;—then it is that we see a nation born in a day,—springing into existence full-panoplied, like the Goddess of heathen fable.

But why, it may be asked, do I speak of these things in connection with our time-honored Order? Some assert that our principles and our practices are directly opposed to Republican Institutions. Others, with a more complaisant charity, are willing to allow that our institution is a harmless one, exerting neither positive nor negative influences on society ; of no practical value, except as affording to its votaries a passing hour's amusement ; a mere bubble, floating on the surface current of life's stream, dancing in the sunshine with its rainbow colors to please the passer by, and then bursting into nothingness.

To all such we need offer no argument of words. We will point with a silent finger to the long scroll of History that lies behind us ; there it is—read it, and decide for yourselves. We have our antecedents, and what better criterion can there be of what we are at the present time? A bitter fountain cannot send forth sweet waters. If we had no other argument, here is one sufficient to rebuff all the assaults made against us.

The scholar of antiquity can trace the ancient landmarks of our institution, in its march down through the centuries. Some in their enthusiastic zeal have traced us back to the earliest days of Greece, of Egypt, or still farther to the first history of the Jewish nation. We however will be more temperate in our genealogical researches ; although it would be well to say, that there is nothing in our present or past history, so far as we can trace it, which might not favor such suppositions, if there were any reliable evidence on which to base them.

Whatever be our origin, it is certain that our institution breathes the same morality and inculcates the same broad and enlightened philanthropy which flowed through the philosophy of Socrates, while it embraces all the leading points in the ritual of the Jewish faith.

Emerging from the mists of mythology which shrouded all ancient history in doubt, we first recognize Freemasonry as a distinct and definite organization, glimmering through the darkness of the Middle Ages, like a vein of gold glistening in the dark and solid rock. That light, faintly glimmering in the distance, grows upon us as we gaze upon it. The moral precepts of Socrates, the

wisdom of Solomon, and the inculcations of Christianity, whatever they may have been in the past, are no longer with Freemasons vague and speculative theories. A world is lying in darkness around them, and with ready hands they seek to reclaim it from the dominion and bondage of ignorance and superstition. Then it is, that we see Freemasonry as an operative institution, not merely counselling others, but putting its own shoulder to the wheel and hastening on the great day of reformation, when the light of knowledge and truth was to be diffused over all men.

With their own hands they reared temples to the worship of the living God, and institutions for the dissemination of knowledge among their fellow-men. With their own accumulated stores of knowledge, with refined and cultivated tastes, and with a deep and unwavering Christian devotion, they reared upon the foundations of Pagan architecture, in part, if not in whole, a new order of their own devising, and crowned its towers and twined around its pillars and among its lofty arches the symbols of the Christian faith. Then it was, that the world saw rising from the decaying fabrics of Greece and Rome, like the phoenix from its ashes, the first embodiment of Christian Art, imbued with that spirit of heavenly aspiration and encircled with those precious emblems on which the Christian loves to dwell.

The operative features of our institution expired with the age that brought them into being and created a necessity for them; but that spirit and those principles, which directed the hands of its followers in raising those monuments of their Christian zeal and Christian philanthropy, still live among us, and are still diffusing their influences abroad, and will continue to do so long after the structures to which they gave a being shall have mouldered into ruins. Let this record be read by those, who doubt whether Freemasonry is or has been an institution of any practical value.

MASONRY PRACTICAL CHRISTIANITY.

[We make the following eloquent extract from the annual address of the M. W. Grand Master, to the Grand Lodge of Texas, in January last]:—

“It is true, we have our enemies, and often find them where we least expect: even among the Christian leaders in our land, we find those who are so prejudiced against our Order, that ordinary civilities are withheld from its members. I would say *Masonry is practical Christianity*, and in the language of a well known Masonic historian—“Upon all the arrangements of our Order, and upon all its operations, we see the shadow of *Him* who loved humanity and sought to assuage its griefs. Eighteen centuries ago, He went about doing good—the music of his footsteps charmed away human sorrows—joy brightened before him, and hearts were made bright and glad by reviving hope. Freemasonry to-day continues His ministry of love, or rather Freemasonry. He himself still carries forward His own benevolent works—soothing and protecting the lone widow and her fatherless babes, and extending to the child of sickness and poverty the tender consolation of *fraternal* sympathy.”

A CHAPTER OF HISTORY.*

FREEMASONRY had its origin in the remotest antiquity, and it is impossible to say, with perfect certainty, where or in what country it began. There is no question, though, that there was much in the Dionysian Mysteries, celebrated throughout Greece and Asia Minor, and in the Fraternity of Dionysian Architects, scattered over India, Persia, and Syria, who practised the mysteries of the same name, that would assimilate them in a striking degree to our Order. It is admitted further, that the Dionysian Architects existed as a society in Tyre, at the time King Solomon sent for workmen to build the Temple, and it is also conceded that Hiram, the widow's son, the chief builder, belonged to that society.

The Essenian Fraternity, too, bore so strong a resemblance to Masonry that any one acquainted with the two Orders, will recognize some of the same principles in both. Pythagoras derived most of the knowledge and ceremonies of the Esoteric School of Philosophy from the Essenians, and, in the Bodliam Library, the celebrated John Locke found a manuscript, in which it is laid down that this Great Ancient was the man who brought Masonry from Egypt and Syria into Greece, whence, in due course of time, it reached England. It is certain that there was some connection of Pythagoras with Masonry, for he has ever been most highly esteemed by the Order, and the Lodges have adopted one of his well-known problems as a part of their rites.

In all the ancient Mysteries, a symbolical language was used, and many ceremonies were employed which alone establish for them a kindred relationship with Masonry. These Mysteries pointed to the moral and religious obligations of men, and to all the obligations of life. Like the Christian religion, they had a direct reference to the death of some great benefactor of our kind, to our duties to one another on earth, and to the happiness of man in Paradise, as well as his deviation from the commands of God, and his temptation and fall, and his future resurrection from death, and his restoration to a new and an eternal existence. In studying the ancient traditions and records of these various sects and Orders, I have been induced to believe, from their many points of resemblance to the great Order established by Christ, and from the coincidence of so many of their principles and observances to the doctrines taught by the Saviour, and to the events which occurred in his earthly pilgrimage, that they were really ordained by Heaven, not only for the improvement of mankind, but in some way to foreshadow the coming of the Redeemer of the world, his infinite goodness, his cruel persecution, and his ignominious death, but glorious resurrection and ascension to his Father.

But to pursue the regular tenor of my discourse, and to prove the identity of Masonry with the mysteries of the olden time, I am enabled to remark, that almost all of the emblems used in the secret associations of the early ages, and especially such emblems and symbols as were valuable, and as contained a point or moral, are now employed universally in the Lodges of Freemasons. The trowel, the square, the compass, the ark, "the stone which the builders had

* From an address by Jos Abney, Esq., at Edgefield, N. C.

rejected," the plumb, and level, the star, the sun, the ladder which Jacob saw, and the lambskin, which, in all ages, has been the badge of innocence and purity, are inseparably connected with Masonry, and are the indispensable ornaments and tools of all worthy and authorized Lodges of the Brotherhood to which we belong.

By some distinguished antiquarians the origin of Freemasonry has been assigned to the mysteries observed at Eleusys, near Athens, into which it was deemed criminal for an Athenian to neglect being initiated, and whose disregard constituted one of the grave charges preferred against the great philosopher, Socrates. The Eleusynian mysteries, also, are supposed to have emanated from Egypt, whence sprang most of the sacred rites and observances of the heathen world. They were based upon the tradition of the death of Osiris, King of the country, by the treachery of his brother, Typhon, and the search for his body by his wife, Isis, Demetre, or Ceres, her discovery of it, and the pomp and solemnities she used in marking the spots consecrated by his remains.

The candidate for introduction into this Fraternity was required to be a man of spotless character, and he was then indoctrinated into a code of morals which he was compelled to adopt, and which was replete with the noblest principles of justice and the sublimest sentiments that could be instilled into the human mind. In truth, the unity of the Godhead, the doctrine of future Rewards and Punishments, and many other important lessons, very much akin to the precepts and practices of that religion afterwards preached by Christ, were taught to the newly initiated; and he was, in reality, a renewed man, and a professor, to some extent, of that admirable system of faith and religion which has saved a world from the ignominious thralldom of sin and vice, and from a damnable paganism that had sunk mankind into the profoundest depths of crime and folly, and diabolical cruelty and superstition.

When the scholar has made a thorough perusal and investigation of the Ancient Secret Societies, and more hidden and solemn observances, he sees in them so strong a likeness to genuine Freemasonry that he scarcely knows how, entirely, to consider them distinct from each other. The chief difference is the greater purity of the Masonry of this age, compared with the mysteries of the dark ages of human ignorance and depravity. The practices, the hieroglyphics, the belief in one God, and in the immortality of the soul, and the devotion to a pure morality and religion, are the same, and possibly have been such, since the foundation of the world.

From the most thorough examination I have been enabled to make as to this time-honored Order, there rests upon my mind no shadow of doubt that I have indicated to you its proper source, and that it always had in view the same objects, namely, the promotion of every virtue, the promotion of the knowledge of God, the promotion of charity, of brotherly love, and of light and wisdom among men.

As still further proof of the antiquity of the Order, or of at least, most of its observances, and mysteries, and sacred symbols, the travellers in Europe and Asia have discovered, besides the indications about the Mosque of St. Omar, at Jerusalem, and the Mosque at El Aksa, at the same place, ten thousand signs,

and other marks unmistakeable in both Continents which afford testimony beyond dispute, that Masonry has no date as to its origin, and that the world has no institution which can carry its beginning to a more ancient period.

Dr. Robertson, Catherwood, Durbin, Olin, Maundrell, Richardson, Benonie and Arrundale and others, who have travelled in the East, and who have given to the world the results of their researches, have furnished to Masons accounts in regard to certain vaults, rocks, figures and images in many countries of the globe, and particularly in that country which Masonry boasts of as its own direct birth-place, and as the birth-place of our Saviour, which, to the mind of a well read Mason, "is confirmation strong, as proof of Holy Writ," that even the sacred Scriptures come not down to us with a surer sanction than it does, and with evidence better calculated to satisfy the incredulous and unsteady mind of man, as to their universality—as to the great objects they are designed to fulfil, and as to the time they first made their appearance among men.

The stones of the Temple at Jerusalem, we are informed, were prepared with so much nicety, that when put up, they looked like a molith, or single stone. Each stone too bore the mark of the workman who executed it. This all conforms to the traditions of Masonry; and some of these very stones have been discovered by travellers in different regions of the earth, whose glory had a termination long before the day of Solomon, and especially in the regions round about Judea, which verifies all that I have ever said, or that any man has ever said, in regard to the antiquity of the Fraternity.

Why, in the year 1542, from the account of a writer in the London Freemason's Quarterly Review, when the walls of the fortress of Allahabad, in the East Indies, were raised, they were found to be composed of oblong blocks of granite, covered with Masonic emblems, and bore incontestible marks that the stones were cut, carved and numbered by the workmen, before they were conveyed from the quarry. In a communication on the subject of Mason's marks, a celebrated correspondent of the Historical Committee of Arts, Monuments, &c., at Paris, said he discovered those *marks* at Strasburg, Spire, Worms, Rheims, Balse, and elsewhere, and imagined he could distinguish the different schools of Masons to which they belonged. The marks of the overseers and men varied in character, strictly according to the position of the workmen. There were the first class, consisting of monogrammatic characters, and separately placed on the stones, and the second class, in the nature of symbols, representing shoes, trowels, mallets, &c.; and in one of the Towers at Rheims, even the *lowest* portals bore these marks.

A few years ago, an ancient Gothic structure, the tower and South side of the church of St. Mary's, at Shrewsbury, England, underwent repair, and the distinctive marks of several operative Masons were discovered in the beautiful Norman arches that adorned it; and many of those marks used centuries ago, were similar to those in use at this day among Masons. This church was raised by king Edgar, and ancient Masonic history instructs us that in the tenth century, during the reign of that Prince, the Fraternity of Freemasons were engaged in its erection.

But evidence, the most convincing and the most conclusive of any of the

venerable age of our glorious Fraternity, has been found by travellers of every period, in almost every country on the face of the globe.

I speak to you, my Brothers, in the language of truth, as well as of history, that I believe there has scarcely been a discovery of an ancient Tower or Temple, or of the ruins of an ancient city, in which the distinctive marks of the Freemason, or his emblems, or his symbols, have not been the first object to arrest the attention of the antiquarian, and the prominent subject which has formed the burden of his discourse.

For one or two years, the observations and the discoveries of adventurers in the Old and New World have formed the chief recreation of my leisure hours, and I have seldom opened a book on travels in which I have not found, as described, buried in some ancient ruin, a part of that noble language, which cannot be deciphered by the uninitiated, but which, even in this enlightened day, is employed to instruct the Freemason in the obligations he has assumed, in the great duties he is called upon to perform, and in those high principles which have been held sacred by the Order, ever since the flood, or "since the time to which the memory of man runneth not," and of which he can form no adequate judgment.

On the banks of the Nile, in the very heart of Africa, in Asia, in Europe, and in the remotest regions of the earth, there are not the remains of a noble city, of a dilapidated temple, or of a desecrated burial ground, or of a demolished observatory, or of a steeple, or of a pyramid, in which we do not see the signs of our craft, which no Craftsman can deny.

AN OLD AND FAITHFUL OFFICER.

A pressure of matter which we could not with propriety put aside, has prevented, for some months past, that attention to the proceedings of Grand Lodges, and other bodies, which it is our custom to devote to them. Among the number thus neglected, is the Grand Lodge of Texas, in whose proceedings we are always certain to find a full remuneration for the time required for their examination. The truth of this we have realized anew in looking over the doings had at its annual communication in Jan. last; and among other matters of interest that have arrested our attention, is the following from the report of the Deputy Grand Master for the 14th District—R. W. Brother JAMES WEBB. We transfer it to our pages, as embodying in a personal narrative, the opinions of an experienced and faithful Brother, on a question of practice, which has caused much uneasiness among the older members of the Institution; namely, the frequency of initiating and advancing candidates, out of time, under the authority of Dispensations. Our Brother says:—

"In the month of September last, as D. D. G. Master, I authorized the Corpus Christi Lodge to dispense with the ordinary rule in conferring the several degrees of Masonry, so far as the same related to the case of Dr. Lockett. I did so under the following circumstances, though, as a general rule, I am opposed to granting *Dispensations of this kind*. Dr. Lockett had some time previously petitioned for

admission to the Lodge, but, after drawing up the petition and before presenting it for action, he was taken violently ill, consequently it was not acted upon; some time afterwards, it was represented that he had partially recovered, but that his physicians had prescribed a course of travel for the final restoration of his health, and that he was desirous of being initiated and of taking the several degrees before setting out on his travels. Under this state of things, I authorized the petition to be read in the Lodge, and, by a unanimous vote, a committee was appointed to act upon it; that committee reported, almost instantly, that he was worthy of the degrees, and represented his as a case of emergency, which ought to dispense with the ordinary rules; and the report being unanimously adopted by the Lodge, I had the ballot passed, and he being accepted, I conferred the first degree upon him the same night; but, in consequence of his feeble health and the lateness of the hour, no other degree was conferred on that night. Since then, I have been unable to attend the Lodge, and cannot state from my own knowledge whether the other degrees were conferred under the dispensation, or not; but I have no doubt that the proceedings of the Lodge, which, I presume, will be sent up to you, will show what further action was had on the subject.

"In granting this dispensation, I was, perhaps, somewhat influenced by the fact that I had known Dr. Luckett for years as a worthy and estimable gentleman; that he had resided in our midst for a considerable time, and was universally esteemed for those qualities which adorn the Masonic character; and I was satisfied he would never disgrace it, under whatever circumstances he might become connected with it.

"Before closing this report I am constrained to say, that I cannot hereafter perform the duties of any Masonic office. My age and infirmities admonish me that I should not task my abilities beyond my physical power of performance; and I am conscious that I have as much to do out of the pale of Masonic requirement, as I can perform creditably to myself and advantageously to those who have confided in me. I, therefore, hope that I may not hereafter be looked to in reference to any Masonic appointment, and this indulgence, I trust, I may claim from my Brethren, in consideration that I have already served, to the extent of my ability, for more than forty years, in trying to disseminate the true and genuine principles of Masonry."

INSTRUCTING INITIATES.

WE extract the following from the very clear and able report of the Committee of correspondence of the Grand Lodge of Texas. The views are so eminently just and truthful that we particularly commend them to the attention of officers of Lodges:—

"An addition of numbers of Freemasons in our Lodges is not the only requisite we need. We want members now, and those who may hereafter become such, to understand the principles taught in the explanation of our emblems and lectures, as a system of *moral and social virtues*. We want them inculcated, and not merely so in name, but we want them followed out in reality by our members in their lives and conversation. We want Masonry as it is (*moral Freemasonry*) taught as a science to the initiated, as they advance in

their degrees, or, in other words, we desire that the initiated should understand fully, and be well instructed in one degree first, before they take another, and so onward in the second and to the end of the third degree.

“These are certainly the true principles, and the only mode of teaching to make perfect and good Masons. We congratulate the craft in New Jersey upon the change which has taken place, and the gradual advance of the Order since the *dark days*, when wild fanaticism reigned triumphant over the land, and when many of the best and boldest were compelled to hide their faces to save them from the storm. Let the true principles be instilled into initiates, and we have little to fear from without. But when this is not done, and the enemy attack us, many who have gone through the ceremony fall beneath the pressure from without and become the rampant leaders of the opposition.”

MASONRY IN SOUTH AFRICA.

THE British Lodge, No. 419, at the Cape of Good Hope, has just erected for its own accommodation, a new and convenient Temple, at an expence of \$7,500, the following account of the inauguration of which is given in the Cape Town Mercantile Advertiser of the 28th of March last:—

“On Monday, 26th March, 1856, the inauguration of the new temple of the British Lodge of Freemasons, was celebrated by a grand procession of the Craft belonging to the different Lodges of Cape Town, likewise by several distinguished members belonging to other colonial and foreign Lodges. The Deputy Provincial Grand Master of the Netherlands was also present with his Standard bearers and Officers. The Brethren assembled at the old Lodge in St. John street, and from thence proceeded in procession, with a band of music leading, the banners and flags of the different local Lodges presenting a very imposing and novel scene. The assemblage of spectators was numerous along the line of procession to the new Lodge; in the gardens, in which the gathering of ladies was immense, to witness the marching round the grounds, the band was playing in the centre. Stewards were appointed by the Lodge to attend to the comforts of the ladies present, who were bountifully regaled, and every attention paid to them. The procession having entered the temple, and the Brethren being seated, the Lodge was opened with solemn prayer, and sacred music performed, when the ceremony of consecrating the new temple was at once proceeded with. The Deputy Provincial Grand Master of the Netherlands gave a very appropriate oration, which elicited the admiration of all present; that being concluded, the Lodge was then closed, and the Brethren retired to the banqueting-room, to partake of refreshments, provided by Bro. Rennie, the Steward of the Lodge. In the evening, the Brethren, between sixty and seventy in number, assembled at the Masonic Hotel, where they partook of a sumptuous dinner provided by the host, which did him every credit. The spacious room was tastefully decorated with the flags of all nations.”

Besides the above, there are at Cape Town another English and two Dutch Lodges, and one Chapter. The Dutch have also a Prov. Grand Master for the Province, and the English Lodges have petitioned for a similar appointment, which will probably be made in the course of the present year.

THE MASONIC ESSAYIST.—NO. 2.

BY BROTHER ANDRÉS CASSARD.

"Masonry is a moral Order, founded on liberality, brotherly love and charity, and instituted by virtuous men with the praise-worthy design of calling to our remembrance the most sublime truths, in the midst of innocent social pleasures."—*Arnold*.

WHAT IS MASONRY? This is a question often propounded to the professors of the "ROYAL ART." It has, very frequently, been put to us by different persons, some, without doubt, in good faith, and others in a taunting captious spirit. To the last named sort of querists, we never deign to give an answer; and to the former, we would say, that to furnish a full reply in all its particulars, would require a long dissertation, more suitable for a volume, than a brief essay. Besides, we do not wish to set ourselves up as a preceptor of mankind, while there are so many writers more experienced and practised than ourselves.

There is a sickly propensity in some men to criticise and blame things that they will take no pains to study or understand. But when we consider that Freemasonry, the most noble and glorious of all human Institutions, is so much misrepresented, misunderstood and abused, we are prompted, as a "*faithful guardian of the precious treasure confided to us*," and by our zeal, though that zeal may not be fraught with the wisdom which others possess, to contribute our mite in vindicating our Institution from the unjust aspersions cast upon it by ignorant and malicious defamers, and give to those anxious of knowing "WHAT IS MASONRY," some of our views of its character and design. In doing so, we shall but render to a useful and admirable Institution, that just homage it so well deserves for the great benefit which it has afforded and continues to afford to HUMANITY!

The altar of true *Masonry*, has ever been consecrated to *Virtue* as well as *Science*. At this altar, men of every clime and nation, whose hearts are pure and souls honest, can freely come and pay their homage. In our Sanctuaries we teach nothing but reverence to the Great Creator, Preserver and Benefactor of man; loyalty to the government under which we live, obedience to its laws, and universal benevolence, or love and good will to our fellow-beings. If to inculcate and practice such sublime principles as these, principles of the most pure virtue and austere morals, are deserving of censure, we would ask, what are the ones to be inculcated and practised, which will deserve the approbation of the good and virtuous?

Of all "religions," so called, Freemasonry is the virtue and the essence. Its doctrines are as pure as its morals. CHARITY, the stay of hope; *honor and honesty*; *forgiveness of injuries*; *indulgence and universal tolerance* in theological dogmas and forms of faith; *Friendship*, that precious gift of heaven to man, sweet tender sentiment of the heart to mitigate the evils of human life; *humility* before God and courteousness to man; even that *equality*, which repudiates all vain decorations, invented by pride, and assumptions of superiority. These are the true and sublime principles of *Masonry*, and the *only* nobility and greatness taught in its SCHOOL OF VIRTUE AND SCIENCE!

We are free to admit that *Masonry* is not at the present day what it was in the early ages of the world, nor has it been the same in different nations at con-

temporaneous periods. But every man of candor will concede that the diversities which existed, and the changes that have taken place, could not have been prevented, but have been a necessary consequence of the changes induced by the different nationalities and systems of government, by the different natural characters of the men who were admitted within the pale of the Institution, and by the different state of society, customs and manners of the people who now inhabit the earth, compared with those which existed centuries ago. It is certain, that at present is unknown so strict a discipline as that which prevailed in "*auld lang syne*;" witness the historical record of the initiation of ORPHEUS and PYTHAGORAS into the ancient mysteries, who came near losing their lives in passing through the severe ordeal of initiation. But notwithstanding all this, we have abundant evidence to prove that the same religious and moral principles are now inculcated, as in primitive times, though not in so fearful a manner.

On consulting ancient authors, treating on the subject, we find that the Christian religion in its forms and ceremonies and discipline, borrowed from the initiations, if not adopted them. Hence the discerning Mason will have observed, that in those Christian churches, where the most ancient ceremonials are still preserved, certain forms in *Masonry* bear a close resemblance to them.

The "*higher*" secrets of those mysterious institutions of the olden times, were confided only to the select few, who had the proper disposition and intelligence to comprehend them; while the masses of the people, too ignorant, and entirely unprepared to appreciate them, had to be content with the "*lesser mysteries*," and were left to regard the *literal* teachings of a stupid idolatry, which constituted the worship of the people, as the true worship of the SUPREME BEING.

THE ONE ONLY TRUE ETERNAL God, Creator and Conservator of all things, full of goodness, truth and mercy, who will reward every one according to his works, who is alone worthy of the homage of all men, was the adorable SUPREME BEING, who was worshipped within the sacred precincts of the Temples devoted to the "*ancient mysteries*." This is the same religion which has been preserved with care in the Sanctuaries of GENUINE FREEMASONRY, and *this* the Most Holy Being, to whom true Masons pay their adoration. Any changes in external forms or ceremonies, are of no consequence, when the essential principles of our Institution are preserved pure and intact, and in their primitive excellence and grandeur. In *Masonry*, there is no first nor last, no powerful nor weak, superior or inferior, great or small: all are Brethren, all equals; and all who possess the genuine spirit of *Masonry* are willing to have things so. It affords them the greatest pleasure to enjoy in their re-unions, the innocent hilarities peculiar to Freemasonry. Ambition, hate and jealousy are strangers in our Temples, and are unknown among Brethren in their Masonic intercourse in the world. Masons imbued with the true principles of the Order, seek no high places to the disparagement of others, find no baseness to commit, no insolence to practice to the lowest of God's creatures, and have no enemies to fear or punish. True Masons aim to search after and enjoy *the true light*, and discarding all selfishness, "*love one another*," and seek to forget and forgive the offences even of those opposed to them.

Such as we have above described, are the true principles of the most noble

and glorious Institution of Freemasonry; and we really believe that these sublime principles are the only ones that will conduct us safely over the path of life to the goal of happiness. In consequence, to these principles, we have but one law, to obey the laws of God and our government; only one object, to do good; only one crown, Virtue; only one banner, inscribed "HUMANITY."

GRECIAN LODGE.*

GRECIAN LODGE, in this city, received the annual visitation of D. D. G. M. Hon. Peter Lawson, with his suite, on the evening of Friday, the 17th inst. The usual exercises were conducted at their Lodge room, where a large number of the Craft were in attendance; after which, the company repaired to the Franklin House, and sat down to an excellent supper, provided by Capt. Decker. At the supper the Ladies of the Brethren appeared and enlivened the occasion with their presence.

The following toasts were read and responded to by Bros. Lawson, Edson, Gardner, and Putman, of Lowell, Davis, of Boston; Abbott and Sanborn, of Andover; Boardman, Wright, Stoddard, and Sargent, of Lawrence:

The R. W. Grand Lodge of Massachusetts—The blazing star in the centre of our trestle-board; as it was the earliest, so may it be the steadiest and purest star, in the constellation of American Freemasonry.

The R. W. Peter Lawson, D. D. G. M.—Eminent for Masonic knowledge. Whether representing this district in an honorable and responsible office, or in his private capacity as an observant traveller among foreign Masonic bodies; everywhere the friend and the pride of this Masonic district.

Merrimack Lodge, Haverhill—May our fraternal intercourse last as long as the beautiful stream, from which she takes her name, runs past our respective jurisdictions.

St. Matthew's Lodge, Andover—She meets on a high hill, we in a low vale; she, at the seat of learning, we, at that of labor; our fraternal intercourse is an evidence of that intimate connection, which Masonry recognizes between education and employment.

Pentucket Lodge, Lowell—An older laborer in a manufacturing city, than we; when our work equals hers, we shall be content.

Ancient York Lodge, Lowell—A brilliant example of the Masonic demands of the present day; as a lodge of strict observance, we look up to her.

The memory of Washington, Warren, Franklin, and other Masonic worthies—May we emulate their virtues, as we follow their work.

Our worthy Past-Masters—Our present condition shows how truly they worked, and kept their "hieroglyphic bright."

Woman—While she is excluded from our Lodge-room, she reigns, uncontrolled, in our hearts. We welcome her to our festive board.

The present occasion—May this not be the last; may the good time which has come to-night, be always coming.

* From the Lawrence Sentinel of October 25th.

The festivity of the occasion was heartily enjoyed by the company, which, beside the Lawrence Brethren, consisted of representations from St. Matthew's Lodge, Andover; Pentucket and Ancient York Lodges, Lowell; Merrimack Lodge, Haverhill; and Winslow Lewis Lodge, Boston.

“THE HULL THAT CONCEALS THE KERNEL.”

[From the address of the Grand Master of Arkansas, M. W. Ichabod, J. Jordan.]

“Our principal tenets are Brotherly Love, Relief and Truth. What can be sounder and more deeply moral than our creed? What more beautiful and simple than our tenets? That institution built upon the sand (we have from high authority) must fall, but that which is built upon a rock resists all floods and storms; and, amid crumbling empires and falling dynasties, still lifts its time-honored head above the ruins, pursuing those labors of love and good will to the human family, that have characterized Freemasonry in all ages of its existence. Dr. Oliver very truly says: ‘There is something in Masonry deeper and better than words and signs and ceremonies;’ and I say that he who is content with merely knowing how to work his way into a Lodge room and to pass himself as a Brother, will never see the real living beauties of Masonry—will never behold the dazzling glory of the Mystic Temple—its moral, its Scriptural excellencies.

I admit that the outward defenses thrown around our institution are absolutely necessary to preserve the secrets of the Order from unhallowed hands, and the approach of the impostor and the unworthy; and all Masons should be perfect in a knowledge of them; but then we must bear in mind that they are but the casket that contains the precious jewel—the hull that conceals the kernel—the shell to preserve the egg. The destruction of the one is the inevitable ruin of the other. *Preserve both.*

Masonry itself is a living, active principle, possessing both a body and a soul, as well as outward adornments. Its paraphernalia and mystic signs are but the robes that enshrine and cover its vital, living principles, with which every Mason should be deeply imbued. We should all stand by and contend for the old *land marks* of the Order, and never recognize the existence of any power under the canopy of heaven to change those features of the Masonic Ritual which mark its distinctiveness as a system, and give it universality in the three symbolical Degrees.

The world may and ought to progress in the arts and sciences, in philosophy and morals. In our efforts to do good, to alleviate the sufferings of our species, to dry the widow's tears, to educate and relieve the orphan, to hush the sighs of affliction and human woe, to shelter the homeless, feed the hungry, clothe the naked and instruct the ignorant—in all these, as the divine mission of our Order, we may progress. There should be progression. But in the observance of our Ritual we should be ‘Old Fogies.’ While it behooves us to preserve, with vestal vigilance, all the words, signs and ceremonies of the Ritual, we should also dig deep for the pearls that lie concealed at the bottom, and familiarize ourselves with our great principles, and become well acquainted with those sublime doctrines so beautifully taught and illustrated by our symbols. To do this

satisfactorily requires great diligence. We must not only commit to memory our lectures, but should avail ourselves of all the Masonic publications and authorized Masonic literature, to which we can gain access. Time and perseverance accomplish all things; and the beauties and moral excellencies of Masonry are only to be discovered and rightly appreciated by the industrious and diligent student. A lazy Mason is a misnomer."

MASTERS OF LODGES.

" THERE is, unquestionably, much too great a desire now-a-days on the part of the Fraternity to value numbers above quality. In the history of the Order there is no instance on record of so rapid an increase of initiations as has taken place within the last three years. But if we examine the numbers thus brought to light, we shall find that very few indeed ever give Masonry more than a passing thought, being simply content with using the Lodge meetings as a vehicle for social intercourse. Of so many initiated, it is not at all extravagant to say that scarcely one in ten ever takes the slightest trouble to make himself acquainted with the nature of the work, and that, in the event of their rising to the W. M.'s chair, they are quite satisfied if they can manage to open and close without much hesitation or blundering. As to the important duties of the three degrees, they leave them to some P. M., who is always at his post and delighted to possess a power which gives him influence and authority, looks at least upon the privilege of being perpetual acting W. M. as a right, and in some instances coerces his Brethren into a compliance with his whims because his services can not conveniently be dispensed with. But is this as it should be? If a man enters Masonry at all, he is bound to fulfil its duties, which do not consist in his paying his Lodge dues regularly."

" ' We hold it as a positive duty that no man ought ever to venture upon attaining the dignities of the W. M.'s chair, unless he can perform the duties of initiating, passing and raising. He ought most assuredly to be able to work the section, which is a more difficult exercise, too much going out of use, except in Lodges of instruction.'

" ' However Masonry may flourish as to numbers and increase of funds, until it be made a *sine qua non* that no Mason shall ever be a W. M. until he can perform its continuous duties, the essence of the Order will never possess its due weight and importance.'

AN EXTRACT.

" KNOWLEDGE is power, say the philosophers, but they are not for a monopoly of this knowledge and this power in favor of any class. That, indeed, was the old idea of knowledge. In the dark ages it was always a secret, a mystery, or a craft, in the hands of a guild, a profession, or a fraternity of some sort or other. Science being thus divorced from reason, and robbed of its innocence, so to speak, was very naturally treated as a species of witchcraft, and a man who stole a march on the average intellect of the day was not unfrequently burnt for a

dealer in the black art. Yet an atmosphere of secrecy is not generally conducive to public improvement, or even to private advantage."

The above extract, from a recent number of *The London Times*, is pertinently applicable to the science of Freemasonry in its past and present state. The Fraternity, during the last century, entertained an opinion that, unless secrecy on all points were strictly observed, the Society would sink into oblivion and contempt. And there are some Brethren still living who are opposed to Masonic progress under the same apprehension, although experience might have led them to a different result. Our worthy Brother Preston "stole a march on the average intellect of the day" in which he flourished, because he was convinced that "an atmosphere of secrecy is not conducive to public improvement or private advantage;" and though he was not "burnt for a dealer in the black art," yet he was ignominiously expelled from the Society by a vote of the Grand Lodge.

But, notwithstanding the expulsion, the "open sesame" of this intrepid Brother has worked wonders. The door of knowledge will never more be closed. Masonic writings explaining such portions of the doctrine, discipline, and ceremonies of the Order as not necessarily connected with the main secret, have been gradually increasing since that period, in every quarter of the globe; and the consequence has been, that public prejudice against the Order is now unknown; the objections of the cowan and antimason are silenced; our Lodges have abundantly increased, the number of Brethren more than doubled during the last fifty years; and, which is of still greater importance, a taste now exists for the refined philosophy of the Order, which was a profound secret to many eminent Brethren of the 18th century.—*London paper.*

Obituary.

HON. SETH F. NYE.

THE funeral of the Hon. S. F. Nye, took place from the Unitarian Church in Sandwich, on Monday, Oct. 31, the Universalist Church, where he worshipped, not being large enough for the purpose. The services in the Church were conducted by the Pastors of the Universalist and the Unitarian Societies. The body was followed to the grave by De Witt Clinton Lodge of Freemasons, a delegation from Fraternal Lodge, of Barnstable, and a large concourse of citizens, where his remains were deposited under the solemn and impressive ceremonies of the Masonic ritual.

On Monday afternoon the stores in the village were closed as a testimonial of respect to the departed.

At a meeting of De Witt Clinton Lodge of Free and Accepted Masons, held last Saturday evening, the following preamble and resolutions were passed by the Brethren on the occasion of the demise of their Brother, Hon. Seth F. Nye:

The Brethren of De Witt Clinton Lodge, having now for the first time assembled together to aid in the solemn ceremonies usual on an occasion like this, and being deeply impressed by the loss of their Brother, who was ever attentive to the practice of the Masonic virtues of Brotherly Love, Relief and Truth, would express their grief and respect by placing the following resolutions on the records of their Lodge:

Resolved, That by the death of our Brother, De Witt Clinton Lodge is deprived of one of its warmest friends,—his associates of a cheerful and open-hearted companion,—his domestic circle of a kind and affectionate husband and father.

Resolved, That the Brethren respectfully tender to the afflicted family their deep sympathy for their irreparable loss.

Resolved, That his memory will be long endeared to us,—he was mild, affable, and generous.

Resolved, That a copy of these resolutions be sent to the family of our departed Brother, and that they be entered on the records of the Lodge, and furnished for publication in the Cape Cod Advocate and the Masonic Magazine.

BROTHER HENRY H. ROGERS.

Valparaiso, Sept. 13, 1856.

OUR late Br. H. H. Rogers, whilst returning from England, died on board the Steamer Lima, and was buried at sea; the Brethren of this place hearing of his loss met in Lodge, and after various resolutions, a Committee was appointed to address a suitable Memorial to his family and reported as follows:

EDMUND KENDALL, Sec., *Bethesda Lodge.*

To the Brethren of Bethesda Lodge, Ancient Free and Accepted Masons:

The Committee appointed to write a memorial to the family of our late Bro. Henry H. Rogers, beg to submit the following:

To Henry H. Rogers, Esq., and Family Connections:

Your late beloved son and relative, Mr. Henry H. Rogers, was a Member of Bethesda Lodge, Free and Accepted Masons in this place, and his mourning Brethren and fellow Members, in tendering their sympathy and consolation under such trying affliction, feel it to be their duty to address this short memorial to his Family.

Brother Rogers from the moment he was admitted into our Society, became impressed with the objects and principles of it, and was ever a regular attendant at our Meetings and a zealous supporter of the Order; his conduct and deportment as a gentleman and a Mason obtained for him the esteem and Brotherly love of every Member of the Lodge, and on none can the blow, which the distressing intelligence of his death has inflicted, fall more heavily than on those whose painful task it is to address the present lines. Brother Rogers had left us for a season to travel, and all were looking earnestly forward to his return, which they believed close at hand, that they might have the satisfaction of congratulating him in having passed scatheless through the dangers and perils of his voyage, and welcome him once again to our Hall of Friendship; but it was the will of Divine Providence that such should not be, rather that his labors here below should cease and that he be called to a better Lodge above, to that "House not made with hands, eternal in the heavens."

Death is the doom of all, and Man, the favored creature of his hands, whilst rejoicing in his position and his strength knows not how soon he may be cut down to wither in the dust. The Grand Architect of the Universe created him and placed bounds that he cannot pass, and though melancholy are the reflections and bitter the regrets which arise when those who are near and dear leave us for ever in this world, let us not "sorrow as those who have no hope," but let us look for support and comfort to Him who can give as well as take away. Let us cherish the consolation, that "we may go to them though they cannot return to us."

(Signed)

GEO. H. KENDALL, W. M.,
JAMES HEYWOOD, S. W.,
GEORGE DELANO, J. W., } *Committee.*

Valparaiso, Chili, July 29, 1856, A. L. 5856.

MASONIC CHIT CHAT.

☞ A Dispensation for a Lodge, at Concepcion, Chili, was issued by the Grand Master of this State on the 1st Nov. last, to sundry Brethren residing at that place, with permission to work in both the English and Spanish languages.

Death of an Old Mason.—The National Intelligencer of Saturday chronicles the death of Gen. James Thompson, of Washington, in the 88th year of his age. Gen. T. was born on St. Valentine's day, February 14th, 1778, and for fifty years was a faithful servant of his country. He was a member of the Masonic Fraternity, and was, probably, the oldest Freemason in the United States, having joined the institution at the age of twenty-one years, and, consequently, has been a Mason for nearly sixty-seven years.

☞ A recent correspondent of the London Times, writing from Constantinople, says—“A large meeting of Freemasons is convened here for Sunday or Monday next, in hope of founding a Constantinople Lodge. The Lodge at Smyrna is doing well, but it is rumored that the candidates are allowed to take their degrees too fast, as formerly, if not now, at Malta. Many members here lost their time-honored aprons in the Crimea.” He might have added, many also lost their lives at the same place.

Texas.—There are 162 Lodges in Texas, with about 5,000 members. The Grand Lodge of that State was organized about eighteen years ago. “This,” says the Grand Master of the Grand Lodge, (M. W. E. B. Nichols,) “shows the prosperity of the Order” within his jurisdiction; and adds—“Although it has been rapid—and by some doubtless thought to be too much so for our well being—still, I see nothing in the reports I have from nearly every Lodge within our jurisdiction, to justify such fears.”

Officers of Belheda Lodge, Valparaiso, S. A.—Geo. H. Kendall, M.; Jas. Heywood, S. W.; Geo. Delano, J. W.; R. A. Claude, Sec'y; Jas. W. Howe, Treasurer; J. Mul-lott, Tyler.

☞ We learn that a new Encampment of Knights Templars was organized at Janesville, Wisconsin, on the 12th ult., under a Charter from the Grand Encampment of the United States, Sir Thos. Shirley acting as Very Eminent Grand Commander, assisted by Sir J. H. Bird, of Chicago. It is said the Encampment starts under very favorable auspices. There are now two Encampments in the State.

Splendid Masonic Temple. The New York Herald says, that the Masonic Fraternity of that State contemplate erecting in the city of New York an edifice which will exceed in magnificence and finish anything of the kind on this continent. It is to be five stories high, of white marble, one hundred feet front by one hundred and twenty five deep. It will contain ample accommodations for all Masonic purposes, and the appointments and decorations of the rooms will be on the most splendid and costly scale. The Masonic Temple, in Philadelphia, which is regarded as a miracle of beauty and magnificence, cost about \$300,000 but this edifice is expected to cost \$500,000. It will probably be located on Broadway.

If you are ambitious to govern a Lodge, learn first to obey; let your course to the highest dignities be gradual. Pass first through the inferior grades, if you would understand your duty. The office of a Deacon will familiarize your mind to business; you may then aspire to be a Warden, which is a stepping stone to the Chair.

Consider whether your Masonry be passive, negative, or positive. If the former, you will soon abandon it; if negative, you will retain your connexion with it for its convivialities alone; but if the latter, your career will be glorious, and its end honorable.

A young Mason should never pretend to a knowledge which can only be gained by experience. The higher the ape climbs, the more effectually he exposes his posterior deficiency.—*Dr. Oliver.*

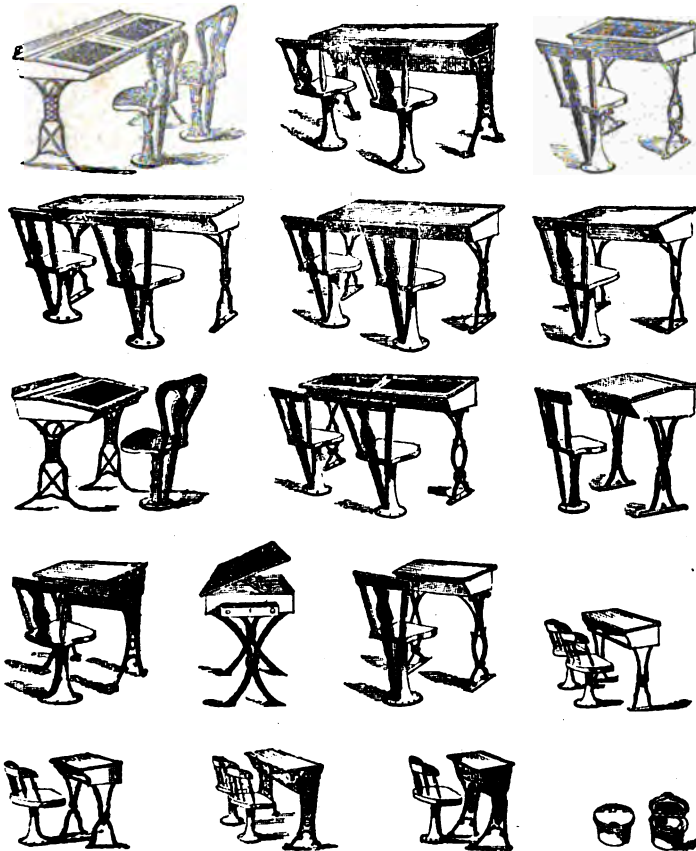
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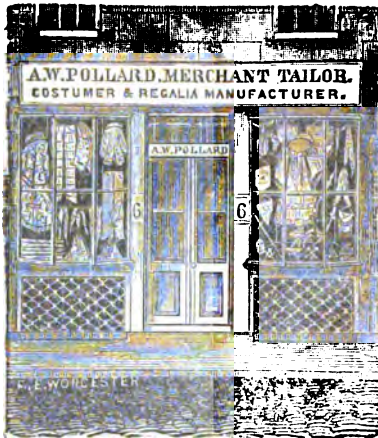
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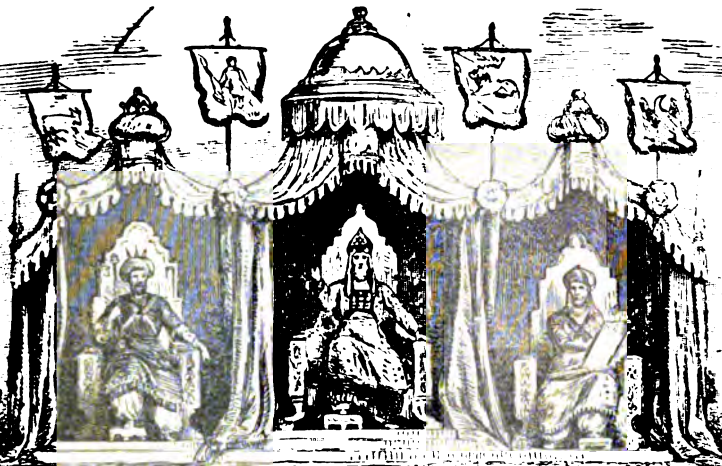
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LETTERS.

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REMITTANCES.—W R Warren, Whiteford, O.—T A Boulton, Hagerstown, Md.—C S Bastow, Sandwich Islands—J M Rogers, Concord, Ten.—J Brock, Conit, Ms.—C R Starkweather, Chicago, Ill.—G O Buntyn, High Hill, Ten.—J S Tisdale, Savannah, Mo.—J B Peace, Harrisonburg, La.—C Goudy, Taylorville, Ill.—D B Denslow, N. York.—W B Snell, Warren, R I.—J Greenwood, Framingham—W T Baine, Raleigh, N. C.—J H Miller, Sacramento, Cal.—G C Kinnard, Jordan's Store, Ten.—H G Reynolds, Knoxville, Ten.—H J Hukill, Stuebenville, O.—D C Morison, Farmerville, La.—W Hill, Foster Centre, R. I.—J W Luke, St. Louis—P Holman, Argo, Ill.—R Keith, Keithsburg, Ill.

BUSINESS.—R R Bourn, Chardon, O.—D J Plummer, Portland, Me.—L Lyon, Dallas Co., Oregon—D Gordon, Benton, Ala.—W Hendrix, Marion, Ala.—A Bayles, Taunton, Ms.—W P Prehle, Jr., Portland—J Dove, Richmond, Va.—Ives, Benton, Ala.—T S Parvin, Muscatine, Iowa—C R Starkweather, Chicago, Ill.—H M Lewis, Lewis' Station, Ala.—A Andrews, Lewiston, Me.—J L Enos, Cedar Rapids, Iowa—P M Sandusky, O.—P M Bethany, Va.—P H Baise, Westfield, Me.—P M Cleveland, O.—W B Thrall, Columbus, O.—P M Detroit, Mich.—C W James, Cincinnati, O.

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 \$12 a dozen. Orders addressed to the editor of this Magazine, will receive prompt attention. Or it may be had through any of the principal Booksellers. A liberal discount made to Lodges ordering more than one dozen at a time.

Jan. 1, 1857.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. XVI.]

BOSTON, JANUARY 1, 1857.

[No. 3.

THE ANTIQUITY AND UNIVERSALITY OF
MASONRY.

WE suppose it to be entirely true,—in view of the great accessions that have been made to its members within the last two or three years,—that there are many among our younger Brethren who entertain, at best, but a very general and indefinite idea of the antiquity, extent and magnitude of our Institution. And yet there is nothing more certain, than that without some better knowledge of its history and philosophy than is to be acquired in the mere working of the ritual, no Mason can arrive at any just appreciation of the importance of the Institution, as one of the great balancing agents in the machinery of society; nor form any just conception of its capabilities and advantages in its individual relations. Hence it too often happens that many of our most intelligent and active young Brethren, not having their attention drawn to the subject, overlook its history and the extent of its influence, and naturally come to regard it in much the same light that they do the ordinary associations of the day; and this, as naturally, leads to indifference. Masonry, like every other science, whether moral or physical, to be rightly estimated, must be understood in all its relations and conditions. The intelligent Mason values it in the exact ratio that he has investigated its history and studied its philosophy.

But our immediate purpose is not to write an essay on the importance of the study of Masonry as a science, but to show its universality as a fraternity. This will necessarily involve to some extent the history of its rise and progress.

In the beginning of the fifteenth century, HENRY the Sixth of England, asked of our Brethren of that day—“*Where did Masonry begin?*” And being told that it began in the East, his next inquiry was—

"*Who did bring it Westerly?*"—and he received for answer—that it was brought Westerly by "*the Phœnicians.*" These answers were predicated, not on archæological investigations, for the archæology of Masonry had not then been opened—but on the traditions of the Order, as they had been transmitted from generation to generation, and from a period running so far back along the stream of time, that it had been lost in the mists and obscurity of the mythological ages. And recent investigations, guided by more certain lights, and more extensive and clearer developments of historical truth, have shown that these Brethren were not materially misled by their traditions, and that their answers indicated, with remarkable precision, what the most learned of our Brethren, in this country and in Europe, at the present time believe to be the true origin of their Institution.

Freemasonry was originally a fraternity of practical builders—architects and artificers. This is conceded by all who are to any extent acquainted with its history or its traditions. The Phœnicians, whose capital cities were Tyre and Sidon, were the early patrons of that semi-religious mystic fraternity or society of builders, known in history as the "Dionysian Architects." That this fraternity were employed by the Tyrians and Sidonians in the erection of costly temples to unknown Deities, in the building of rich and gorgeous palaces, and in strengthening and beautifying their cities, is universally admitted. And that they were the "cunning workmen" sent by Hiram King of Tyre to aid King Solomon in the erection of the Temple on Mount Moriah, is scarcely less certain.* The Jews were neither architects nor artificers. By Solomon's own admission, they were not even skilful enough in the art of building to cut and prepare the timber in the forests of Lebanon; and hence he was compelled to employ the Sidonians to do that work for him. "The Tyrians," says a learned foreign Brother, "were celebrated artists; Solomon, therefore, unable to find builders of superior skill, for the execution of his great plans, in his own dominions, engaged Tyrians, who, with the assistance of the zealous Jews, *who contented themselves in performing the inferior labor*, finished that stupendous edifice." And we are told on the authority

* "The existence of this Order in Tyre, at the time of the building of the Temple, is universally admitted; and Hiram, the widow's son, to whom Solomon intrusted the superintendence of the workmen, as an inhabitant of Tyre, and as a skilful architect and cunning and curious workman, was doubtless one of its members. Hence, says Mackie, we are scarcely claiming too much for our Order, when we suppose that the Dionysians were sent by Hiram, King of Tyre, to assist King Solomon in the construction of the house he was about to dedicate to Jehovah, and that *they* communicated to their Jewish fellow-laborers, a knowledge of the advantages of their fraternity, and invited *them* to a participation in its mysteries and privileges."

of Josephus, that "the Temple at Jerusalem was built on the same plan, in the same style, and by the same architect, as the temples of Hercules and Astarte at Tyre." They were doubtless all three built by one of the companies of "Dionysian Architects," who at that time were numerous throughout Asia Minor, where they possessed the exclusive privilege of erecting temples, theatres, and other public buildings.* The testimony of history is, that they subsequently supplied Ionia, and the surrounding country, as far as the Hellespont, with theatrical apparatus, by contract. They also practised their art in Syria, Persia, and India; and about three hundred years before the birth of Christ, a considerable number of them were incorporated by command of the Kings of Pergamus, who assigned to them Teos as a settlement. It was this fraternity, whether called Greeks, Tyrians or Phœnicians, who built the Temple at Jerusalem. That stupendous work, under God, was the result of their genius and scientific skill. And this being true, from them are we, as a fraternity, lineally descended, or Freemasonry is a myth and our traditions a fable. Hence the answer of our English Brethren of the 15th century, to the inquiry of Henry the 6th, that Masonry was brought Westerly by the Phœnicians, indicated with great accuracy the probable origin of their Institution.

They might indeed have said to him, that long anterior to the advent of Christianity, the mountains of Judea and the plains of Syria, the deserts of India and the valley of the Nile, were cheered by its presence and enlivened by its song;—that more than a thousand years before the coming of the "Son of Man," a little company of "cunning workmen," from the neighboring city of Tyre, were assembled on the pleasant Mount of Moriah, at the call of the wise King of Israel, and there

* Dionysius arrived in Greece from Egypt during the reign of Amphycton, about 1500 years before Christ, and there instituted, or introduced, the Dionysian mysteries. The Ionic migration occurred about 300 years afterwards, or about 1200 years B. C.—the emigrants carrying with them from Greece to Asia Minor, the mysteries of Dionysius, before they had been corrupted by the Athenians "In a short time," says Mr. Lawrie, "the Asiatic colonies surpassed the mother country in prosperity and science. Sculpture in marble, and the Doric and Ionic Orders were the result of their ingenuity." "We know," says a learned encyclopedist, (Am. En. Art. *Arch.*) "that the Dionysiads of Ionia" (which place has, according to Herodotus, always been celebrated for the genius of its inhabitants), "were a great corporation of architects and engineers, who undertook, and even monopolized, the building of temples, stadiums, and theatres, precisely as the fraternity of Masons are known to have, in the middle ages, monopolized the building of cathedrals and conventual churches. Indeed the Dionysiads resembled the mystical fraternity, now called Freemasons, in many important particulars. They allowed no strangers to interfere in their employment; recognized each other by signs and tokens; they professed certain mysterious doctrines, under the tuition and tutelage of Bacchus; and they called all other men profane, because not admitted to these mysteries."

erected out of their great skill, a mighty edifice, whose splendid and unrivalled perfection, and whose grandeur and sublimity, have been the admiration and theme of all succeeding ages. They might have said to him, that this was the craft-work of a fraternity to whose genius and discoveries, and to whose matchless skill and ability, the wisest of men in all ages have bowed with respect. They might have said to him, that having finished that great work, and filled all Judea with temples and palaces and walled cities—having enriched and beautified Azor, Gozarra and Palmyra, with the results of their genius—these “cunning workmen,” in after times, passing through the Essenian associations, and finally issuing out of the mystic halls of the “*Collegia Artificum*” of Rome, burst upon the “dark ages” of the world, like a bright star peering through a black cloud, and, under the patronage of the church, produced those splendid monuments of genius, which set at defiance the highest attainments of modern art. And, if in addition to all this, they had said to him, that in the year A. D. 926, one of his predecessors on the throne of England, had invited them from all parts of the Continent, to meet him in general assembly at his royal city of York, the answer to his inquiry—“*Who did bring it Westerly?*”—would have been complete.

Hence forward for eight centuries, Masonry continued an operative fraternity; producing, both in England and on the Continent, those grand and unapproachable specimens of art, which are the pride of central Europe, and the admiration of the traveller. But it is no longer an operative association. We of this day, as Masons, set up no pretensions to extraordinary skill in the physical sciences. Very few of us—accomplished Masons as we may be—would willingly undertake to erect another Temple on Mount Moriah! Very certain we are that our own honored M. W. Grand Master,—*primus inter pares*, as all his Brethren acknowledge him to be,—would hesitate a long time, before he consented to assume the duties of architect for another Westminster Abbey, or a new St. Pauls! No. At the reorganization of the Craft and the establishment of the present Grand Lodge of England in 1717, we laid aside our operative character, and with it all pretensions to extraordinary skill in architectural science. We then became a purely moral and benevolent association,—whose great aim is the development and cultivation of the moral sentiment, the social principle, and the benevolent affections,—a higher reverence for God, and a warmer love for man. New laws and regulations, adapted to the changed condition of the Institution, were then made,—an entire revolution in its governmental policy took place,—order and system obtained where neither had previously existed—and England became the great central point of Masonry for the whole world.

From this source have Lodges, Grand and Subordinate, at various times, been established and still exist and flourish—in France and Switzerland—in all the German States, save Austria—(and there at different times, and for short seasons,)—all up and down the classic shores of the Rhine;—in Prussia, Holland, Belgium, Saxony, Hanover, Sweden, Denmark, Russia, and even in fallen Poland,—in Italy and Spain, (under the cover of secrecy)—in various parts of Asia,—in Turkey,—in Syria, (as at Aleppo, where an English Lodge was established more than a century ago,)—in all the East India settlements,—in Bengal, Bombay, Madras, (in all of which Lodges are numerous,)—in China, where there is a Prov. Grand Master and several Lodges,—in various parts of Africa,—as at the Cape of Good Hope and Sierra Leone—on the Gambia and on the Nile,—in all the larger islands of the Pacific and Indian oceans—as at Ceylon, Sumatra, St. Helena, Mauritius, Madagascar—the Sandwich group,—in all the principal settlements of Australia, as at Adelaide, Melbourne, Parrametta, Sidney, New Zealand;—in Greece, where there is a Grand Lodge,—in Algeria, in Tunis, in the empire of Morocco—and wherever else in the old world, the genius of civilization has obtained a stand-point, or Christianity has erected the Banner of the Cross.

In all the West India islands, and in various parts of South America,—as in Peru, Venezuela, New Grenada, Guiana, Brazil, Chili, &c.,—Masonry is prospering as never before. In the latter Republic (Chili), the Grand Lodge of this Commonwealth has a flourishing subordinate, and the Grand Master has just authorized the establishment of another Lodge there.

On our own Continent, the Order was never more widely diffused, or in a more healthy condition. In Mexico, even, respectable Lodges are maintained, in despite of the opposition of a bigoted Priesthood;—and in all British America, from Newfoundland, through Nova Scotia and the Canadas to the icy regions of the North, Masonic Lodges and Masonic Brethren may be found, to “feed the hungry, clothe the naked, or bind up the wounds of the afflicted.”

On the condition of the Institution in our own country, we need not dwell. The existence of *thirtyfour* Grand Lodges, with hardly less than *four thousand* subordinate Lodges on their rolls, and numbering at least a quarter of a million of members,—and that number increasing with a rapidity unprecedented—speaks in a voice louder and stronger than any words of ours could do, for its extent and popularity. Every State and Territory—except the unorganized territory of Washington—including even Kansas, has its Grand Lodge; and nearly every considerable town and village, its one or more subordinate Lodges. If we add to these, the large number of Chapters, Councils, Encampments, and other Masonic

associations, which are spread all over the length and breadth of the land, we have the evidence of a prosperity unparalleled in the annals of any other human Institution, in any age of the world.

Masonry is indeed a universal Institution. History does not furnish its parallel. It exists where Christianity has not gone; and its claims will be respected, even where the superior claims of religion would fail. It is never obscured by the darkness of night. The eye of day is always upon it. Its foot-prints are to be traced in the most distant regions and in the remotest ages of the earth. Among all civilized people, and in all Christianized lands, its existence is recognized. It came to our own shores at an auspicious period; and it was here rocked in the Cradle of Liberty by a Washington, a Franklin, a Hancock, and a Warren. Unaffected by the tempests of war—the storms of persecution, or the denunciations of fanaticism, it still stands proudly erect in the sunshine and clear light of heaven, with not a marble fractured—not a pillar fallen. It still stands, like some patriarchal monarch of the forest, with its vigorous roots riveted to the soil, and its broad limbs spread in bold outline against the sky. And in generations yet to come, as in ages past, the sunlight of honor and renown will delight to linger and play amid its venerable branches. And, if in the Providence of God, lashed by the storm and riven by the lightning, it shall totter to its fall, around its trunk will the ivy of filial affection, that has so long clasped it, still cling, and mantle with greenness and verdure its ruin and decay.

NEW R.: CROIX CH.: IN MAINE.

At a meeting called for the purpose of organizing a Sov. Ch. Rose Croix, de H., for the State of Maine, under a warrant of Dispensation granted by Grand Master, Edward A. Raymond, Sov. Grand Com. Supreme Council 33d, Northern Jurisdiction, U. S. A.,—and held at Mason's Hall, Brunswick, December 1, 1856.

Present M. Ill. and R. W. Br. R. P. Dunlap, Ill. Bra. A. B. Thompson, R. W. Lawson, J. M. Kelley, and Wm. Preble, Jr. The meeting having been called to order, M. Ill. Br. R. P. Dunlap was requested to take the chair, and Br. Preble was chosen Secretary of the meeting.

The warrant of Dispensation was produced and read and it appearing that a majority of the persons named in the warrant were present. It was voted to proceed to organize the Chapter by electing the Officers, and thereupon the following Brothers were elected, viz:—

M. Ill. and R. W. Br. R. P. Dunlap, (33d) M. W. and P. Master; Ill. Br. Wm. P. Preble, Jr. (32) W. E. and P. Knt. S. Warden; Ill. Br. A. B. Thompson, (32) M. E. and P. Knt. J. Warden; Ill. Br. R. W. Lawson, (32) M. R. and P. Knt. Expert; Ill. Br. J. M. Kelley, (32) M. R. and P. Knt. M. of Ceremonies; Ill. Br. Wm. P. Preble, Jr., (32) M. R. and P. Knt. Secretary; Ill. Br. John D. Lincoln, (18) M. R. and P. Knt. Treasurer; Ill. Br. James Ross, (18) M. R. and Knt. Tyler.

Voted, That this Sov. Chapter be known under the distinctive title of Dunlap Sovereign Chapter of Rose Croix de H.

CENTENNIAL CELEBRATION.

ST. ANDREW'S LODGE, of this city, celebrated its *One Hundredth Anniversary*, on the evening of the 29th November last—anticipating by one day (the 30th being Sunday), the date of its Charter.

This was the first Lodge established in America by authority of the Grand Lodge of Scotland; and it has always been one of the most respectable, energetic and wealthy in the country. Its Charter is dated the 30th November, 1756, and is as follows:—

To all and sundry to whose knowledge these presents shall come,

GREETING :

SOLO CHARLES DOUGLAS, Lord Aberdour, Grand Master of the Free and Accepted Masons of Scotland, with consent of the Brethren of the Grand Lodge of Scotland, hereunto subscribing—

WHEREAS, a petition hath been presented to the Grand Lodge, in name of Isaac DeCoster, David Flagg, George Graham, George Lowder, George Bray, George Hodge, Henry Ammes, William Burbeck, and James Tournor, Free and Accepted Masons, residing at Boston, in New England, praying that they and such other Brethren as they should find to be duly qualified, should be constituted and erected into a Mason Lodge, under the name, title and designation of the Lodge of St. ANDREW'S, to be held in Boston, at New England: which petition having been openly read in presence of the Grand Lodge assembled, it was unanimously Resolved and Ordered, that the desire of the same should be granted.

KNOW YE, THEREFORE, That We, by and with the advice and consent of the Grand Lodge of Scotland, have constituted, erected and appointed, and hereby constitute, erect and appoint the Worshipful Brethren above named, and their successors in all time coming, a true and regular Lodge of Free and Accepted Masons under the name, title and designation of the Lodge of St. Andrew's, to be held at Boston, in New England, and ordain all regular Lodges within Scotland or elsewhere, holding of the Grand Lodge of Scotland, to hold and respect them as such for the future. And We, with advice and consent foresaid, give and grant to them and their successors, full and ample power to meet, converge and assemble as a regular Lodge; to enter and receive Apprentices, pass Fellow-Crafts, and raise Master Masons, upon payment of such regular and reasonable compensations as they shall think proper for supporting their poor, decayed Brethren, widows and orphans, agreeable to their stations, and to elect and make choice of a Master, Wardens and other Office Bearers, annually, or otherwise, as they may have occasion. And we hereby recommend to our foresaid Brethren so constituted, to obey their superiors in all things lawful and honest as becometh the honour and harmonie of Masonry. And that they faithfully become bound and engaged not to desert their said Lodge, and that none of them presume, upon any pretence whatever, to make separate meetings among themselves without the consent, approbation, or presence of their Master and Wardens for the time; nor collect money or other funds separate from the common stock of their Lodge, to the hurt or prejudice of the poor thereof. The said Worshipful Brethren being always bound and obliged, as by their acceptance hereof they faithfully bind and oblige themselves and their successors, in all time coming, to obey the whole Acts, Statutes, and Regulations of the Grand Lodge of Scotland, as well these already made as those hereafter to be made for the utility, welfare and prosperity of Masonry in general, and to pay and perform whatever is stipulated or demanded from them for supporting the dignity of the Grand Lodge, and to record in their Lodge book, which they are hereby enjoined to keep, this present Charter of Erection and Constitution with the Regulations or By-Laws already made, or hereafter to be made by them from time to time, with their other proceedings and Annual Elections, as they happen, to the end the same may be the more readily seen and observed by their Brethren, subject, nevertheless, to the review of the Grand Lodge aforesaid. And in like manner the said Brethren and their successors are hereby required to attend the whole General Meetings and Quarterly Communications of the said Grand Lodge by their Representatives, being their Master and Wardens for the time, or by Proxies

in their name duly authorized by commission from their Lodge, such Proxies being Master Masons or Fellow-Crafts, belonging to some established Lodge, to the end the said Brethren may be duly certified and informed of the proceedings of the Grand Lodge to whom they may represent their grievances or any other matters concerning Masonrie as they shall see cause. And We hereby declare the precedence of the foresaid Brethren in the Grand Lodge to commence from the date of these presents, and appoint this our Charter to be recorded in the book of the Grand Lodge, in terms of the regulation in that behalf.

Given under our hand and seal, in the Grand Lodge, held in St. Mary's Chapel, in the city of Edinburgh, and the Seal of the Grand Lodge is hereunto appended this thirtieth day of November, one thousand seven hundred and fiftysix years.

*Apud Edinburgum trigesimo,
Novembris, 1756. Recorded
in the Book of the G. Lodge.
Pr. ALEX'R DOUGALL, G. Secty.
GEO. BEAM, G. Clerk.*

ABERDOUR, G. M.
GEO. FRAZER, D. Grand Mr.
RCH'D TOD, Sub G. M.
HENRY CUNINGHAM, S. G. W.
WILL. BUDGE, J. G. W.

Composition of two Guineas to this Grand Lodge for the Charter, paid unto
JAMES HUNTER, G. Tr.

The Lodge continued to work under the above Charter until the year 1759, when it united with two other Lodges, (both of which were attached to British regiments then stationed in Boston,) and petitioned the Grand Lodge of Scotland to appoint a Prov. Grand Master in America, with power to organize a Grand Lodge in Boston. This petition was granted, and Gen. Joseph Warren, (who had been initiated in St. Andrew's Lodge in the year 1761,) was appointed "Grand Master of Masons in Boston, New-England, and within one hundred miles of the same." This Commission bears date the 30th May, 1769, though it does not appear that Gen. Warren organized any Grand Lodge under it until the 17th December following. It was not, probably, received until some months after its date. The Brethren present at the organization of the new Grand Lodge, besides the Grand Master, were—"The Master, Wardens and Brethren of St. Andrew's Lodge—the Master and Wardens of Lodge No. 58 of the Registry of England—and the Master and Wardens of Lodge No. 322 of the Registry of Ireland." To this Body St. Andrew's Lodge continued to afford a cordial support, until the death of Gen. Warren, on Bunker Hill, in 1775. Owing to a difference of opinion, it did not come under the present Grand Lodge of Massachusetts until the year 1809, when it was received by that Body, "to take rank in Grand Lodge, at all the Quarterly Communications, Festivals, and Funerals, and all other regular and constitutional meetings, agreeably to the date of their ancient Charter." From that time to the present it has been one of its most steadfast and reliable supports. But it is not our intention here to sketch the history of the Lodge. That was ably done by the orator at the recent celebration, and when his address is published we shall lay before our readers such portions of it as may be necessary for this purpose. At present we have to do with the festival.

This took place as above stated, at the Masonic Temple; on which occasion the entire building was generously given up to the use of the Lodge. The upper hall was appropriated to the ladies for a dressing room; the large Grand Lodge room in the story below for the more intellectual exercises, and the elegant and spacious Music room of the Messrs. Chickering, for the Banquet.

The number of guests, from the want of room for their accommodation, was limited to about two hundred ladies and gentlemen. Among them were the Governor of the Commonwealth and the Mayor of the city—the latter not a Mason. The exercises were commenced with a voluntary on the Organ. The following Hymn, written for the occasion, by Br. N. B. Shurtleff, was then sung, to music composed for the occasion, by Br. J. H. Wilcox, Organist of the Lodge :—

Almighty Architect divine!
O'er these assembled Brothers shine!
With mild, benignant ray!
Vouchsafe a happy gathering here,
With nought to alloy fraternal cheer
On this Centennial day!

May all who meet within this hall,
To grace St. Andrew's Festival,
This rare event employ!
And friends who join us on this eve,
May they thy bounteous gifts receive,
And share with us the joy!

And may the pastime of this night
Contentment add to pure delight
To consecrate the scene!
And when these hours of love have passed,
May life, made brighter while they last,
Be holier that they 've been!

The address followed next in order, and was of course the prominent and most interesting as well as important feature of the occasion. It was pronounced by W. Brother Hamilton Willis, Esq., one of the Past Masters of the Lodge, and occupied about an hour and a half in the delivery. The speaker commenced by taking a general view of the early history of the Institution, particularly in England and Scotland—referred to its existence in various parts of Europe—spoke of its general character and influence as a great moral association; and then passing on to its introduction into this country, took up the history of the origin and progress of the Lodge. This he traced with some minuteness—showing the practices of the earlier days of Masonry in America—the men who were connected with it—and the prominent part they took in the Revolutionary struggle—not as Masons, but as Patriots—as most of the leading Masons of that day were. Among those who were connected with the Lodge, he named Gens. Warren and Lincoln, John Hancock, Paul Revere, and others, distinguished in the history of that day. He spoke, in affecting terms, of the late highly respected and beloved Brothers Jonas Chickering and John J. Loring, and closed with a forcible appeal to the present members to preserve the ancient character of their Lodge, and so transmit it to their successors. The address was well written, and when published will be a valuable contribution to the Masonic history of the country.

After the address, the following beautiful Ode, written by Dr. Henry G. Clark, a member of the Lodge, and set to original music, composed by S. P. Tuckerman, Mus. Doc., was sung by the choir, in a style of surpassing excellence :—

CENTENNIAL CELEBRATION.

St. Andrew's Eve! From yonder tower
As tolls the bell the passing hour;
As silent glide time's ebbing sands,
A century completed stands!

St. Andrew's Eve! Well met to-night!
To celebrate the century's flight,
And gather, ere it disappears,
The harvest of a hundred years!

A memory, and a tear, for those
Who lie in dreamless death's repose!
Let green acacia deck each grave,
And solemn cypress o'er it wave!

Grey moss creeps o'er the castle walls,
Of Aberdour's ancestral halls;
But still our Charter stands as fair,
As when the Douglas sealed it there.

So fade the past! The present yields
Its fruits and flowers from fairer fields;
For Beauty's radiance lights the East,
And loving friends will grace our feast!

The crescent moon her silver shield
Has lifted o'er the golden field;
Come, let us bind our ripened sheaves,
And garland them with Autumn leaves!

The exercises were then closed with an appropriate and fervent prayer by the Chaplain of the Lodge, Brother Peter Wainwright.

A procession was then formed, and the company proceeded to the Banqueting room. Here elegance and good taste were so nicely blended as to command the admiration and praise of the entire company. The tables were beautifully and profusely ornamented with flowers, and being brilliantly lighted, in connection with the elegance of the room, and the presence of the ladies, presented a scene of enchanting beauty. It is hardly necessary to add that the "Bill of Fare" included every luxury and delicacy that the market could afford. Nothing was left to be desired in this particular.*

The Master of the Lodge, W. Brother SAMUEL P. OLIVER, Esq., presided and welcomed the invited guests in the following neat and pretty address:—

Ladies and Gentlemen,—It is an ancient and beautiful custom of our Order that at stated periods the workmen shall be called from labor to refreshment. With our ancient Brethren it was a matter of necessity that at high twelve of each day the sound of the axe and the hammer should cease, the plumb, square and level be laid aside, and the trowel be still for a season, that they might refresh and strengthen exhausted nature, and enjoy the rich privilege of social intercourse. In more modern days this time-honored and hallowed custom has been figuratively though strictly observed, and few are the occasions when refreshments are provided.

But in remembrance of this joyous custom, the Lodge of St. Andrew, at the close of one hundred years of labor, at this her high twelve of existence, now calls her

* The Caterer was Mr. J. B. Smith, who, it is generally allowed, stands at the head of his profession in the city; but on this occasion he exceeded his own well established reputation.

craftsmen to refreshment. How readily do they respond to the unfamiliar but well remembered call!

As her representative upon this occasion, it becomes my official and grateful duty to bid you welcome to her family gathering. As we gather around this festive board, our bounding pulses are stilled, our exultation subdued, as we miss from their accustomed places the loved and honored forms of some up to whom we have always looked for counsel and approval. They have gone forth on the level of time to the boundless realms of eternity, and are there engaged in admiring the fair proportions of that Temple, not made with hands, eternal in the heavens. Yet what to us is loss untold, to them is gain unspeakable; and with sinking, though reverent and grateful hearts, we desire to say, "So mote it be." The sweet remembrance of their virtues shall last till time shall be no more.

Our sorrow, however, is turned into joy as we see before us others equally loved and venerated, who for fifty years have been true and faithful Craftsmen, who have devoted to our Order the vigor of youth and the energy of manhood, and now adorn it with the love of their declining years. Their virtues are placed on perpetual record.

The Grand Lodge of Massachusetts, that good old mother of us all, sends us her parental blessing, and is with us in the persons of her Grand Master and Warden, whose countenances, everywhere welcome, now beam with the brightness of friendship and brotherly love. That other parent institution, from whose great heart we first drew the stream of life, the Grand Lodge of Scotland, greets us from across the waters, and, through her representatives, bids us God speed. Our sister Lodges, also, have sent hither their most skilful workmen to join in our councils and in our festivities.

The good old Commonwealth of Massachusetts, though in our day of darkness and trial she stood aloof and heard not our cry of supplication, now sends to us her Chief Magistrate, not in his official robes of state, but in the simple garb of a Mason, to honor the occasion and heighten the festivity.

Though not clothed in garment such as we would have him wear, yet in his heart prepared to be made a Mason, the ever welcome Head of our beloved city, laying aside his official gavel, sits down with us to-night, a willing and honored guest.

And last, but far from least, woman, the mother of Masons, forgetting those hours of loneliness and watching, forgiving us that we hold secrets she may not share, the embodiment of the Faith, Hope and Charity of our profession, is here to-night to soften, refine and grace our jubilee.

And now, having with us Age, Manhood, and Woman, wisdom to contrive, strength to support, and beauty to adorn our undertaking—why need I longer delay to proclaim from the East to the West and the South, welcome, thrice welcome to the festivities of the Lodge of St. Andrew!

The following excellent Ode, written by a Brother for the occasion, was then sung to the air of "The Star Spangled Banner:"—

Through the years that glide by, through the centuries' flight,
 Through the lapse of old time and decay of the ages,
 Fair Masonry stands in perennial light,
 And writes her long record on adamant pages.
 In the sunshine of truth, in perpetual youth,
 Still she strikes for religion, for right and for truth.
 All hail to our Order, and long may the flame
 Of science and charity blaze at its name!

When the Temple first sprang towards Jerusalem's sky,
 And pillar and dome were fixed in their places,
 Our Brethren worked 'neath the ALL-SEEING EYE;
 As he taught, so they piled up its manifold graces.
 We labor no more, like our Brothers of yore,
 But the structure of virtue we build o'er and o'er.
 All hail to our Order, and long may the flame
 Of science and charity blaze at its name!

In Columbia's childhood, and long ere the time
 When she cast off the chains which her powers were repressing,
 Our fathers brought o'er from a far distant clime
 The mark and the watchword, the faith and the blessing.
 Keep the names blazoned fair, spite of rust and of wear,
 Of the Masons who placed here the corner stone square.
 All hail to our Order, and long may the flame
 Of science and charity blaze at its name !

In the work of our vows never weary or faint,
 Doing good in the path by our fortune allotted :
 Let us be like our patron, old Scotia's saint,
 The gentleman, soldier and Christian unspotted ;
 His example so true, so genial, still view
 In doing the labor our hands find to do !
 All hail to St. Andrew, and long may the name
 In our bosoms enkindle an emulous flame !

Charles Allen Browne, Esq., officiated as toast master, and among those who responded to sentiments were Dr. Lewis, Grand Master of the Grand Lodge ; Gov. Gardner, Rev. W. R. Alger, Mayor Rice, Samuel G. Clark, a representative of the Grand Lodge of Scotland ; John T. Heard, Esq., Charles W. Moore, and others.

An original parting Song was sung to the tune of " Auld Laug Sine," but for which we have not room.

The *Music*, as well as the Poetry, was written for the occasion, and was sung by a double Quartette Choir, under the direction of Brother C. Francis Chickering. Both the music and the execution were of a high order of excellence, and elicited the praise of the whole company. In fine, all the arrangements were worthy of the occasion, and of the Lodge and its ancestry.

MASONRY AMONG THE INDIANS.

THE following is from the address of the Grand Master of Arkansas, Nov. 1856 :—

"All over the length and breadth of our State the Order is flourishing, and among our red Brethren, in the Indian Territory, it is taking deep hold, and now embraces a goodly number of Lodges and Brethren. The members of those Lodges compare very favorably with their pale-face neighbors. In fact, it is reported of them that they exemplify, *practically*, the Masonic teachings and ritual, by living in the constant discharge of those charities and moral virtues so forcibly inculcated in our lectures, thereby demonstrating to all that Masonry is not only *speculative*, but that it is a living, *practical* reality ; of great utility to the human race, and of eminent service to a social community."

GEN. GRAND CHAPTER.

We have again to acknowledge our indebtedness to the politeness of the Gen. G. Secretary, for an early copy of the proceedings of this Grand Body, had at its recent triennial session.

The first matter of any interest is the report of the Secretary, which is a business-like and interesting paper. We gather from it that there are in the country *twenty-six* Grand Chapters which acknowledge the jurisdiction of the G. G. Chapter, and *three* that do not, viz : Pennsylvania, Virginia and Florida. The only two States in which there are no Grand Chapters are New Jersey and Delaware; and the only regularly Chartered Chapter under the jurisdiction of the G. G. Chapter at the time the report was written, was Union Chapter at Newark, N. J. There were however six others working under Dispensations two of which are in California, and having been chartered, now fall under the Grand Chapter of that State. Two others are in New Jersey, where a Grand Chapter will probably be forthwith established. This will leave one Chapter in Minnesota, and another in Oregon, as the only immediate sources of revenue. "Under these circumstances," says the Secretary, "as the entire revenue of this G. G. Body is derived from such subordinate Chapters, and as this reduction of Subordinates must necessarily reduce the income, so that it will be entirely inadequate to meet the necessary current expenses of the G. G. Chapter, it seems to me that the expediency of devising some *other mode* of raising a sufficient revenue, is worthy of serious consideration." Doubtless—but then, what other mode? We know of none, except to tax the State Grand Chapters. This seems to be the only alternative. Then the question arises—Will the State G. Chapters consent to be so taxed? The present may not be the time to discuss this question. But when that time does come some of the recent decisions of the G. G. Body, will fill a very prominent place in the discussion. If it be true that it is wholly impotent in enforcing its own edicts, and that it can entertain no complaint against one of its State subordinates, then—of what utility is it? But, "sufficient for the day is the evil thereof."

From an interesting table of statistics given by the Secretary, it appears that there are 26,411 affiliated R. A. Masons belonging to Chapters recognizing the authority of the G. G. Chapter. Add to these the members belonging to other Chapters, and those attached to none, and the Secretary estimates the whole number of R. A. Masons in the country, at 40,000; and the number of Chapters at between eight and nine hundred.

The following resolution, offered by Comp. Mackey, was adopted:—

Resolved, That this G. G. Chapter cannot receive any document purporting to be a complaint against a Grand Chapter.

The following is from the report of the Committee on Jurisprudence:—

1st. "When an unanimous ballot has been given in favor of a candidate for the Chapter degrees—should a member who was not present when the ballot was taken, come in before the degrees are conferred and object to the character of the supplicant—is it proper to recommit the case to a committee for a new investigation?"

2d. "When the committee make their report, will it be necessary to have the case decided by an unanimous ballot; or, can the vote of a majority give him the degrees, while a minority consider him unworthy?"

It is the solemn duty of every Chapter to scrutinize well the character of every applicant for his degrees, that the unworthy may not be admitted, and there is no better settled question of Masonic law, than that the ballots shall in all cases be unanimous.

Your committee are, then, of opinion, that in the case presented, it is proper to commit, for the purpose of hearing the objections and investigating their truth or falsity, and that upon the report of the committee, a further and unanimous ballot must be had before the degrees can be conferred.

The following resolutions, after a long discussion, were finally adopted:—

Resolved, That the General Grand Royal Arch Chapter derives all its powers by grant and delegation from the respective Grand Royal Arch Chapters.

Resolved, That an appeal does lie in all cases from the decision of the General Grand High Priest to the General Grand Chapter, which alone can, in the last resort, by vote of two-thirds of the members present, determine what is the Masonic law or custom.

Provided, That this resolution, as a rule operating in the decisions of this G. G. Body, shall only operate and have effect in this Body, and shall not be considered as operating, or having any effect in State Grand Chapters or Subordinates.

The following resolution relative to the Past Master's degree, was adopted:—

Resolved, That the G. G. Chapter do recommend to the Grand Chapters and the Subordinate Chapters under this jurisdiction, to abridge the ceremonies now conferred in the Past Master's degree, within the narrowest constitutional limits, only retaining the inducting of the Candidate into the Oriental Chair, and the communicating of the means of recognition.

The following resolution, offered by Comp. Mackey, was adopted. It is a humiliating confession:—

Resolved, That this General Grand Chapter, having failed to determine on any specific mode of work, it is urgently recommended to the officers of the Grand Chapters, by careful investigation, to make themselves acquainted with the ancient work of the Order, and to disseminate it among their respective subordinates.

The following report from the Committee on Grievances, possesses sufficient interest to authorize its insertion in our pages. The committee had before them a memorial from California Chapter, No. 5, at San Francisco:—

That from an examination of the memorial and accompanying papers, it appears, that early in the year 1854, the Comps. of said Chapter received a Dispensation from M. E. Comp. GILMAN, under authority from the General Grand Chapter of the United States, authorizing them to assemble, form, and open a Royal Arch Chapter in the city of San Francisco, State of California; under which authority, said Comps. proceeded on the 15th day of July, 1854, to organize such Chapter, with the designation of California R. A. Chapter, U. D. That, on the 29th day of the same month, the officers of the several chartered R. A. Chapters in that State, assembled and organized the Grand Chapter of the State of California, and assumed jurisdiction of "all Chapters of R. A. Masons working under Dispensation from the G. G. C. of the United States under (within) this jurisdiction." That Cali-

California Chapter continued its labors under its Dispensation until the meeting of the Grand Chapter of California, on the 28th April, 1855, when it proposed to said Grand Chapter to surrender its Dispensation and take a Charter under the Grand Chapter "upon certain conditions," which was refused by the Grand Chapter, and all Masonic intercourse interdicted with the Comps. of said Chapter until they shall have received a Charter or Dispensation from the Grand Chapter of that State. The gist of the whole difficulty is embraced in the "*certain conditions*" annexed to the application of the Chapter for affiliation with the Grand Chapter, and which are not clearly set forth in the papers referred to your committee. From the lights furnished us we infer that the Grand Chapter required of California Chapter, U. D., to pay for its Charter as if no Dispensation had been granted by the General Grand Chapter, and that it pay dues from its organization to the State Grand Chapter. Your committee conceive that, on satisfactory evidence of the moral and Masonic qualifications of the Comps. of California Chapter, they were entitled to a Charter at the hands of the Grand Chapter of that State, on payment of the fee usually required in such cases by the Grand Chapter of California, less the amount paid by them for the Dispensation issued by authority of the General Grand Chapter; and that said California Chapter should account to the General Grand Chapter for dues that may have accrued to the time of receiving its Charter, and to the Grand Chapter subsequently to that date. And, in accordance with this opinion, your committee submit the following resolutions:

Resolved, That Chapters who have received their Dispensation from the General Grand Chapter, or any of its officers authorized to issue the same, are entitled (their work being approved) to a Charter at the hands of this General Grand Chapter, notwithstanding a Grand Chapter may have been organized subsequently to the issuing of such Dispensation in the State in which such Chapter is situate.

Resolved, That a Charter issue to California Chapter, San Francisco, California; such Chapter having made due return, and paid its dues to the General Grand Chapter.

Resolved, That the Grand Chapter of California be requested to forward to the General Grand Secretary of the General Grand Chapter, the Dispensation issued by M. E. Comp. Gilman, to said California Chapter, and to account to said Chapter for such sums as may have been paid to it *in duress*, whether as fees or dues.

Resolved, That Chapters working under Dispensation from authority of the General Grand Chapter, are accountable to the General Grand Chapter for dues, until such time as they shall have regularly come under the jurisdiction of a Grand Chapter, by one being formed in such State, having first received a Charter from the General Grand Chapter.

The following resolution relative to the Grand Chapter of Florida, was unanimously adopted:—

Resolved, That whenever the Grand Chapter of Florida shall signify to the M. E. G. G. High Priest its desire to come under the jurisdiction of this G. G. Chapter, he be and is hereby authorized to accept the same upon an equal footing with the other Grand Chapters, constituents thereof.

Several amendments to the Constitution were proposed and ordered to lie over until the next triennial meeting. The Chapter was then closed, after a session of eight days, to meet at Chicago, in Sept. 1859.

MASONRY IN NEW BRUNSWICK.

R. W. Sir and Brother,—I observed in one of your early Volumes, a letter from Brother Powell of St. John, informing you that some five or six Lodges were in operation in New Brunswick. The Craft has largely increased since that period, and we have now the following Masonic Bodies, in full working order.—

- 1 Encampment of Templars, in St. John.
- 1 Do. Do. in St. Andrews.
- 2 Royal Arch Chapters in St. John.
- 2 Do. Do. in St. Andrews.

ON THE REGISTRY OF ENGLAND.

LODGES IN ST. JOHNS.—Albion Lodge, No. 570; St. John's Lodge, 632; Carleton Union, 767; Portland Union, 780.

Westmorland.—Sussex Lodge, in Dorchester, 705; Keith Lodge, in Moncton, 927.

Charlotte.—St. Mark's Lodge, in St. Andrews, 759; Union Lodge, in St. Stephens, 866; St. George's Lodge, in St. George, 912,

Kingston.—Midian Lodge, in Kingston, 770; Corinthian Lodge, in Norton, 918. Solomon's Lodge, in Fredericton, 764.

Woodstock Lodge, in Woodstock, 811.

ON THE REGISTRY OF IRELAND.

Hibernia Lodge, in St. John, 301.

Hibernian Lodge, in St. Andrews, 318.

Sussex Lodge, in St. Stephens, 327.

REGISTRY OF SCOTLAND.

St. Andrew's Lodge, in Fredericton, 364.

The Clothing of the several Lodges on the Registry of England and Ireland, is Sky Blue, as directed by the Constitutions.

The Constitutions of Scotland permit a choice of clothing to its Subordinate Lodges, and St. Andrew's has accordingly selected the *Royal Stuart Tartan* for Scarfs and Binding, &c., and Crimson Silk for the Apron-Lining.

The Chiefs of St. John's Masonry in New Brunswick are—

England.—R. W. and Hon. A. Keith, of Halifax, N. Scotia, Prov. Grand Master; R. W. Alexander Balloch, Esq., of St. John, N. B., D. P. G. Master; W. Robert Stubs, Esq., of St. John, N. B., Prov. Grand Secretary for N. B.

Ireland has no Superior Officers in the Colony.

Scotland.—R. W. Hon. A. Keith, of Halifax, N. Scotia, Prov. Grand Master, and the Provincial Grand Lodge of Nova Scotia on the Registry of Scotland exercises Masonical Jurisdiction over the Scotch Lodges in New Brunswick.

The Lodges in St. John have engaged a superb apartment in a building lately erected by the Hon. Judge Ritchie, which has been fitted up in appropriate style, and was consecrated to Masonry on Wednesday, the 24th September last.

ORGANIZATION

OF THE

M. W. GRAND LODGE OF MASSACHUSETTS,
FOR 1857.

- M. W. John T. Heard, of Boston, Grand Master.
 R. W. Rev. William Flint, of Greenfield, Deputy Grand Master.
 " Bradford L. Wales, of Randolph, Senior Grand Warden.
 " John H. Sheppard, of Boston, Junior Grand Warden.
 " Thomas Tolman, of Boston, Grand Treasurer.
 " Chas. W. Moore, of Boston, Recording Grand Secretary.
 " G. Washington Warren, of Charlestown, Cor. Grand Secretary.
 W. Rev. Noah M. Gaylord, of Boston, } Grand Chaplains.
 " Rev. Samuel Osgood, of Springfield, }
 " William S. Gardner, of Lowell, Grand Marshal.
 " E. D. Brigham, of Boston, Senior Grand Deacon.
 " Enoch Hobart, of Boston, Junior Grand Deacon.
 " Peter Wainwright, of Boston, }
 " John Low, of Chelsea, } Grand Stewards.
 " Ezra Ripley, of East Cambridge, }
 " William W. Wheildon, of Concord, }
 " Peter C. Jones, of Boston, Grand Sword Bearer.
 " John Alden, of Randolph, } Grand Pursuivants.
 " J. P. Pattee, of West Cambridge, }
 " William C. Martin, of Boston, } Grand Lecturers.
 " Benjamin F. Nourse, of Cambridge, }
 Bro. Irving I. Harwood, of Boston, Grand Organist.
 " Samuel H. Gregory, of Boston, Grand Chorister.
 " Eben F. Gay, Grand Tyler.

DISTRICT DEPUTY GRAND MASTERS.

- | | |
|--|-----------------|
| R. W. William D. Coolidge, of Boston, | District No. 1. |
| " Isaac P. Seavey, of Newburyport, | " 2. |
| " William North, of Lowell, | " 3. |
| " Levi Rawson, of Farnumville, | " 4. |
| " Lucian B. Keith, of North Bridgewater, | " 5. |
| " Henry Earl, of Worcester, | " 6. |
| " George H. Taber, of Fairhaven, | " 7. |
| " Sylvester Baxter, of Hyannis, | " 8. |
| " Daniel Reynolds, Springfield, | " 9. |
| " W. B. C. Pearsons, of Holyoke, | " 10. |
| " Charles B. Rogers, of Charlestown, | " 11. |
| " J. P. Johnson, Special Deputy for Provincetown. | |
| " Benjamin Brown, Special Deputy for Nantucket. | |
| " Charles T. Ward, Special Deputy for Chili, S. America. | |

COMMITTEE OF FINANCE.

Brothers William Parkman, Samuel P. Oliver, and W. H. L. Smith.

TRUSTEES OF THE GRAND CHARITY FUND.

Brothers John T. Heard, *President*; Edward A. Raymond, *Treasurer*; Thomas Tolman, *Secretary*; Rev. William Flint, Bradford L. Wales, John H. Sheppard, Chas. W. Moore, S. W. Robinson, Rev. George M. Randall, John B. Hammatt, Thomas Restieaux, and Daniel Harwood.

COMMITTEE ON CHARITY.

Brothers Rev. E. M. P. Wells, Robert Keith, Peter Wainwright.

COMMITTEE ON THE LIBRARY.

Brothers Winslow Lewis, George M. Randall, Chas. W. Moore.

M T. H O R E B L O D G E .

THIS is a new Lodge, located at Woburn, in Middlesex county. The Dispensation under which it has been working the past year, was granted in December 1855. During the year it has been eminently successful, both in the number and character of its initiates; and has wisely improved the time of its probation in fitting up for its future accommodation one of the neatest halls in the jurisdiction. It is not large, though probably of sufficient capacity for all the purposes for which it will be required; but that which particularly commends it to the visitor, is the excellent good taste displayed in its furniture and fittings. In this important respect it has but few if any superiors in the Commonwealth.

The Lodge having worked its year under Dispensation, and its work having been such as to meet with the approval of the Grand Lodge, received its Charter on the 10th ultimo; and on the evening of the 15th, it was Consecrated, its new hall Dedicated, and its officers Installed, by the M. W. Grand Lodge, in "due and ancient form," in the presence of a large number of Brethren from the neighboring Lodges—the M. W. Grand Master, Dr. Lewis, officiating in person, assisted by the chief officers of the Grand Lodge. At the close of the services he addressed the Lodge in his usual happy manner,—giving the Brethren such counsel and advice as the occasion seemed to authorize.

After the completion of the services at the hall, the Brethren, including the Grand Lodge and invited guests, were invited to the Central House, where a bountiful entertainment was elegantly spread for their refreshment. Here an hour was most agreeably, and it is believed, not unprofitably spent—whether physically or intellectually regarded. The company broke up at an early hour, and the Grand Lodge returned to the city, highly gratified, not more with the cordial reception they had met with, than by the excellent character and efficiency of the promising Lodge to which they had given legal form and permanency.

The following neat and peculiarly appropriate poem was spoken on the occasion, for a copy of which we are indebted to the politeness of the author:—

AN ORIGINAL POEM,

Delivered by Bro. C. W. STEVENS, at the Dedication of Mount Horeb Lodge, in Woburn, Mass., Monday Evening, Dec. 15th, 1856, A. L. 5856.

Ages on ages long have passed away
 Since first our earth in silent chaos lay;
 When through the darkness of eternal night
 Proclaimed that solemn Voice, "Let there be Light."
 See in the East the glorious Sun arise,
 And spread its radiance to the "Western" Skies:
 Before the "All-seeing-Eye" the stars unfold,
 And deck the orient of the new-born world:
 Rocks, hills, and mountains, rise in vast array
 To crown the glories of the second day.
 Trace we the progress of a thousand years,

Nature asserts her sway and art appears ;
 Raised by our first *Most Royal Master's* hands,
 The lofty temple, now completed, stands
 A living witness of the *Master's* will,
 Of *Craftsmen's* labor, and *Masonic* skill :
 The "*lapse of time*," the "*invader's ruthless hand*,"
 In waste has laid, what human wisdom plann'd :
 Its walls of granite, *raised without a sound*,
 Are strewn in ruins on the sacred ground.
 Unharmed by time, *Freemasonry* survives ;
 A lasting monument to admiring eyes :
 The *attentive ear* receives the *instructive sound*,
 And *faithful breasts* the myst'ries keep profound,
 Transmitted unimpaired, from age to age,
 Without a blot to mar our mystic page :
 Proof of my song, assembled here to-night
 See social joys and intercourse unite
 To strengthen more and more that union strong,
 Defend the right, and deprecate the wrong.
 See old and young assembled round our board,
 What skill we have, what minds with wisdom stor'd !
 Had threatening clouds obscured our rising sun
 The "*Wind's-low*" breeze had safely borne us on :
 And as the future opens on our sight,
 One voice we hear, which still is "*Heard*" to-night.
 May we but follow, as that voice shall lead,
 So plainly spoken, "he that runs may read."

In social *brotherhood* we've met again,
 To add one link to our still lengthening chain ;
 One that shall add new lustre to our fame,
 And long, unstained, perpetuate the name.
 And while our *ancient craft* thus wide expands ;
 We *Hail* with joy, warm hearts, and willing hands.
 We feel our *Tenets* safe with such as these ;
 We know your "*Work*," we know your power to please ;
 We wish you every blessing earth can give ;
 In *Wisdom*, *Strength*, and *Beauty* may you live ;
 May no *Rough Ashlers* strew your path of life,
 But peace and concord bear you through the strife ;
 And when your earthly *Lodge* is closed at last,
 And from these scenes, terrestrial, you are *pass'd*,
 May you be *raised* to that *sublime* abode,
 And join the *Supreme Architect*, your *God*.

The following officers, who had been chosen for the ensuing year, were installed : Wm. D. Stratton, Master ; W. T. Grammar, S. W. ; J. Franklin Bates, J. W. ; George Butler, Treasurer ; Horace Collamore, Secretary.

THE CANADA TROUBLES.

HAVING given our own opinions in relation to this unfortunate affair, at some length, we had not intended to trouble our readers with it further, except to keep them informed as to its progress, whether in Canada or in the Grand Lodge of England. It is a foreign difficulty, and one that as Masons we deeply regret; but it is not one over which the Grand Lodges in this country can exert any direct control; and with it, in our humble judgment, they are not called upon to interfere, further than may be necessary to protect themselves. To this extent they are bound to notice it; and when asked by the seceding party to recognize their rebellion as a lawful act, they owe it to themselves to inquire into the legality of the proceedings, before complying with the request. Several of them have done this, and their answers have been made known. Among them is the Grand Lodge of the District of Columbia. Its first decision was favorable to the recusants; but it was hastily given, and was therefore reconsidered, and held for further consideration, the chairman of their committee saying, that "had I known what I now know, I should not have reported as I did, without very much more consideration." What new light he has received on the subject we are unable to say, for we have not been able to find time to examine his report, though we shall probably do so at an early day. It is sufficient for our present purpose to say, that he has submitted a second report, in which he falls back on his first decision. In reference to this, a correspondent, whose position in the Order, and whose ability, experience, and unyielding fidelity to the laws and principles of the Institution, entitle his opinions to the highest respect, writes us as follows:—

"I have carefully read so much of the report as has been published, but as yet have discovered nothing in the arguments which would establish the most favorably disposed towards the Independents, should they be wavering and seeking something upon which to lean for support.

"The report is made up largely of quotations, among which are such as set forth the grievances of our Canada Brethren; which all, of every party, I believe, deplore. This point, so far, is the only one introduced which is intended as an excuse for violating a Masonic obligation.

"I am interrupted just here by the receipt of another portion of the report, but I can see nothing in this part of it to cause an alteration of the opinion I have already expressed.

"The main and only question, viz: Is a *rebellion* under Masonic government, justifiable under any circumstances?—still remains unanswered and untouched. The committee appear to base the justification for the act upon the ground, first, that the Canadian Brethren are suffering under inconvenience and hardships; and, secondly, that there is no G. Lodge in Canada. This idea, too, is prevalent in other quarters. I presume that should the principles in the first position be applied and acted upon by a Lodge in any jurisdiction in this country, it would soon be taught a contrary rule, and brought under restrictions which, if it did not like, it might return its warrant.

"All, or nearly all, of the Lodges in Canada, sprang into existence under the present system of Government. If the system was so exceedingly heavy and burdensome, they need not have come under it; or if after having done so, they found it too oppressive, they need not have continued under it a day longer than

they wished to. They certainly had the privilege of withdrawing their Membership, or dissolving the Lodge, at their will and pleasure; and thus they may be 'free men and act for themselves.' Masons can be and are as free as are the members of any other society. If a person connects himself with a society or church, his privileges only extend to the limit of its rules. Should his liberties therein be restricted, and he fails by arguments to secure an alteration in its regulations, he can be justified by no rule of duty, either to himself or friends, to violently tear assunder the peaceful bonds which connect that Institution.

"But is a Prov. Grand Lodge, a *Grand Lodge*? I do not recollect to have seen anything from your pen directly upon this particular point. As those who favor the organization of this Independent Grand Lodge, make this the turning point, I think an article from you upon the subject would not only be exceedingly interesting, but important at this time. I have always been under the impression that a Prov. Grand Lodge possessed all the essential elements of a Grand Lodge, in imparting vitality and healthfulness to Freemasonry, and its Lodges, in particular localities. The fact of its existing under a Charter, with certain restrictions, does not destroy its functions as a Grand Lodge or impair its identity as such. It still is to all intents and purposes a Grand Lodge. The only difference existing between the Grand Lodge of England and its Prov. Grand Lodge, as I view it, is but a shade from that which exists between a Grand Chapter and the General Grand Chapter in this country; and all will concede that the Grand Chapters in the different jurisdictions, are unequivocally such, without a rival. The District Committee say, that 'no Grand Lodge in their acceptation of the meaning of that term existed there; there was a body called a Prov. Grand Lodge; the Grand Master of which held his appointment of a *bona fide* Grand Master four thousand miles away.' I presume that if there was a Grand Master there at all, either by appointment or election, he was a *Grand Master*; and if he possessed the essential elements or the prerogatives of a Grand Master, he secured to the body over which he presided and to the Brethren under his special supervision, all that Freemasonry guarantees. We may, with the same plausibility, affirm that the Deputy Grand Master in England, is not a Deputy Grand Master, simply because he is appointed and not elected.

"But the potency of the report, fails in exerting a controlling influence over Grand Master Frailey, in whose superior abilities and judgment I have the most exalted confidence. In consequence of which, together with the vote by which it was accomplished, I view the recognition of the Independents by the Grand Lodge of the D. C., as having thus been shorn of its strength, and it will exert but little influence abroad."

The assumption that there never was a Grand Lodge in Canada before the rebellion, is one of the remarkable signs of the times.

Newburyport, Tuesday Evening, Dec. 2, A. L. 5856.

At a Special Communication of St. Mark's Lodge, duly notified and held, the following Officers were installed by R. W. ISAAC P. SEAVEY, District Deputy Grand Master, their election having been certified to by the Secretary :—

William D. Foster, W. M. ; William H. Blaisdell, S. W. ; Samuel F. Towle, J. W. ; Joseph H. Bragdon, Sec. ; John Colby, Treas. ; Francis D. Carleton, S. D. ; Albert S. Pettigrew, J. D. ; Stephen Jackman, Joseph Bartlet, Stewards ; Samuel Haines, Tyler.

MASONRY ON THE BATTLE FIELD.

It is published to the world, upon the very respectable authority of Prof. Lawson, that, in the deadliest of the fight, at Buena Vista, near where McKee, Clay, Vaughn, and Willis fell, a young Kentuckian of the 2nd Infantry, was struggling with unyielding and manly courage, to protect the honor of his flag, and the bright renown of his gallant State, when, upon a vigorous and overwhelming attack of the enemy, he found all the brave hearts that supported him, borne down by the sabers of the Mexicans, and himself cast to the earth, dangerously wounded, whilst an hundred bright lances gleamed above him. In this hopeless situation, when all his comrades had fallen, and the chances of the fight had entirely deserted his cause, he felt justified, by his love of life, to appeal to a sign that is never made to a true Mason without a response. The sign was scarcely made, before the bravest Mexican of them all leaped from his saddle, took him to his embrace, and in a glorious effort to save his fallen brother, was himself felled to the earth by his dastardly and ferocious countrymen, who were ignorant of that holy tie which thus bound those two kindred spirits together in the dread collision of arms, and winged their gallant souls from the gory field of death, to the bright fields of Paradise above. Locked in each others arms, they both yielded up their lives, and thus gave to the world one more imperishable example of the force of those links that unite the hearts of Masons, in prosperity, in adversity, and in life and in death.

The gallant, blunt old hero, Putnam, was once captured by the Indians. As he was known to be as dreadful as the thunderbolt, in war, these merciless and vindictive savages subjected him to every species of privation, of hunger and pain, until his manly form was wasted to the merest shadow. At last the great day which was to gratify the thirst for vengeance that rankled in the breasts of his captors, had arrived. The feast was prepared, the victim was tied to a stake, the faggots were piled around the brave old soldier, the lighted torch was touched to the fuel, the blaze ascended, and at the same time the yells and shouts of his enemies arose to the heavens. For once the spirit that never quailed in battle had nearly given way. But he remembered that he was a Mason—he made a sign (never made in vain) of distress. In a moment his cords were cut assunder, and he was rescued from the fire, and from the hands of his diabolical foes, by a gallant Frenchman, who was with the Indians, at the imminent hazard of his own life.

In further illustration of the benefits of Freemasonry, it is suitable to give the thrilling narrative of Capt. Barralier—of his sufferings in the Peninsular war in 1812, and of his deliverance from certain death, by no other means than the devotedness of Freemasons to the sacred principles of their Order, and to the holy vows and obligations they assume when they become admitted and initiated into the rites, ceremonies, and degrees of the Fraternity.

It was his fate to be joined to a Portuguese regiment, commanded by Col. Stubbs, and in the progress of the action, and in the conflict which took place with the French under Marmont, on the 17th, 18th, 19th, 21st and 22nd of July

of that year, he was dangerously wounded by a gun shot, plundered and left for dead on the battle field.

In the course of the fight, all besmeared with blood, and oppressed with thirst, hunger, loss of strength, and the loss of all the vital powers, as he was, in some of the movements of one of the French Divisions, a column of Infantry passed by him, and a soldier discovering that there were yet signs of life in him, put his bayonet at his breast, and was in the act of thrusting him through the body, when, upon his discovering, by an appropriate sign, that he was a Freemason, a French officer flew to his relief—warded off the blow, and preserved him from destruction. But the action was still raging, and his wounds were fast festering, and he was dying for want of nourishment and attention, and no one had either the time or the inclination to staunch the rents of his body, or to afford him succor.

As the ground was again occupied by his own Division, he was attempted to be murdered by a soldier of his own Brigade, but was saved by a soldier of the 74th British regiment, who gave him water, but he having to leave him, a sergeant of the 60th came up, and gave him wine and water, but he was constrained to leave him too, until the dying captain reached up his hand which was grasped by the sergeant, and in a moment his prospects for life were renewed, and a new lease was given to his existence. The heroic sergeant was electrified to meet a brother Mason. It is sufficient to remark, that at the risk of his life, at the risk of his reputation, at the risk of all he held dear on earth, he never ceased his exertions for the wounded officer until medical aid, and every comfort, and every means of restoration were supplied him that could be procured in such disastrous times.

It is written by pretty good authority, that at the battle of Jenappe, the 17th regiment of French Chasseurs entered the town and made its inhabitants prisoners; but being fired upon from the window of a certain house, and having some of their number wounded, they determined upon killing some of their wounded enemies near; and when they were just proceeding to their diabolical act of vengeance, a poor disabled Brunswick officer communicated to the French officer commanding, the sign of a Freemason. In a moment the slaughter was arrested, and another illustrious instance was thus furnished of the power, and the efficacy, and the truth of the obligations that bind Freemasons together, in peace, in war, at the banquet hall, and in the field of battle's most dreadful slaughter.

On the very next day this generous Mason, who had thrown himself between his men and the wounded enemies, and saved their lives, was, in his turn, wounded, robbed and taken prisoner by the Prussians, and upon its being discovered that he was a Freemason, his money was returned to him, his wounds were attended to and healed, and he was again restored to the world for the further display of those noble sentiments, and the magnanimous conduct that characterize the brethren who wear the lambkin, who enlist under our banner, and swear fidelity to our sacred cause.

Allow me only to relate the account given of an engagement between an

American Clipper and a Corsair, during our war with the Algerines. The little American vessel was totally over-run and boarded by the superior number of the Algerine. The crew fought as Americans always fight. But the Algerines stimulated with the thirst for revenge, and with the hope of plunder, fought with the utmost desperation. They thinned the ranks of the crew until there was scarcely a man left upon his feet. Their heroic Captain stood in their van, and piled the deck around him with "Moslem slain." At length resistance seemed vain. His men had all fallen, and the simitar blazed above his own head, which was already mangled and bleeding with ghastly wounds. At that moment he thought of the Masonic signal. It was given.—It was recognized. The flashing sword fell to the ground; the bearded Mahomedan clasped him to his bosom; restored to him his brave vessel; and as all his men but his first mate had fallen in the fight, he gave him a crew to navigate his clipper to the first Italian port, where it was landed in safety, to evince to the world another and a most signal illustration of the glories and the undying honors of Freemasonry.—*Abney's Address.*

COMMITTEES ON CORRESPONDENCE.

THE following, from the report of the committee on foreign correspondence in the Grand Lodge of Delaware, is severe, but we are not prepared to say that it is too much so. But, that great evil—more evil than good—has resulted from the indiscretion of some, and the inability of others, to whom the duty of preparing such reports has been entrusted, it would not be difficult to show:—

Referring to that Article of the Constitution of the Grand Lodge of Delaware, which ascertains the duties of a Committee of Correspondence, we find them set forth as follows, to wit: 'To receive and answer all communications, and to report to the Grand Lodge, at every communication thereof, the substance of the communications received, and copies of the answer given.'

Communications, then, which require or imply an answer,—these only lie within the province of this Committee. But, for some years past, following the example of similar Committees in other States, the Committee of Correspondence of this Grand Lodge has transgressed the limit of its Constitutional powers, and has, at length, reached a point out of sight, entirely, of its original design and purpose.

It has become a Legislative body. A mass of laws might be compiled from the labors of these Committees, equal in volume to the 'Pandects' or the 'Institutes.'

It has assumed high judicial functions.

With amazing modesty, it reviews, overrules and reverses the decisions of Grand Masters, in cases regularly before them, as well as the recorded determination of Grand Lodges upon questions carefully considered and solemnly adjudged. It has become the public Censor of Masonic morals and Masonic manners.

It has taken up the trade of the literary critic. It affects the reputation of the essayist. It writes profound and unintelligible prose. It explains 'the relations of Freemasonry to the moral and religious element in man, and its affinity for the religions of the world.'

It looks very wise and talks like a philosopher. Many other things, also, it has come to be and to do, away from the purpose of its institution, which, however,

we will let pass. This only, we will add, that its reports have, in many cases, been made the channels of flattery, '*usque ad nauseam*,' on the one side, and of resentment, uncharitableness, and envious disparagement on the other.

Now, all these things, except the last, it were well enough to have; nay, indeed, these things, *all* of them, perhaps, we *must* have; Law-makers, judges, critics, censors, and in the present condition of sublunary things, *writers* also, of unintelligible prose. But in our notion, a *Committee of Correspondence* is not so constituted as properly to perform these various and incompatible functions. To do so, was not the purpose of its creation, and the attempt so to do threatens to involve in inextricable confusion, the history, law, landmarks and the ancient usages of the Order.

Holding these views, we think to discharge our duty to the Grand Lodge by simply declaring that we have received no communications during our official term, nor consequently have dispatched any *answers*, which require to be laid before them.

FREEMASONRY IN TURKEY.

We have on a previous occasion briefly alluded to the efforts now making to introduce Masonic Lodges into various parts of Turkey, under the auspices of European Grand Lodges. The following from a correspondent of the New York Tribune, dated at Constantinople, is more full on the subject than anything we have before met with. If the writer be a Mason at all, he is evidently not well versed in the economy of the Institution; but it is with his facts, rather than his manner of communicating them, that we have to do. These are probably authentic, as far as they go. He is doubtless, entirely right in his conjecture that the "Lodge" at "Ali Kotch" is a *Tekkiah*, or convent of Dervishes, and has no connection with Freemasonry. Masonic Lodges have however at different times existed in Turkey, and Masonry is not wholly unknown among the Arabs, though they are indebted to Europeans for their knowledge of it. An English Lodge was established at Aleppo as early as 1740, and there was also one at Constantinople in 1748. But the Turkish government has always been opposed to their introduction into the empire. The result will probably show, that the recent war in the Crimea, has wrought a great change in this, as in other respects:—

The subject of Freemasonry has begun to attract considerable attention in the East, and Lodges are being established here and at Smyrna. I am informed that some forty years ago a French Lodge existed at Constantinople, which ceased through want of sufficient supporters, and that more recently there was one in Smyrna—a military Lodge. Now there are three at Smyrna, and one is about to be opened here. At the outset, the Lodge of Smyrna was opened and worked with a warrant of the Grand Lodge of Ireland, whose Master is the Duke of Leinster; the S. W., the Earl of Donoughmore; J. G. W., the Marquis of Conyngham, and the D. G. M., George Hoyle, Esq., of the Albany Lodge, No. 65. Seventeen Masons of good standing and of high rank in Masonry, constituted themselves an Independent Grand Lodge of Turkey, forming their Magna Charta, and recognized by all the Grand Lodges of Europe. Subsequently, fortythree Master Masons, resident in Smyrna, applied by petition to the Grand Lodge of Turkey for warrants

to form three Lodges tributary to the Grand Lodge of Turkey, whose authority and superiority over all Lodges in Turkey, or hereafter to be established, is acknowledged. The Grand Lodge having met in Grand Chapter, after mature deliberation, and a lapse of two months, granted the warrants, so that there are now in Smyrna, legally and regularly formed, consecrated and installed, three Lodges, called Ionia, No. 1, Anatolia, No. 2, Byzantium, No. 3, with 110 members in all, and twentyone others under proposition. No. 1 works in English, No. 2, in Italian, and No. 3 in the French language. As some of the members speak only the Greek tongue, they also occasionally work in that language. The Grand Lodge of Turkey is composed of these three Lodges, and when it meets all join in it. The Deputy Grand Master is Mr. C. G. Carrer; the Grand Master of the Ionia is Mr. S. Langdon, an American; the Byzantium Lodge, has for its Grand Master M. Keiger, a Frenchman; of the Anatolia, I have not yet heard the name of the Grand Master.

It has been for some time past contemplated to apply for a warrant for a Lodge for this place. There are a large number of Masons here, some of whom are Mussulmans, among whom are H. E. Fuad Pasha, the present Minister of Foreign Affairs, and H. S. Cabrali Effendi, the Chief Dragoman of the Sublime Porte. It is believed that there are other Mussulmans Masons, though I do not know their names. Mr. J. P. Brown, the Dragoman of the American Legation, a Master Mason, is the mover of the Lodge intended for Constantinople. I learn that many Turkish gentlemen will apply for reception so soon as the Lodge is established.

There has been for many years past, it is said, a Masonic Lodge at Belgrade on the Danube, called the "Ali Kotch," composed of seventy members, the G. M. of which is named Tzani Ismail Zcholah Mehemet Saadi. So says a late account of it which I find in *Galignani's Messenger*, of April 30, 1855, taken from a Trieste paper. I have made some inquiry here about this Lodge, and have been able to procure no satisfactory account of it. I am assured, however, that such a Lodge does exist, under the name above mentioned, and this is all. I have not been able to learn that Masonry exists at all among the Turks or the Arabs. Badly informed European writers declare that it has existed among the Arabs for a great number of centuries—long before the Christian era; but no Turkish author, I am told, mentions anything of the kind, and the best read Turks of this Capital, who ought to know it—some of them of Arabian origin—assure me that it is not so. The individuals mentioned above as being Masons, became such in England. The Turks, in general, believe Masons to be all atheists, though the higher classes are convinced of the contrary.

I am almost inclined to believe that the so-called Masonic Lodge of "Ali Kotch," at Belgrade, is nothing more than a *Tekkieh*, or convent of Dervishes of Persian origin. Its name is not Turkish. I am led to this belief from the following part of the article above quoted, which says:

"In Turkey Freemasons wear, as a distinctive mark, a small brown shawl, ornamented with different figures, and a dodahedron of white marble of about two inches in diameter, highly polished, and having red spots, which signify spots of blood, and are a remembrance of Ali, who introduced Freemasonry into Turkey, and was punished with death for so doing. They wear this badge suspended around the neck by a white cord."

Although no mention is made of the origin of the Ali thus alluded to, it is not impossible that he was a Persian.

Some time since I paid a visit to the Sheik of the little convent situated on the

hill called "Shahidler," above the old Castle of Europe. The convent is one of the now few remaining ones of the prohibited sect of the Bektashi Dervishes. On learning that I was a Freemason he seemed disposed to fraternize with me, and remarked that I was like those of the convent or "Tekkieh" of Ali Kotch of Belgrade. He invited me into his Convent, and afterward into the more private apartment of his house, where he showed me several *portraits* of the more eminent Sheiks of his Order. I did not then offer to fraternize with him, but shall make him another visit in search of information. All Mussulman Dervishes are *free thinkers*, and those of the Bektashee sect are said to be more so than any other. For this they are, generally, none the less thought of by the public, though the stricter class of Mahommedans, such as the *Ulema*, hold them in small esteem. Dervishism had its real origin under the Abbassia Caliphs of Bagdad, during whose reign translations were made from the old Greek philosophers—Plato, Aristotle and others—and their principles are still the guide of most the Dervish orders. I apprehend that if the old Sheik of the "Shahidler" was disposed to recognize me as a fellow Dervish, it was on the ground that, in his estimation, I was a "free thinker." It is well known that this sect, or Order, of the Bektashees have but little regard for the great principles of Islamism, and put almost no faith in Mahommed's inspiration. They regard him only as a man of very superior intelligence, filled with benevolent intentions towards his brother Arabs, who were idolaters, and desirous of raising their thoughts up to Allah, the Creator of all things. The sect is prohibited on account of its connection with the Janissaries, and few convents now exist in Turkey. At Constantinople there are but two—the one in question, and another beyond the walls of the city, near the Toss Kasu Gate.

It is not believed that the Ottoman Government will now in any way interfere with the re-establishment of Masonic Lodges in Turkey, though I have heard that a Lodge which once existed in Smyrna was closed and confiscated by the Government during the Greek Revolution.

ENGLISH R. A. MASONRY.

[From the report of the Com. on Correspondence in the Grand Chapter of New York]:—

PRESUMING that an insight into the Constitution of the Supreme Grand Chapter of England would present matters of general interest to the Fraternity of the United States, and designing himself to know something more of the elements of that Body, the Chairman of the Committee took occasion to address an intelligent Companion, holding fealty to that body, for information, and received an answer, from which the following are extracts, from Companion W. J. B. McLeod Moore, of Bytown, who represents the M. E. and S. Grand Master of Knights Templar of England in the Canadian Provinces. He says:

"But now, in reply to your query, 'as to the relation which the Grand Chapter of England sustains to the Grand Lodge of that Kingdom, and the number of degrees authorized to be conferred by the former:' The relation which the '*Grand Royal Arch Chapter*' of England bears to the '*Grand Lodge*,' is nothing more than being attached in name, in the same manner as all private Chapters holding charters from the Supreme Grand Chapter, are (and must be) attached to Lodges on the Registry of the Supreme Grand Lodge of England. The officers of the Grand Lodge of England (if R. A. Masons) are also officers, by

election, of the Grand Chapter, but they hold their meetings in a separate apartment, and, by the Constitution, the funds of each must be kept apart. The titles of the officers are as follows: 1st Grand Principal (Z.); Pro. G. Principal; 2d G. Principal (H.); 3d G. Principal (J.); Grand Scribe (N.); Grand Principal Sojourner, 1st G. Assistant Sojourner, 2d G. Assistant Sojourner, G. Treasurer, G. Registrar, G. Sword Bearer, G. Standard Bearer, G. Director of Ceremonies, G. Organist, Janitor and his Assistants. I give you a list of them, as the titles vary so much from those in the United States. The ceremonies are also quite different. No Veils, &c., &c. The Grand Chapter does not interfere, as a body, with the Grand Lodge; it merely regulates and governs Royal Arch Masonry, and usurps no higher *exclusive* authority. * * * * *

"When the articles of union were drawn up, conferences were held with all the most distinguished Grand Officers and enlightened Masons residing in and near London, in order to establish perfect agreement upon all the essential points of Masonry, according to the ancient traditions and general practice of the Craft. I feel assured that if Masonry is to become permanently prosperous on your great continent, it will be necessary to come to the same resolution, and separate 'genuine and ancient Masonry' from the mass of degrees by which it appears overwhelmed. What evidence is there to adduce, that any one of the other degrees are genuine, or were practised before the middle of the last century? and of what additional use are they? In my humble opinion, they detract from the effect of the simple allegories of the *three degrees*, without any adequate compensation. The Mark Degree may have been a part of or a continuation of the Fellow Craft, in which the skilful craftsman was intrusted with a mark, &c., by which his work could be distinguished, and there is no doubt that the Crafts since had their private marks, &c. But the degree, as now given, has in it too much of the 'theatrical,' by which the moral axioms are lost; and how comes it that there should be such anachronisms as Matt. xx., 1-16, Luke, Acts, &c., where it sets out by stating it was the ceremony used by the workmen at the building of the Temple? There are Mark degrees given in Scotland and Ireland, &c., but they vary much from yours. The 'Past Master' is not a degree acknowledged in England. They have merely the simple and beautiful ceremony of installing a Master in the chair of his Lodge. In Ireland and Scotland, this degree is given as a pass to the Royal Arch, and they make this distinction, calling one the 'actual Past Master,' and the other a 'virtual Past Master.' But this, as a degree, carries no authority with it whatever; and a Past Master, thus made, cannot attend a meeting of installed Masters, or be present when a Master is installed in the chair of his Lodge. It is not recognized as necessary at all in England, before receiving the Royal Arch degree; but a candidate for the Royal Arch must be twelve months a Master Mason. I cannot see that your degree of Excellent Master, Royal Master, Select Master, &c., &c., add any new light to ancient Masonry. They are all evidently well arranged from portions of the Bible, to connect with each other in forming the historical account of the time these events occurred, by men of enthusiastic minds and prolific imaginations; and I do not see why any person of a fertile genius might not draw up some beautiful 'sacred mysteries,' and call them Masonic traditions. This could be

done, but still it would not be pure, ancient Masonry, and could tend to no good object. It adds to the number of O. B. S., which it cannot be right to take on every trifling ceremony. We, on the other side the water, object to them very much, considering, and I think justly, that the sacred name is too lightly used, and with far too much levity. The R. A. degree itself, as a distinct ceremony, was very imperfectly known before the beginning or middle of the last century. It was actually the *Master Mason's*, as you know in ancient times no Brother was called a Master Mason until he had presided, or was installed as capable of filling the chair, and I believe there he got the *secrets*, with some part of our ceremony of the Royal Arch."

MASONRY PRACTICALLY ILLUSTRATED.

The following paragraph appeared in the Boston Journal not long since :—

"The Lieut. Governor of Nova Scotia presented at Halifax, on the 25th of April, a gold chronometer to Hugh Cameron, Master, and a gold patent lever watch to George Duffote, Mate, of the British schooner *Mars*, of that port, a testimonial from the citizens of the United States to those gentlemen, for saving Capt. John T. Philbrick, of the late American schooner *State of Maine*, from the wreck of that vessel. Two men, composing the crew of the *Mars*, are to have silver medals."

The following interesting statement respecting the case referred to above was subsequently published in the Maine Masonic Journal :—

FRANKFORT, March 8, 1856.

BRO. CHASE.—I have thought a brief narrative of my sufferings and Providential deliverance from death by starvation and exposure, also the kind treatment from Brethren in a foreign land, may be read with interest by your readers.

I sailed from this port Master of the Schr. "State of Maine," on the 4th day of January last, bound for the West Indies with a cargo of lumber. On the second day out we encountered a severe snow storm with the wind blowing a gale from the N. E. At ten o'clock at night, the wind having increased to almost a hurricane, my vessel capsized, at which time my mate and steward were washed overboard. In short time the deck load fetched away, together with the masts and spars, causing her to right full of water. The night was extremely cold, and being without shelter, wet, tired, and hungry, inevitable death seemed to be our lot. A small portion of the jib remained attached to the bowsprit, with this and a few spikes, obtained by ripping up the deck plank, enabled me and my men (four in all) to form a rude shelter under the topgallant forecastle, in which we took refuge for the night, the sea all this time making a complete breach over us. In this situation we remained five days without food or water, except about three pounds of raw salt pork which floated out the scuttle. About 11 o'clock, P. M. of the fourth day I saw a light which I hailed, and was answered by a gun. I requested the Capt. to lay by the wreck and rescue myself and fellow sufferers, which to us seemed almost impossible, as the gale still continued. In a few moments the light was lost sight of, and we then thought we were left to perish on the wreck; at daylight the next morning we again saw the vessel (which proved to be the schooner *Mars*, Capt. Cameron, of Halifax), bearing down for us. The sea was running mountain high, and our hope of deliverance was indeed small. After repeated trials I succeeded in

getting on board the *Mars*, by being hauled about sixty fathoms through the water in a bowline, being the only one saved. One man was lost after jumping overboard with a rope about him, the remaining two were left to perish on the wreck, it being impossible to save them. Great credit is due to Capt. Cameron and his noble crew for their perseverance and bravery. For seventeen hours after being hailed, he lay by the wreck continually renewing his trials before he succeeded in securing me from a terrible death. My hands, feet and legs were very badly frozen, my legs so swollen they measured just above the ankle twentythree inches. Everything was done on board that could be, to make me comfortable; the vessel was quite small, and not having on board the proper remedies, I suffered greatly for seven days, when we arrived at Halifax. I was then placed under the care of the American Consul (Albert Pillsbury, of Machias) whom I found to be a Brother. He took especial interest in my distressing condition, and provided me with comfortable rooms at a first class hotel, also with physicians and attendants, for which I shall always hold him in grateful remembrance. Every attention that heart could wish was paid me by the Consul and Masons of the city, particularly by members of the Scotch Lodges. I was entirely destitute of clothing, without money, unable to walk or help myself in any manner, still I found myself among Brothers and friends, who were always ready to administer to my wants. The Scotch Lodges contributed very generously to my pecuniary wants. Upwards of \$100 in money, a good fit-out of clothing, (about \$60 worth) medical attendance, hotel expenses, &c., &c., all furnished by warm and sympathizing Masons.

I would make particular mention of the many favours received from the wives and daughters of Masons. Also, of Mrs. Johnson, (landlady of the Mansion House,) who was my daily attendant, M. W. Alex. Keith, Prov. G. M. of Nova Scotia, Bro. John Richardson, M. of Burns Lodge, Bro. John B. Fay, M. of Keith Lodge, Bro. E. I. Lordly, M. of Athole Lodge, Bros. Williamson, Saybold, Dr. Stephen Foss, and many others, who were untiring in their acts of kindness. To all of these, and the Fraternity of Halifax, I would tender my heartfelt thanks for their kindness, sympathy, and aid manifested toward me while among them.

In behalf of Howard Lodge, No. 69, (of which I am a member), I would express our deepest gratitude and thanks to our Brethren in Halifax for their kindness and liberality towards their unfortunate and fraternal friend,
J. T. PHILBRICK.

The subjoined letters were laid before the Grand Lodge of Maine at its recent session :—

HALIFAX, February 12, 1856.

Brother JOHN T. PHILBRICK,

DEAR SIR—The Brethren of Burns Lodge, sensible of the deplorable and distressing situation you were lately placed in by the loss of your vessel at sea; as a small token of their sympathy, I enclose ten pounds for your acceptance—hoping this will be of some service to you in defraying your expenses to your native town.

In behalf of the Brethren of Burns Lodge, I remain, dear Sir and Brother,

JOHN RICHARDSON, W. M.

HALIFAX, 12th February, 1856.

Captain PHILBRICK, Mansion House.

DEAR SIR AND BROTHER—It affords me much pleasure, on behalf of the Brethren of Athole Lodge, 361, of this city, to hand you the enclosed sum of Thirty Dollars, voted to you from the funds of the Lodge at their regular meeting last evening. It was a matter of regret with the Brethren, that the low state of our finances would not admit of a larger amount. Understanding however that the Brethren of the

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other Lodges in the city are coming forward to evince their sympathy for your condition, I trust you will not find yourself in want of anything until you reach your more immediate friends. Your sufferings and providential escape from death, drew forth the unanimous sympathy of the Brethren to yourself, and gratitude to the Great Architect of the Universe for his mercies towards you. That you yourself may not fail to acknowledge his goodness and mercy so signally manifested, that he may bring you again in safety to your friends, and finally to the Grand Lodge above, is the sincere wish of

Yours fraternally,

E. I. LORDLY, W. M. Athole Lodge, 361.

MASONIC HALL, HALIFAX, February 13, 1856.

DEAR SIR AND BROTHER—I have much pleasure in enclosing you the sum of seven pounds ten shillings [£7 10 0] voted by the members of Keith Lodge, No. 363, at their regular meeting, for a fund in connection with the Burns and Athole Lodges, towards defraying your expenses in Halifax, and assistance in returning to your friends in the United States. I beg to subscribe myself

Fraternally yours,

JOHN B. FAY, Master Keith Lodge.

To J. T. PHILBRICK, Esq., Mansion House, Halifax.

Obituary.

BROTHER GALEN C. WALKER.

It is with no ordinary feelings of pain and grief, that we record the recent death of our Brother GALEN C. WALKER, Deputy Warden of the State Prison in Charlestown. While in full health, amidst the endearments of a beloved family, and in the assiduous performance of duty, he was stabbed, as the prisoners were returning from religious exercises in the Chapel, between seven and eight o'clock, on Monday morning of the 15th of December, and instantaneously deprived of life, by a convict named James Magee, who was under sentence for attempting the murder of his own wife.

The public mourns the loss of a valuable citizen and excellent officer, who for ten years had given universal satisfaction; and an affectionate husband and a worthy Brother has thus suddenly been cut down by a vile assassin—a wretch who affected insanity to avoid the punishment of his crimes, and does not deserve to live!

Our lamented Brother has left a widow and four children to mourn their irreparable loss. He was a native of Fryeburg, Maine, and fortytwo years of age. His sister was to have been married the very evening before his funeral. So mysterious and past finding out are the ways of Divine Providence! We truly see through a glass darkly.

Brother Walker was a member of the De Molay Encampment, in this city, of which his brother, Dr. Clement A. Walker, is Commander, and the last honors were paid to his memory on Thursday by these Knights Templar. The funeral was very generally attended and a large procession, notwithstanding the severe cold weather, marched from the Prison to the cemetery, where the Masonic Solemnities were performed by the Prelate of the Encampment, the Rev. John T. Burrill.

It was a sad and touching sight, as we paused during the funeral services at the house, to see his cages of beautiful birds, and hearing their music, the same as ever, to reflect what deep sorrow was there darkening the bosom of a widow and children, now left desolate.

8.

MASONIC CHIT CHAT.

☞ *The Grand Lodge* of this Commonwealth held its Annual Communication on the 10th Dec. The session was well attended, and a large amount of business, chiefly of a local character, was transacted. Charters were granted for four new Lodges, viz:—Winslow Lewis, Boston; Mt. Horeb, Woburn; Mt. Moriah, Westfield; and Blackstone River, Blackstone. Dr. Lewis having declined a re-election, Col. JOHN T. HEARD was unanimously elected Grand Master for the ensuing year. The full organization is given in a preceding page. The anniversary of St. John the Evangelist happening the present year on Saturday, the customary observance of that day and the Installation of the officers were for the better convenience of the Brethren coming from a distance, postponed to Tuesday, the 30th,—a more particular notice of which will be given next month.

NEW CHAPTER AT CHELSEA.—The Chapter of the Shekinah, at Chelsea, having worked a year under Dispensation, was consecrated by the M. E. Grand H. P. Comp. DANIEL HARWOOD, M. D., assisted by the Grand Officers, on Monday evening, Dec. 22, in due and ancient form. We understand that the prospects of the Chapter are most encouraging, and that its condition gave the highest satisfaction to the officers of the Grand Chapter and others, present on the evening of its consecration. The charge of the M. E. H. P. is spoken of by those who had the pleasure to hear it, as being eminently appropriate and impressive.

☞ A correspondent at Argo, Ill., writes us that the new Lodge at that place, having worked one year under Dispensation, was organized about two months since, under a Charter, and that it is in a highly prosperous condition. Its principal officers are—John H. Bohn, W. M.; Wm. T. Miller, S. W.; Peter Holman, J. W.

☞ Winslow Lewis Lodge, in Boston, was consecrated on Friday evening, Dec. 26. Particulars will be given in our next.

☞ We doubt very much if there has ever been a time when there was so great danger to be apprehended from the spread of false doctrines, revolutionary sentiments, and strange novelties, among the Fraternity, as the present. What the result would be, if such crude and erroneous views of the established laws and practices of the Institution, were permitted to obtain, it would not be difficult to foretell. But we have too much reliance on the good sense and conservative tendencies of the majority of the Brethren in all parts of the country, to apprehend that such an unfortunate result can ever be brought about. *Error* may prevail in certain localities for a season, but *right* will ultimately supplant it, and bury it and its propagators in obscurity. The only evil to be apprehended from it is that it poisons and misdirects the minds of those whose experience is not able to detect its false colorings; and hence, radicalism is encouraged and conservatism wounded.

Staubenville, Ohio, Dec. 15.

COMP. MOORE.—** We are getting along here (Masonically) quietly and smoothly.—The Lodges are doing considerable work. The Chapter elected its officers for the ensuing year on the 6th instant. They are as follows:—H. L. Hukill, High Priest; James McKinney, King; S. Wilson, Scribe. Peace and harmony prevail in our Chapter; also in the Council, Encampment, and the two Lodges.

☞ A new Lodge has just been started at Watertown, in this State, under the name of "Pegosset Lodge"—Pegosset being the Indian name of the town. It is in good hands, and begins its operations with a fair promise of success.

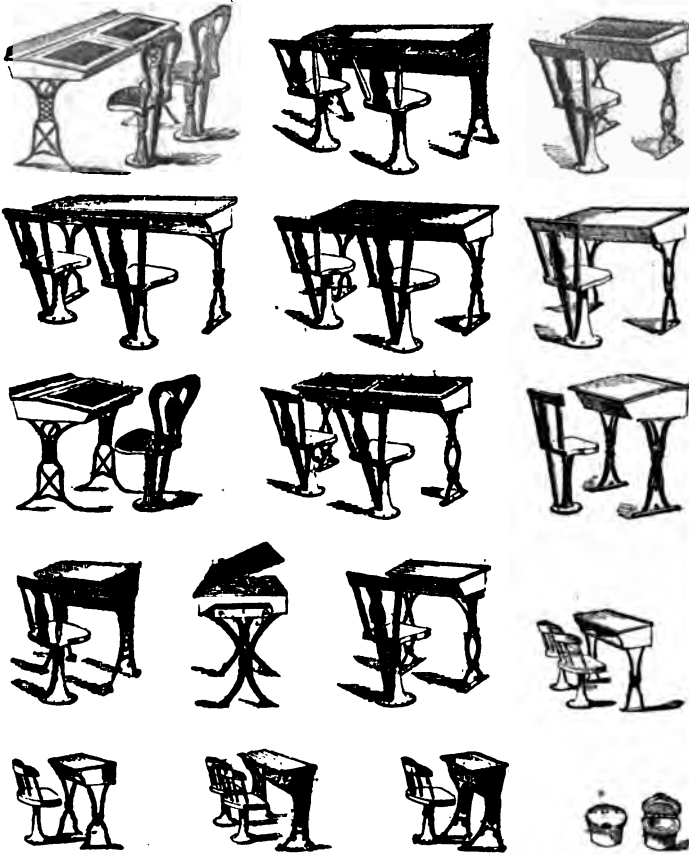
☞ We learn that the Grand Lodge of Virginia, at its recent Annual Communication, reaffirmed its former decision on the Canada troubles, repudiating the Independent Grand Lodge as an illegal body.

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18

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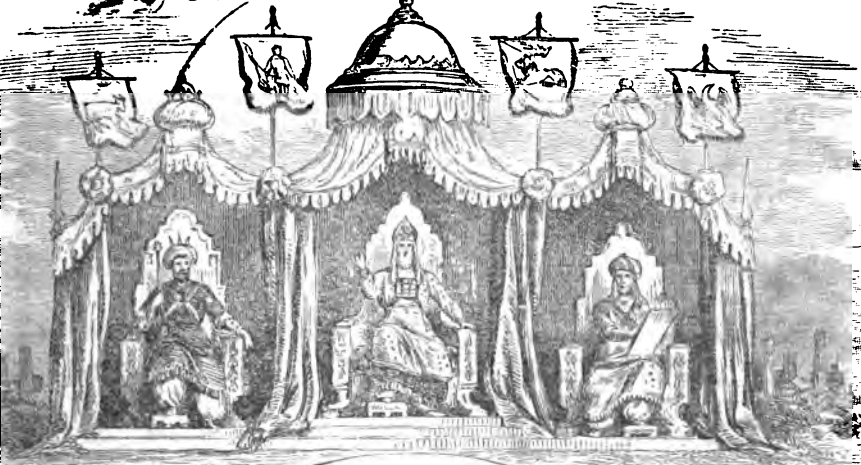
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Sept. 1856.

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BY CHAS. W. MOORE.

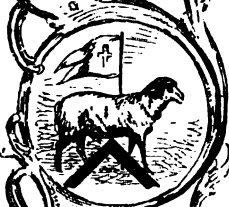
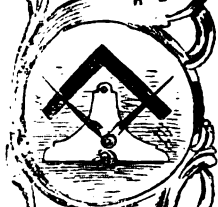
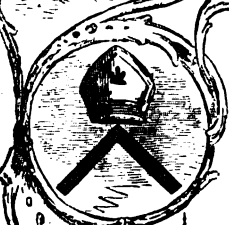
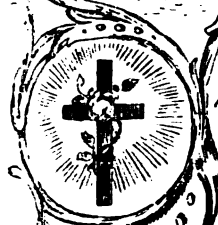
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H. BAKER, SC. BOSTON.

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REMITTANCES.—Geo. S Seymour, Laporte, Ind.—M S McCormack, Sparta, Ill.—B C Sargent, Lowell—J Harter, Manchester, Ind.—M Strauss, Cokesbury, S. C.—J M Edwards, Palmetto, Geo.—J Platt, Swanton, Vt.—G S Ellis, Ellis Grove, Ill.—M Templeton, E. Wilton, N. H.—H C Runney, Cleveland, O.—I P Saevey, Newburyport—H C Grey, Fort Wayne, Ind.—C H Whitney, St. Stephens, N. B.—E F Dillingham, Binger, Me.—J T Allan, Woodstock, N. B.—J N Collin, Cochran's Mills, Ala.—J M Austin, N. York—D W Tuttle, Fitchburg, Mass.—A O Sullivan, St. Louis, Mo.—S Pearson, Waterbury, Con.—E P Buruham, Saco, Me.—G F Gardner, Detroit, Mich.—J King, Columbus, Geo.—J L Jones, Pawtucket—J B Palmer, Murfreesboro, Ten.—A E Gill, Black Creek, N. C.—J H Traylor, Thomaston, Geo.—R B Johnson, Ho yoke, Ms.

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Jan. 1, 1857.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. XVI.]

BOSTON, MARCH 1, 1857.

[No. 4.

HENRY PRICE, ESQ.

FIRST GRAND MASTER OF MASONS IN AMERICA.

THE precise date of the first introduction of Freemasonry into America is not known. The earliest authentic record we have of its existence among us bears date 1733, though it was probably known and cultivated in several of the Colonies at a much earlier period. That there are no records in our archives of an earlier date than the year named, is fully accounted for by the circumstance that prior to the year 1717, Lodges were not required to keep records of their proceedings; nor were there then any Grand Lodges, or other governing body, to which, as under the present organization of the Institution, they were immediately responsible. Being without a supreme head, they were, under the restrictions of certain general usages and landmarks, independent associations, holding their meetings whenever and wherever the occasion required, and dissolving them again when the business of their assembling had been completed. The occasion made the Lodge; and it was composed, not as now, of particular Brethren, permanently associated for the purpose; but of such as might happen to be at the moment in the vicinity, and whose presence could readily be commanded. Hence there was no necessity for records. The business was, necessarily, mainly confined to initiations. If certificates were required, the presiding officer gave them; and that was the only record made that the meeting had ever been held. Of course there were some exceptions to this general practice. Lodges in certain localities, were more permanently organized, and "general assemblies" were annually held. Of these some record was usually made. But it was not until the beginning of the last century, that the Fraternity were brought under any systematic and permanent form of government. In

the year 1717, a new and better order of things was inaugurated by our English Brethren. A Grand Lodge was then organized on a fixed and permanent basis, and provision made for the future government of subordinate Lodges; which were thereafter to be formed and held only in certain localities and according to prescribed regulations. From this time records were kept, and the means of authenticating the existence and progress of the Institution, in this and all other civilized portions of the world, are certain and available.

We have said that the earliest record of Masonry in this country is dated in the year 1733. This is a Commission, or "Deputation," as it was then called, appointing the distinguished Brother whose name stands at the head of this article, "Provincial Grand Master for New England." It was granted by Lord MONTACUTE, Grand Master of the Grand Lodge of England, on the application of the appointee, "in behalf of himself and *several other Brethren*," then residing in New England. We have not the means at hand to determine who, or how many, these "other Brethren" were; but the terms of the Commission leave no room to doubt that Masonry was previously cultivated, at least in the New England Colonies, and that it had then attained to sufficient numerical importance to require a governing head. The logical inference in the case is strengthened by the tradition, that the Brethren of that day had previously been accustomed to meet at private houses, or other convenient places, for the practice of the rites of their Order, under the loose usage, and in the manner already described. But a new regulation having recently been enacted by competent authority, which deprived them of that privilege, their only alternative was to apply to the Grand Lodge at London for the necessary Warrants for their Lodges (which would be attended with great delay and expense), or for the appointment of an officer clothed with sufficient authority to meet the rapidly increasing demands of the Order in the Colonies. The latter course was adopted, and the result was the reception of the following Commission, which we take pleasure in laying before our readers as the *first* document of the kind ever received in this country, and now for the first time put in print:—

MONTACUTE (SEAL) G. M.

To all and every Our Right Worshipful and loving Brethren now residing or who may hereafter reside in New England:

The Right Honorable and Right Worshipful Anthony, Lord Viscount Montacute, Grand Master of the Free and Accepted Masons of England:

Sendeth Greeting,—

Whereas, application has been made unto us by Our Worshipful and well beloved Brother, Mr. Henry Price, in Behalf of himself and Several other Brethren now Residing in New England aforesaid, Free and Accepted Masons, that we

would be pleased to nominate and appoint a Provincial Grand Master of Free and Accepted Masons in New England aforesaid :

Now know Ye—That we have Nominated, ordained, constituted and appointed, and do by these Presents, Nominate, ordain, constitute and appoint, our said Worshipfull and well beloved Brother, Mr. HENRY PRICE, Provincial Grand Master of New England aforesaid, and Dominions and Territories thereunto belonging, with full Power and Authority to nominate and appoint his Deputy Grand Master, and Grand Wardens ; And we do also hereby Impower the said Mr. Henry Price, for us and in our place and stead to Constitute the Brethren (Free and Accepted Masons) now residing or who shall hereafter reside in those parts, into one or more regular Lodge or Lodges, as he shall think fit, and as Occasion shall require ; He the said Mr. Henry Price, taking special care that all and every member of any Lodge or Lodges, so to be Constituted, have been or shall be made regular Masons ; And that they do cause all and every the Regulations contained in the printed book of Constitutions (Except so far as they have been altered by the Grand Lodge at their Quarterly meetings) to be kept and Observed, and also all such other rules and instructions as shall from time to time be transmitted to him by us, (or by Thomas Batson, Esq., our Deputy Grand Master, or the Grand Master or his Deputy for the time being) ; And that he the said Mr. Henry Price,—or his Deputy, do send to us or our Deputy Grand Master and to the Grand Master of England or his Deputy for the time being Anually ; An Account in writing of the number of Lodges so Constituted, with the names of the several members of Each Particular Lodge, together with such other matters and things as he or they shall think fit to be Communicated for the prosperity of the Craft.

And lastly, we will and Require that our said Provincial Grand Master of New England, do Anually cause the Brethren to keep the Feast of St. John the Evangelist, and Dine together on that Day or (in case any Accident should happen to prevent their Dining together on that day) on any other day near that time, as he shall judge most fit, as is done here ; and that at all Quarterly communications, he do recommend a General Charity to be Establish'd for the Relief of Poor Brethren in those parts.

Given under our hands and seal of office at London, the thirtieth day of April, 1733, and of Masonry, 5733.

By the Grand Master's Command.

THO. BATSON, D. G. M.

G. ROCKE, S. G. W.

J. SMYTHE, J. G. W.

Although this Commission was dated at London, on the 30th April, it was not probably received in this country earlier than the middle of the following July ; from seventy to eighty days being at that time about an average passage between the two Continents. It would seem, therefore, that no time was lost in carrying the purposes of it into operation ; for on the 30th July—just three months from the day of its date—the new Grand Master assembled the Brethren then residing in Boston, at the “ Bunch of Grapes Tavern,” in King street, (corner of State and Kilby street,) and causing his “ Deputation” to be read, he appointed and installed the R. W. Andrew Belcher, Dep. Grand Master ; R. W. Thos. Kennelly, S. G.

W. ; and R. W. John Quann, J. G. W. ; and thus formed and constituted the first Grand Lodge of Freemasons ever opened on the American Continent. Neither a Secretary nor Treasurer was appointed at this meeting, nor for some time after. Their duties seem to have been performed by the Grand Master. And such seems also to have been the case at the organization of the Grand Lodge of England ; for it does not appear from any account of the early proceedings of that body, which has fallen under our notice, that any regular Secretary was appointed until 1722-3, when the office was filled by Wm. Cowper, Esq., (the poet) ; and it was not until 1738 that the office of Treasurer was created, as a distinct appointment, —the duties having previously been performed by the Secretary. In that year, says the record, “Brother *Revis*, Grand Secretary, declined accepting the office of Treasurer, as he judged the holding both was incompatible with each other.” It is very probable that Mr. Price, in making up his new Grand Lodge, may have appointed, temporarily, some minor officers of convenience, but their names are not given in the record.

The first business that came before the new Grand Lodge, was a Petition for a Lodge in Boston. It was presented on the same evening of the organization of the new body,—so anxious were the Brethren to begin at once the practice of their Masonic rites, in a legal and authorized manner,—and for which authority they had probably been patiently waiting for some months. The Petition was signed by eighteen Master Masons, and as it is the first document of the kind ever presented to an American Grand Lodge, and has never before been printed, we lay it before our readers as appropriate in this connection :—

“To Rt. W. Brother Mr. HENRY PRICE, Deputed Provincial Grand Master of the Free and Accepted Masons of New England :

“The Humble Petition of the following subscribers, in behalf of themselves and the Wor. and Ancient Brotherhood belonging to the Society of Free and Accepted Masons now Residing in New England :

“*Sheweth*—That your Petitioners are very sensible of the Honour done to us here, by your said Deputation, and forasmuch as We are a sufficient number of Brethren, regularly made, and are now desirous of Enjoying each other, for Our Harmony, together, and Union, as well as Our Brethren that may at any time arrive here, or such as may be made Brothers hereafter, that is to say, in due Manner and Form. Therefore, We Request, as well in Our own Name and Names as in the Name and Names of all other Brethren it may Concern, That you will please to give the necessary Orders to all our Brethren within your Limits to give their due Attendance and Assistance in their several and Respective Capacities, towards Constituting a Regular Lodge this Evening, at the sign of the Bunch of Grapes, in King street, known by the name of the House of Mr. Edward Lutwyche, or at any other place or places as Our said Right Worshipful Grand Master shall think proper, to be then and there held and Constituted, according to the Ancient Custom of

Masons, and such Lodge to be held on every second and fourth Wednesday in each Month, for the Common Good of us and Brethren. Your Compliance herein, We doubt not, will Redound to the Honour of the Craft, and Encourage many worthy Gentlemen to become Brethren and Fellows of this Right Worshipful and Ancient society, and your Brethren and Petitioners shall ever Pray.

| | | |
|--------------------|-----------------|------------------|
| JAMES GORDON. | JOHN WADDELL. | EDMD. ELLIS. |
| WM. GORDON. | JOHN BAKER. | THOS. MOLONEY. |
| ANDW. HALLIBURTON. | ROBT. PEASLEY. | SAML. PEMBERTON. |
| JOHN GORDON. | ANDREW BELCHER. | HENRY HOPE. |
| THOS. KENNELLY. | JOHN QUANN. | FRED. HAMILTON. |
| JOHN McNEIL. | PETER HALL. | MATW. YOUNG. |

Dated at Boston, in New England, July 30th, 1733, 5733.

This Petition having been read in open Grand Lodge, "the prayer thereof" was promptly granted, and the new Grand Master forthwith proceeded—or in the words of the record—"did then and there, in the most solemn manner, according to ancient rite and custom, and the form prescribed in our Book of Constitutions, constitute us (the petitioners) into a regular Lodge, in manner and form. Upon which we immediately proceeded, by our said Grand Master's order, to choose a Master, and unanimately chose our Wor. Brother HENRY HOPE, Esq., Master of this our new constituted Lodge, who then nominated and appointed our Wor. Brethren Mr. Frederick Hamilton and Mr. James Gordon, his Wardens; to which all the Brethren unanimately concurred, paying the usual respects to our said R. W. Grand Master, who caused them be duly examined, and being found well qualified, approved and confirmed them in their several stations, by Investing them with the Implements of their office, giving each his particular Charge, and admonishing the Brethren of the Lodge to due obedience and submission according to the Printed Book of Constitutions, Charges and Regulations, &c." And thus was the *first* regular Lodge in America constituted—July 30, 1733.—and, in the words of the record—"Thus was Masonry founded n New England." The new Lodge was known and designated as the "First Lodge in Boston," up to the union of the two Grand Lodges of Massachusetts, in 1792; when it took the name and title of "St. John's Lodge," which it still worthily bears,—rejoicing in the vigor of youth, the honor of age, and the experience of nearly a century and a half. It is the oldest subordinate Lodge on the Western Continent. It does not appear that any *written* Charter or Warrant was issued to the petitioners, nor did they ask for such a document in their petition. Warrants for holding Lodges were at that day almost a novelty even in Europe, and entirely so in this country. The regulation requiring them, as a condition-precendent to the holding of a Lodge, was then but of about seventeen years standing, and had not become the universal practice of the Brotherhood even on the European

Continent. The petitioners, therefore, most of whom had probably been made Masons under the old regulation, simply asked, in the language of the Commission of their new Grand Master, to be "constituted a regular Lodge"—deeming, and with sufficient reason too, such a *constitution* by the Grand Master, and in the presence of the Grand Lodge duly assembled, ample authority for all the purposes contemplated by their organization. Nor was there, under the circumstances,—working as they were, under the eye and frequently in the immediate presence of the Grand Lodge,—any absolute necessity for *written evidence* of their legality,—and such only is the purpose of a Charter or Warrant. After the union of the two Grand Lodges in 1792, this Lodge took out a Charter from the present Grand Lodge of the State, under the name and style of St. John's Lodge, but retaining its original rank and precedence.

We have dwelt with some particularity upon the establishment of this Lodge, because it was the first official act of our distinguished first Grand Master. During the four years of his presidency, he established three other Lodges, two of which were in distant Provinces. The first Warrant he issued, was for a Lodge in Philadelphia, called in the records "The First Lodge in Pennsylvania." The authority for it was granted to his intimate personal friend and Brother, Benj. Franklin, who was its first Master. The Warrant bears date June 24, 1734. On the same day and year, he also granted a Warrant for "The Holy Lodge of St. John," at Portsmouth, in New Hampshire; and on the 27th December, 1735, he issued his Warrant for the establishment of "The First Lodge in South Carolina," at Charleston. Two of these Lodges were out of New England, and therefore beyond the original jurisdiction of the Grand Master; and in explanation of this, it is proper here to state, that early in the year 1734, he had received authority from the Grand Lodge of England, to establish Masonry in all North America; or, in other terms, he had been appointed Prov. Grand Master for the whole Continent; as were also his two immediate successors, Robert Tomlinson, in 1736, and Thos. Oxnard, in 1742.

"Nothing further remarkable happened" during the first year of Mr. Price's administration; } "only," says the record, "the Celebration of the anniversary of St. John the Evangelist, after the manner of Masons, when our Rt. Wor. Bro. Mr. Jas. Gordon, was chosen Master of the Lodge."* To this entry is added the quaint remark—"Masonry caused

* "The Lodge" here referred to, was the "First Lodge." And it is worthy of notice in this connection, that the celebration of the two great festivals of Masonry (June 24 and Dec. 27,) was never neglected by our Brethren at that early period of our history. They made it a matter of duty, as well as of pleasure, to come together on both festivals. And though the practice has not been wholly abandoned since, by the Grand Lodge of this State, the festivals have lost much of their original attractiveness.

great speculation in these Days in New England to the great Vulgar and small." And we apprehend the family is not yet wholly extinct! But however this may be, our Brother continued actively engaged in the discharge of his official duties, and in establishing the Institution on a firm and proper basis in the Colonies, until 1737, when he resigned, and the R. W. Robert Tomlinson was commissioned by the Earl of Loudon, then Grand Master of the Grand Lodge of England, as his successor. But he did not cease his active Masonic labors, nor withdraw the support of his counsel and influence from his Brethren. These were ever at their command, as were also his personal services, whenever they were required by, or could be used for, the promotion of the interests of the Institution. And hence we find him on several occasions, in later years, temporarily occupying the Chair and discharging the duties of Grand Master, with all the zeal and fidelity and intelligence that characterized his earliest connection with the Grand Lodge. Nor were his labors confined to that body.

In or about the year 1738,—doubtless mainly through the active instrumentality of Mr. Price,—a body, called a "Masters' Lodge," was organized in Boston, to meet monthly. Its officers consisted of a Master, two Wardens, two Stewards, a Secretary and Tyler,—the Sen. Steward was also the Treasurer. The work of the Lodge was exclusively restricted to the conferring of the Master's degree, on Brethren who had received the two preceding degrees in some one of the other Lodges then existing in the Colony, and whose work was confined to the first and second degrees.* The rule that governed the admission of candidates for the Master's degree, is so pregnant with good sense and so conformable to correct Masonic usage, that we transcribe it for the information,—we wish we could say, for the government, of those to whom the control of our Lodges is committed at the present time. It is in the following words—"No Brother to be raised Master, *unless he goes through the Fellow-Craft's work* to the approbation of this Lodge, and such examination to be performed on the Lodge-night before such candidate is to be balloted for and raised—always reserving an unanimous vote of the Lodge to the contrary. And such candidate to pay forty shillings into the hands of the Sen. Steward." Under such a regulation, the efficiency of our

*The earliest regulation of the mother Grand Lodge of England, on this subject, reads as follows—"Apprentices must be admitted *Fellow Crafts* and *Masters* only here (in Grand Lodge,) unless by a Dispensation from the Grand Master." But this rule being attended with many inconveniences, it was ordained Nov. 22, 1725, that "the Master of a Lodge, with his Wardens, and a competent number of the Lodge assembled in due form, can make *Masters* and *Fellows* at discretion." The Masters' Lodge seems to have been in the nature of a compromise between the old and new practice.

Lodges, if not the number of our members, might be improved, even at this day ; and we are quite certain that our new initiates would not appreciate the value of the degrees any the less on account of the increased difficulty in obtaining them.

But to return to the Lodge. Brother Price was its first Master, and continued to occupy the Chair and perform the laborious duties of that office, until 1744, when he resigned ; and it is worthy of note, as showing his constant activity and devotion to its interests, that during the whole time of his presidency, he was but once absent from his post of duty. On that occasion some members assembled as usual, but did not open the Lodge. The record of the evening reads as follows—"No meeting this night, our Rt. W. M. and several of the members being out of Town on extraordinary business." He was succeeded as Master by Bro. Robt. Jenkins, who had previously filled the chair of the Sen. Warden. Still we find our Brother present at nearly every meeting of the Lodge, and frequently acting as Master *pro tem*, until 1749, when he was again elected to the office, and held it until the "next time of choosing," when he was succeeded by Bro. Chas. Brockwell.* In 1750, he was elected Treasurer of the Lodge,—being the first election of such an officer ; the duty having, previously, been performed by the Sen. Steward. He held this office three years, when he resigned, and was soon after (July 1754) called to resume the office of Grand Master, in consequence of the death of the M. W. Thos. Oxnard. He did not, however, relinquish any of his interest in the Masters' Lodge, and we accordingly find him present at every meeting during the whole time he was exercising the duties of Grand Master ; and at the very first meeting after the vacancy in Grand Lodge had been filled by the appointment of the M. W. Jeremy Gridley, to the Grand Mastership, he was for the third time (1755) elected Master. He held the office, however, but for a few meetings, when he resigned in favor of Bro. Richard Gridley (afterwards G. M.) ; but at the expiration of Bro. Gridley's term of service, he was for the fourth time elected to the Chair, and served for several years. When it is considered that this was eminently a *working Lodge*, nothing need be added to the facts here given, to show the untiring devotion of our Brother to the interests of Masonry, at this its earliest, and therefore weakest, period of existence on this Continent. But if anything further be needed for this purpose, it can be only necessary to say, that he was also a member of the "First Lodge," and gave to it his active services and co-operation. In 1766, on the death of the M. W. Jeremy Gridley, he was again called to the Chair

*The Master, as was the ancient custom, and still is in England, appointed his own Wardens and other officers.

of the Grand Lodge, which he occupied until a successor was appointed in 1768. From this time forward to the beginning of the agitations preceding the revolution, we find his name recorded in Grand Lodge at nearly every communication, and almost always as filling some responsible position. During the war, the meetings of the Grand Lodge were temporarily suspended, and our Brother removed from the city. His name appears for the last time, in the records of that body, in 1774.

We have but little space for the personal history of Mr. Price, even if the materials for an extended notice were at our command. He was born in London, about the year 1697, and came to America about 1723, and settled in Boston, where he opened a store and commenced business, it is believed, at first under his own name, though in 1744 he was the junior partner of the firm of Beteilhe & Price; and was probably in the Dry Goods trade. That he was successful in business, is presumable from the fact, that he was able to support a "country house" at Menotomy (W. Cambridge), where he resided during the Summer, living in town in the Winter season. He seems to have had some taste for the military profession, and was appointed in 1733, Cornet in the Governor's Guards, with the rank of Major,—a fact of some interest as indicating his social position in the community; for it is not to be supposed that an appointment of so much "aristocratic dignity," (as at that day military rank in the "Governor's Troop" was esteemed to be), would have been conferred upon him, had his social relations not been of a corresponding grade. About the year 1774, he relinquished business in the city and retired to his farm in Townsend; which place he afterwards represented in the General Court. He died there on the 20th May, 1780, and his remains were deposited in the public burial ground of the town. His tomb-stone bears the following inscription:—

"IN MEMORY OF

HENRY PRICE, Esq.

Was born in London about the year of our Lord 1697.

He removed to Boston about the year 1723;

Received a Deputation

Appointing him *Grand Master of Masons in New England*;

and in the year 1733 was appointed a

Cornet in the Governor's Troop of Guards,

with the rank of Major.

By his diligence and industry in business,

He acquired the means of a comfortable living,

With which he removed to Townsend

In the latter part of his life.

He quitted Mortality the 20th of May, A. D. 1780,

Leaving a widow and two young daughters,

With a numerous company of friends and acquaintances

to mourn his departure,

Who have that ground of hope concerning his present lot

which results from his undissembled regard to his Maker and extensive benevolence to his

Fellow Creatures, manifested in life

by a behaviour consistent with his character as a

MASON,

And his nature as a Man.

Mr. Price was probably twice married ; but of his first marriage we are wholly ignorant. It does not appear, however, that he left any children, the issue of that connection. His second wife was the widow Lydia Abbot, of Townsend, whom he seems to have married late in life ; probably after leaving Boston, in 1774. As the fruit of this marriage, he had the two "young daughters" referred to in the above inscription. Their names were Mary and Rebecca ; one of whom married a Mr. Wallace, of Townsend ; a son of whom, namely, Mr. William Wallace, is still living and resides at that place. Mrs. Abbot, at the time of her marriage with Mr. Price, had two children by her former husband. These composed his whole family at his decease. He left a *Will*, by which, after providing for the payment of his just debts and making suitable provision for his widow, he distributed the remainder of his property in about equal proportions among the four surviving children. The executors of the Will were Brother Samuel Dana, (afterwards Judge Dana,) of Groton, and Mr. Jonathan Wallace, of Townsend. As indicating, in some sense, the Christian faith and reliance of our Brother on Divine Providence, we give the preamble of the Will,—being the only portion of it that would be of interest to the reader :—

"In the name of God. Amen.

"I, Henry Price, of Townsend, in the County of Middlesex and State of Massachusetts Bay, in New England, Esq. Being weak in body, but of sound and perfect memory, do make this my last Will and testimony, that is to say : Principally and first of all, I recommend my soul unto the hands of God that gave it and my body to the earth, to be buried in a Christian-like and decent manner, at the discretion of my executors, and as touching such worldly estate wherewith it has pleased God to bless me in this life with all, I give, devise and dispose of the same in manner and form following."

An original *Portrait* of our Brother, taken when he was about forty years of age, or about the time he was first appointed Grand Master, has recently been found in the possession of one of his descendants, by whom it has been presented to the Grand Lodge ; and having been repaired and richly and tastefully embellished, now adorns the hall usually occupied by that body. It is a valuable acquisition, and will doubtless be carefully preserved, and transmitted to many future generations, to perpetuate the memory of this "fine old English gentleman,"—the *Father of Freemasonry in America*.

AN INTERESTING RELIC.

At the Annual Communication of St. John's Lodge, at Hartford, Con., on the 12th January last, H. Clay Trumbull, Esq., presented to the Lodge a *Key-Stone*, made from a fragment of rock taken from the ruins of King Solomon's Temple at Jerusalem. The stone is suspended by a link of gold, representing an arch, attached to a wedge of the same material, made in imitation of the wedges used by operative masons in raising pieces of stone. We learn that the original fragment of stone was brought from Jerusalem by W. C. Prince, Esq., of New York, and presented to Mr. Trumbull. "It is," says our correspondent, "apparently a species of marble, white, slightly tinged or veined with golden hue, in consequence of its long exposure to a southern sun, and susceptible of a fine polish." The remarks of Mr. T. on presenting the Stone to the Lodge, have been politely furnished us for publication, as follows :—

Worshipful Master :—To the speculative Mason, everything connected with the Temple of Solomon, has a peculiar interest. The precious page of sacred history ; the rich traditions of our Craft, as handed down by means of the attentive ear, the instructive tongue, and the faithful breast of Brethren ; and the pen of the profane writer, have all contributed to our knowledge of the construction, the glory, the overthrow, the rebuilding, and the final demolition, of the splendid edifice which bore the name of our M. E. Grand Master, and was by him dedicated to the Supreme Architect of the Universe.

But the Temple has passed away, its Masonic walls have fallen, and of all that once made Jerusalem glorious, scarce a shadow remains. Yet the very temple-site is hallowed ground, its crumbling ruins have this day a charm for us, and around them cluster sacred memories of the origin and establishment of our ancient and honorable Order.

In searching amongst these ruins, it seems that, as Josephus claims, Solomon's first work at Mt. Moriah, was the building up of foundation or retaining walls, around its rugged face, from base to summit ; that by filling in, between them and the hillsides, a table or plane might be secured on which to rear the Temple proper. These outer walls were, necessarily, the heaviest and most Masonic structures erected, and even at the present time, although of the sacred fane itself, as the Saviour predicted, not one stone now lies upon another, a portion of these outer walls remains, seeming likely to stand until time shall be no more.

That this substructure, now in good preservation, was laid by our early Brethren, under the oversight of Solomon and Hiram, there can be little doubt. The character of the work, the size of the stones, and the superincumbent mass of later constructed Masonry, all tend to the same conclusion ; and there is an agreement on this point, amongst not only Masonic writers, but those biblical scholars and learned travellers who have investigated the subject.

Dr. Kitto is of opinion that these remains are as old as the first Temple. Dr. Robinson says, "there seems little room for hesitation in referring them back to the days of Solomon." Raumer, Tipping, Catherwood, Bonomi, and others, express themselves similarly, and we will not differ from them in opinion.

The huge blocks now remaining, are evidently of the "large stones, costly stones, hewn stones," spoken of in the Bible as having been brought at the King's command, after being hewn by "Solomon's builders and Hiram's builders" and "the stone squarers." Their faces are still finely polished, and their edges beveled or

rabbeted so as to give the appearance of panelling. Tipping says they form in his opinion, even now, "the finest specimen of mural masonry in the world." Some of them are upwards of twenty feet long and five feet high, and everything about them goes to show that those who laid them were no common workmen, or "daubers with untempered mortar."

Research amongst these ancient ruins, has, however, proved not merely interesting to Masons, but important to the cause of Truth. The Craft have been often ridiculed for any allusion to arches in their tradition, as co-eval with Solomon, inasmuch as no vestige of such structures could be found, or any proof of a knowledge of the principle of the arch, until a much later date. Under this slur have our Brethren long rested until, in our own day, truth has been brought to the eyes of those who sought "further light" in the mysteries of the Temple.

Josephus had referred to a splendid bridge connecting Mt. Moriah with Mt. Zion, on which the Queen of Sheba paused to gaze with astonishment at the glories which dazzled and bewildered her. Jewish tradition, also, had told of a parley between Simon and Titus at opposite extremities of this bridge, during the last great siege of the second Temple; but as to the specific character of this connecting structure, nothing was definitely known, until a few years since, Dr. Robinson discovered on the side of Moriah towards Zion, the first three courses of an immense arch springing out from the foundation walls of the first Temple.

The stones remaining of this arch are of great size, and the bridge must have been some 51 feet wide, as appears by the ruins, and some 350 feet long, to reach the nearest point of the opposite Mount.

This discovery by Dr. Robinson, was of unusual interest to Masons, and I have here, this evening, with pleasure, a fragment broken from that crumbling arch, by a friend of mine, not long since; which I wish to present to this Worshipful Lodge.

This piece of stone was, undoubtedly, of a block "hewn, squared and numbered in the quarry where it was raised," by King Solomon's workmen. It was part of a splendid, if not a "royal arch," at the completion of which our ancient Brethren doubtless shouted and sang for joy, and some, at least, here present, can imagine what imposing ceremonies accompanied the lowering into place of its cap or key stone.

I ask you, Worshipful, to accept for your Lodge this memorial of the ancient Temple, taken from near that part of Mt. Moriah where the acacia was first planted by a Brother's grave, and although the shape into which I have had it wrought may, at first, seem peculiar, being "neither square nor oblong," I trust it will, eventually, find in the eyes of all here, the same favor for its very form's sake, which I know it to possess in the sight of some.

One side of the stone you will see to be unfinished as the "rough ashler," the other smooth and polished as the "perfect ashler." It is supported, as you see, by a golden wedge, similar in form to those used by operative masons in raising large blocks of stone, which metallic portion of the gift I offer (the more readily in remembrance of a certain occurrence which none here have forgotten) "not for its intrinsic worth or value, but that it may be laid up in the archives of the Lodge as a memorial I was once made a Mason."

In this shape, Worshipful, please receive the relic for those who I doubt not will appreciate and preserve it.

MASONRY IN BUENOS AYRES.

A private correspondent at Buenos Ayres, under date Nov. 25, 1856, writes as follows :—

“Masonry is decidedly thriving here, and I trust that its bright light may be diffused and productive of much good. This is a large field for its beneficent workings, and I doubt not it will yield good and abundant fruit. When I arrived last month, there were three Lodges, namely, one English, one French, and one Spanish (native). The last is now divided, forming two, and making the present number four. When sufficiently strong they intend to establish a Grand Lodge. I hope soon to write you more particularly on this interesting subject.”

MASONIC FESTIVAL.

HIRAM LODGE, of West Cambridge, held their Anniversary Festival, at the Lexington House, (Lexington,) on Friday evening, the 30th of January last. It was eminently the most successful and brilliant *fete* of the season. The arrangements were admirably perfected and carried out under the direction of a committee, of which the W. Master of the Lodge, Col. Isaac H. Wright, was chairman, and in the duties of which he was ably assisted by Brothers Wm. E. Parmenter, J. C. Pattee, H. A. Fuller, C. S. Crowninshield, E. C. Starkweather and S. G. Davis. The Assembly Hall of the Hotel (one of the most popular and best conducted public houses in the vicinity of Boston,) was beautifully and tastefully decorated—for the following description of which, we are indebted to the Evening Traveller of the following day :—

“At the head of the hall, over the spacious mirror, was suspended a beautiful banner of blue velvet, bearing in silver letters the motto,—‘Faith, Hope, and Charity;’ and the prominent emblem of the Order, surrounded with a display of the rich regalia of the Masons. Over this banner a fine specimen of the American eagle was perched, bearing in its beak the motto—‘Masonic Festival,’ surrounded with a beautiful glory of national colors. At the opposite end of the hall was displayed in large gilt letters, ‘Hiram Lodge,’ over which was arranged a representation of the sun, from which radiated brilliant rays of various hues. This was the most prominent feature of the display, and evinced the skill and taste of the decorator. Beneath the sun, depended an ‘apron,’ the identical one worn by Jonathan Harrington, of Revolutionary memory.

“On the left of the hall, a full length portrait of Washington was suspended, gracefully draped with flags, and opposite this was displayed another prominent emblem of the Order. On a pilaster near the same, was hung a beautiful ‘carpet,’ belonging to Hiram Lodge. The ceiling was gorgeously decorated with a trellis of streamers, the whole arrangement forming a perfect ‘Encampment.’ The whole decoration was in perfect harmony with the natural drapery of this splendid hall, and exhibited the versatility of emblematic design of which Col. Beals is capable.”

Dancing followed the promenade, participated in by a brilliant company of the ladies of the Brotherhood and their friends, and conducted by a committee of arrangements.

At about eleven o'clock the company repaired to the large dining hall of the hotel for Supper. This hall was also richly and tastefully decorated, and the supper was worthy of the high reputation of the house. Speeches and sentiments followed the removal of the dishes, and an hour was very agreeably spent in this way. The speech of the evening was made by W. Brother Wright, Master of the Lodge. To say that it was eloquent and forcible, conveys but an imperfect idea of its character. It was a strong and successful specimen of extemporaneous speaking. No report of it that we can give, would do it or the speaker justice, and we shall not therefore attempt any sketch of it. Among the other speakers were Dr. Lewis, P. G. M.; C. W. Moore, Wm. Parmenter, Esq., J. C. Pattee, C. Rand, and Mr. Hills—the latter of whom spoke in reply to a complimentary notice of the press.

The ceremonies here being finished, the gentlemen with their ladies returned to the hall and resumed the dancing, which was continued for an hour or more, when the company separated. The occasion was one of the most agreeable it has been our happiness to participate in for many years; and we could but feel, on returning to our home, that if such festivals, properly conducted, as this was, were more frequent, the ladies of our Brethren—their wives and daughters—would have much less cause to complain of the exclusiveness of our Institution.

DR. LEWIS' ADDRESS

At the Consecration of "*Winslow Lewis Lodge*," Boston, Dec. 26, 1856.

AMID the varied embarrassments of a varied life, of the many positions in which circumstances have placed me, where there was a demand for readiness of action or of speech,—and there have been many, when, by a species of "floundering," I have escaped, surprised at the survival,—none has so palled my serenity, or so overcome my self-possession, as the present one. I have addressed Lodges abroad in bad French,—have ventured, in worse Italian, a speech to the Grand Duke of Tuscany, and even succeeded tolerably with his Holiness Pius IX. But these all were such as befall the many who visit such "lions," or witness the "elephant" here and there. This has a more difficult aspect, producing, W. Master, that unpleasant peculiar action, well known to those illy gifted in speech (not, sir, that you have so suffered,) where "*vox haesit faucibus*."

"To you, Worshipful Master, I address myself, as both my Masonic and professional Brother—as one deservedly high in both relations, with a heart for others' woes, and a skill to minister to the mind diseased. And it would seem that Masonry and Medicine are not deemed incompatible by our Brethren—that there was almost some alliance or connexion between them. It certainly cannot be, that there is any disease in the Order; and, therefore, these are selected to that duty which they are supposed best to understand—the administering to morbid bodies! Surely not! But the fact is determinate and prominent. Six of the Grand Masters of our venerable Grand Lodge were Physicians. One fell, liberty's first martyr, on

Bunker's heights,—three were Presidents of the Massachusetts Medical Society,—one is now an eminent Professor of Surgery in the great school of Louisville, Ky., and the last, is one not likely to *fall* for any service he may render his country, nor has he any aspirations in that direction! neither has he been, or ever will be, President of our State Medical Society. The only compliment to be paid him is, that he presided over the Grand Lodge of Massachusetts two years, and no harm befell it! Both the Encampments of this city are excellently managed by M. D.'s, both adepts in wielding the lance for health as for chivalry,—and all our Lodges are teeming with the sons of Esculapius.

But the power, the extended peculiarity of the connexion, has been demonstrated this evening in the consecration of your new organization. It is chartered under the name of an humble Medical individual, known only as an active Mason, and as one who cuts society with tolerable success! By his official position, you have been inducted to the privileges of fellowship with the Lodges. Two of your first officers are of the Medical Corps, and among you are included the professional Heads of the House of Correction, the Lunatic Asylum, and of the Quarantine, Deer Island, and United States Marine Hospital. What an array to meet any emergency which may befall a *Body*! And for those even who may require safe keeping, you have the Master of the Jail! I trust, that this last Brother may find his office a sinecure as regards you all, and that you may never need his official hospitality or shelter! With these and others, true and trusty, you now commence your career as a duly and regularly constituted Lodge; and now is the period for laying the basis on which your superstructure is to rest, to regulate a platform of the requirements you demand from all who are to form your future associates, of those who are to be admitted to your Masonic hearth. "The Spiritualists," to ensure the success of their operations, form a circle, and the efficiency of the manifestations they deem dependent on the "mediums" being consentaneous in their sentiments and feelings. One, not sufficiently imbued, breaks the harmony, and the efforts of the rest are null, ineffective. So compose *your* Masonic circle, that the electric chain may be unbroken, that the kindly spark may be transmitted through *all*, without discord of action or feeling—that the same thrill of affection shall vibrate through every heart, producing that glorious manifestation, a Brotherhood dwelling together in peace and unity. You may not produce "rappings," but every heart will beat more vigorously with pleasure's increased pulsation. You may not receive "communications" from the spirit land, but be assured, all good angels hover over those, who seek the well-being of their fellows—the promotion of diffused happiness.

How important is the act by which another is added to our Order,—by which the "Mr." is baptised into "Br.," and alas! how much to be deplored when one is rejected from the privileges to which he may justly be entitled. Consider well what you do with your great power, with your *black ball*; which may wound not only the sensibilities but the reputation of a good man. Think before you act.

In the Lodges in France, and in the French Lodges in this country, whenever a ballot is taken for the solemn purpose of admitting or rejecting, the box is placed on the altar,—resting on the Holy Bible, square and compasses. The Brethren advance singly, for a moment pause, take the ballot, and making the sign of the degree, slowly deposit it! The effect of this is both impressive and good. It reminds them, that what they are about to do, is an act requiring calm consideration, an act which involves deep responsibilities. Thus standing alone, in the centre of the Lodge, before the Altar of God, with God's word there placed, with

emblems also to remind him of his high duties, will the Brother not shrink from the exercise of the malevolent passions, and let conscientiousness alone be his sole monitor? I commend this practice to your consideration. It will take a little more time, but its loss will be your gain.

My Brethren!—This is the last time that I shall be privileged to address a Lodge as Grand Master, and the last subject, but the first in importance, is the selection of your associates. I charge you look well to, and ponder most seriously on, the effect of every ballot cast for admission. How much evil one black sheep may produce upon a whole flock! how “one bad voice will put twenty good ones out of tune!” Most seriously do I emphasize on the importance of the severest scrutiny into *all* the qualifications and peculiarities of those who are to be admitted into the “Household of your Faith.”

There are men, who, in the transactions of life, in their vocation, their business, are fair, just and honorable; humane and generous at times; but who are endowed with a morbid excitability, a morbid jealousy, imputing wrong to all who may differ from them, and suspecting evil when none was practised or intended. Touch them, however gently, and they explode, making confusion and strife, stirring up the angry passions, painful recriminations and discord; ever carping at the motives and actions of those whose judgments differ from their own; scanning with the most acrid severity, and eagerly watching for an expression, aye, even for a look, on which they may eject their venom. Such, gifted with the power of “talk,” (and generally such are loud and constant declaimers,) “*vox et præterea nihil*,” will too oft infuse their poison into the minds of the younger, collect around them a coterie, call this perhaps “young America,” and all others “old fogies.” For them, age, experience, long tried fidelity, are not the respected essentials. They would plough up the old soil without improving it, disturb the features of its ancient fields, without any addition to their beauties, e’en though they shroud themselves and all with them, in the dust and smoke of their innovations. Keep such out of your fraternal sanctuary; but if, unluckily, you receive them, keep them *down*, if you wish to keep yourselves *up*. Scan well and probe deeply into the *motives* of those who would pass your threshold. Look to it, that they are not influenced by expectations of mere personal interest or selfish advance. To Freemasonry they are useless. In them, you receive no accession. Both parties are aggrieved and disappointed. They find not what they sought, nor you what you hoped for. They throw no incense on the altar of the heart. They add no fuel to keep alive the sacred flame of Brotherly Love and Relief.

They are called to give, when they looked to receive. The real fund of Brotherhood and Friendship of which they are made stockholders, to such is of no account. To them “it don’t pay,” and the only satisfaction that will accrue to you is, that they will not trouble you long with their attendance; but to you, the regret will attach, that through you, drones have been added to a good hive, bringing no sweets, producing no addition, but a miserable numerical one. Secure to yourselves those who give the promise of becoming useful as members of your Lodge, those who are capable of appreciating, and will devote their minds to its ritual, qualify and instruct themselves to fill the important stations as officers and leaders in the cause. Failing to secure such, how large may be your numbers, but how weak your organization!—how ineffective, how lifeless, how totally unimpressive your ceremonials! and consequently how feeble the impress on your initiates. I have seen the most solemn degree of Masonry *gone through with*, (that is the pro-

per phrase) and its impress on the recipient fall cold and powerless. The sublime monitions come as it were from a machine, an automaton. "Words that should burn" were uttered by icy lips, from a frozen soul—from a stolid mind. That same degree has been given, where the candidate has evinced by his emotions, his tears, that his heart was reached to its very centre, was penetrated to its keenest and best susceptibilities—and why? Because it was properly administered, by one who understood and felt, and could communicate, with the strong force of action and delivery. This was the touch of "Ithuriel," quickening into life,—the other, the deadening weight of a stupid Bœotian. The one, the inanimate statue, the other, the vital, breathing, warm original. Select for your officers those whose position in society is prominent, well known and esteemed,—not for their worldly wealth, but for the eminence of their characters, for honesty, benevolence, moral worth and intelligence. The world looks to our officers as our "Representative Men," as the exponents of our principles and actions. Show to it, that your jewels are also those who are prized as citizens, as honored members of the general community. Besides character and position in life, knowledge of the work and lectures, there are other requirements,—courtesy, mildness, judgment, grace, should be sought for in your choice. Place no dictator at your head—no "lex et ego" autocrat. The car of Masonry needs no such drivers, and 'tis a truism, "from where there is no judgment, that the heaviest judgment comes."

"My Brethren, receive these suggestions from one deeply interested in your welfare and success, crude and disjointed as they are, unpolished and unadorned,—though they may lack mind, the heart is not wanting.

And now, how can I thank you for the great compliment, aye, for the greatest honor of my life? In "storied urn or animated bust," posthumous rewards and praises are given to the departed. But here, while among you, with the chance whether my humble reputation may be sustained or lost, you have founded an institution, and attached to it my name. Be assured, it will be the strongest incentive to preserve the little I possess of what is good, and if that little should be less, you may still preserve your name without a blush, by using still the same, which, throughout a long, useful life, in the performance of life's highest duties, was attached to an old Mason, my honored Father. My grateful thanks to you all, and though the unpretending name on your banner will not excite your emulation in a cause whose course is onward and upward, may it remind you of one who did his best of what God had favored him, in advancing that Order, whose end is "Peace on earth, good will to men."

To those who have just commenced their Masonic career, permit me, who have reaped so much of the harvest of my life's happiness from its fertile fields, enjoyed so profusely of its blessings through so long a period, now, as my official duties are almost closed, to declare with gratitude, that to this connexion I am indebted for the best friends, the best social blessings that can accrue to one, without the pale of his own family hearth. So may you all thus find the result with you in your new fraternal relation. May the light now kindled on your altar, shed on your paths the most genial and cheering radiance.

"Almighty Jehovah!
Descend now and fill
This Lodge with thy glory,
Your hearts with good will!
Preside at your meetings,
Assist you to find
True pleasure in teaching
Good will to mankind."

BROTHER GALEN C. WALKER.

WE have in preceding numbers of this Magazine, noticed the melancholly death of this estimable Brother and Companion; but, notwithstanding which, our readers will require no apology for laying before them the following interesting proceedings had before the De Molay Encampment of this city—of which body the deceased was a member—on the evening of the 24th December last. That body being assembled in “open Asylum,” Sir Kt. Charles Robbins arose, and amid “the deep stillness” of the place spoke as follows:—

Eminent Commander,—Since our last Regular Communication,—as, alas! is too well known to all,—a sudden and fearful calamity has fallen upon us. One of our number, whom we hoped to have taken by the hand to night, and by whose side we trusted to have worked for years, is absent from his accustomed place in our ranks. By the unlawful hand of violence his connection with us and with earth has been rudely broken,—a Brother has been torn from our side, and ourselves prostrated by the blow.

The great sorrow which fills our hearts, is visible on every countenance, and has once this evening found utterance, but not in words. Our grief is too oppressive, to be easily told in appropriate language, and I therefore move that a Committee of five be appointed to propose some suitable expression of our sense of the great loss this Encampment has sustained, through the sudden and untimely death of our courteous and beloved Brother Sir Knight Galen C. Walker, and of our deep sympathy with his bereaved family and relations.

A Committee was accordingly appointed, who reported the resolutions given below. Previous to their adoption, Sir Knight BENJ. DEAN, addressed the Encampment as follows:—

Eminent Commander, and Sir Knight Generalissimo.

A little more than two months have elapsed since we were called to mourn the loss of Sir John J. Loring—one of the original members of this Encampment. Our ranks on the occasion of his funeral were in a great measure filled by the younger members. Many of them, myself among the number,—then attended from a sense of duty, the funeral obsequies of one whom they had never seen alive.

In our ranks on that occasion was our late Companion, Sir Galen C. Walker, who had just been created a Knight among us. As with his noble form and stalwart step he then joined in the last sad ceremonies attending the burial of one who belonged to another Masonic generation, how far from his thoughts was it, that it would be his turn next!—that in so short a time the same men would perform the same solemn services over his own grave! How little did he then think that he was wearing his own funeral badge!

And when his brother, our own excellent and much loved Commander,* prepared that beautiful and appropriate badge of mourning, and when with prudent foresight he requested that it should be preserved for future use, how little did he then dream that it would be so soon wanted! and how little did he then dream that the blow would be near his own heart!

Our late Companion, Sir Galen C. Walker, was rather taciturn in his habits, and always seemed to me to be one who

* * * “Gave his thoughts no tongue,
Nor any unproportion’d thought his act.”

* Dr. Clement A. Walker, brother of the deceased.

And, therefore, when I noticed his presence at each of our public appearances, since he became a Knight Companion among us, at Springfield, on the 24th of June last ; at the inauguration of the Franklin Monument, on the 17th of Sept. last ; and at the funeral of the late Sir John J. Loring, I could not but observe his deep interest in our institution and look upon him as a valuable acquisition to our Encampment.

But he has gone,—the youngest, to meet the oldest from our ranks, before the throne of our heavenly Commander.

And how differently did they go ! One, his time complete and his work ended, lingered here till “ cut down by the devouring scythe of time, and gathered into the land where his fathers had gone before him ;” the other did not “ travel on the level of time,” but was untimely, in the might of his manhood, called to “ that undiscovered country from whose bourne no traveller returns.”

He fell near where Warren fell, not on the field of battle—it is true—but like him,—at the post of danger and in the discharge of his duty to the State. And manfully and bravely did he fall !

As I contemplate his death, I am struck with admiration. Spell bound, I see him receive his mortal wound ! He turns not ! He quails not ! He rushes upon his assassin, and by a last superhuman effort, he wrenches from the murderer's hand the deadly weapon that had already cut the brittle thread of his own life, and is launching him into the sea of eternity. He gives a look of recognition to the Rev. Chaplain, whose life he thus saved, while his own was flowing fast—and dies !

While, therefore, we mourn so great a loss to us all, and while our hearts bleed in sympathy with our beloved Commander, and other Brother, also of our number, and while we sympathize with our late Companion's bereaved wife and the orphan children who refused willingly to leave their father to the embraces of the cold and silent tomb, let us also rejoice that he died a death so noble—a death so brave.

Let us also rejoice, in the language of our ritual, “ in the triumph of immortality,” and in the reflection, “ that though death has its sting, its infliction is but for a moment ; that this frail organization, though here subject to all the ills that flesh is heir to, possesses an ethereal principle that shall soar to the realms of endless bliss, and there, beyond the power of change,—live forever.”

Let us also be so mindful of our duty as to record upon our books, a memorial of our own loss, and an expression of our deep sympathy with the heavier bereavement of the parents, brothers, sister, wife, and children of our late excellent Companion.

The following resolutions were then unanimously adopted :—

Whereas, on the 15th inst. our lamented Brother Sir Knight Galen C. Walker, while in the discharge of his duty as Deputy Warden of the State Prison, was, in the Chapel of the Prison, and at the close of the religious services there, suddenly assaulted by one of the convicts, with a knife, and brutally murdered ; and

Whereas, though our Encampment, with full ranks, on the 19th inst., followed our late Companion's remains to the silent tomb, and there performed those beautiful and appropriate rites so befitting the occasion ; yet it is considered that our duty in this melancholy emergency is not yet ended, but that some suitable expression of our deep sympathy with his bereaved family and relatives should be placed upon our Records. Therefore

Resolved, That the Members of the De Molay Encampment of Knights Templars, have received with emotions of deep grief, the intelligence of the sudden and awful

death, which has parted us forever, from our friend and Brother, Sir Knight Galen C. Walker.

Resolved, That by this afflicting dispensation, we have been deprived of the companionship of one, who, though the youngest among us, had already established himself firmly in our hearts by his sterling qualities, and whose interest in our Institution gave promise of a support we can ill-afford to lose.

Resolved, That with our Eminent Commander, and our Brother Sir Knight Charles W. Walker, we sympathize most deeply, in this sad event, which has so violently sundered natural ties of brotherhood, cemented by long years of kind and affectionate communion.

Resolved, That with the family of our deceased Brother, we mourn his seemingly untimely end; and would unite with them in the consolatory reflection, that though he has gone before us to that undiscovered country, whence no traveller returns, yet we are bidden to look forward to a joyful reunion in that house not made with hands, eternal in the heavens.

Resolved, That as a token of our sorrow, and as a testimony of our respect for the deceased, the usual insignia of mourning be borne on our Banners and Regalia for the space of three months.

GRAND LODGE OF TENNESSEE.

THIS Grand Lodge held its last Annual Communication at Nashville, in Oct. Most of the Grand Officers were present, and a very large number of Lodges were represented. The Grand Master, M. W. John S. Dashiell, delivered a brief address at the opening; from which we give the following extracts:—

As far as I have received information, the Lodges under our jurisdiction are in a most flourishing and prosperous condition, and, with few exceptions, peace and harmony prevail; but in these exceptions that are mentioned, I would remark that there only lacks in the officers of the Lodge a want of decision and firmness to have the laws duly executed upon the offenders; and this I must say, in a great measure through a mistaken charity, the offender too often escapes the punishment he justly deserves. Let me remind you, my Brethren, that charity begins at home, and he who has not that charity for the good of the Order, deserves no charity from us. Bear in mind our Institution suffers when our laws are trampled under foot, and it is better that one should suffer than that an Order should for his faults. Let it also be borne in mind, that he who respects not himself as a Mason, forfeits the respect the Order confers upon him.

The Grand Master notices the death of the Past Grand Master, Bro. THOMAS CLAIRBORNE, the first presiding officer of the Grand Lodge (in 1813,) and gives the following, from some source not named:—

“He was for fortyeight years a citizen of this city, and witnessed its growth and many changes from a comparatively small town to its present position as the Capitol and metropolis of the State. He represented his district in the Congress of the United States in the Monroe administration, and in the Legislature of Tennessee. A Democrat in politics, he was familiar with the history of his country and its varied parties and changes of State and National policy, upon which he was ever ready to form and express the most decided preferences, in terms that at once revealed his consistency, honesty, and patriotic emotions. He was int he Creek War with

Generals Jackson and Johnson; and was the personal friend and warm admirer of the former during his entire public career, enjoying his confidence and friendship in the most serious trials, public and private, of his remarkable life. For much the larger portion of his life, he was a professor of the religion of Christ, and never hesitated to express his convictions of doctrine and duty wherever opportunity offered—from the pulpit when there were none others to fill it, in the religious assembly, the family circle, and wherever the occasion in his estimation demanded it at his hands. No one could mistake his convictions on this or any other subject; for they were ever clearly, forcibly, and fearlessly stated, without regard to the praise or blame of men. He was a man of positive mind, and never occupied a negative position. Honesty was the conspicuous trait of his character, which was ever awarded him by his most decided opponents, even in the heat of discussion and amid the most serious severances of friendship or religious and political fellowship that marked his long and often sorely tried life.

“Although in his last illness, with nervous system long shattered, and made the subject of severe and agonizing pain, he approached his transition in the full possession of his mental faculties, and trusting his soul to the God he worshipped; amid the tender care and sympathising attentions of his venerable companion, his attentive children and grand-children, and numerous relatives and friends, he calmly and peacefully sunk to rest—time sweetly singing her sonnet of repose to a life wearied with the disappointments of an earthly lot. He was connected with one of the oldest and most respectable families on the Continent, and lived to see his own sons filling honorable and responsible positions in the Army, the State, and business communities of his beloved country. The news of his departure must awaken many a fond remembrance in the hearts of a large connection at home and abroad, to speak a hope of future re-union amid the purified evidence of immortal companionship in the Home that gathereth all to the many mansions of a common destiny. May his memory long be preserved and grow peaceful and hopeful in the hearts now bereaved, till the assurances of a Love that embraces us every one, and a Power that ascends above death, shall fasten the links of Hope Eternal to bind forever the families of Earth and Heaven.”

The Grand Lodge adopted a resolution declaring that, “according to the ancient Constitutions of Masonry, no Brother can be a Master until he has acted as a Warden in some regular Lodge.”

The report of the Committee on correspondence is from the pen of the venerable and highly respected Brother, Wilkins Tannehill, Esq., P. G. M.; and is a brief but comprehensive summary of the doings of those Grand Lodges whose proceedings had been received during the preceding year. We give a few sentences from it, embodying the opinions of our experienced Brother:—

Upon a motion pending, the Grand Lodge ordered the “yeas and nays,” which were taken and recorded. This is to us a novel procedure, and one that we think unnecessary; and for which we find no precedent in *ancient* Masonry.

A protest was offered to the action of the Grand Lodge, upon a question pending, which was refused entrance on the minutes, as we think very properly, but the yeas and nays were again recorded.

The Grand Lodge owns property in the City of New Orleans, called the “Grand Lodge Hall,” the income from which, as soon as its present indebtedness is extinguished, is to be devoted, exclusively, to purposes of charity. Our Brethren of Louisiana, by this noble consecration of their efforts and labors, have erected a

monument more durable than brass or marble, and in after years, when these generous-hearted Brethren shall have gone to their last earthly resting place, the prayers of the widow and the orphan will hover around the memory of the illustrious founders of this munificent charity. "May Heaven prosper them in all their laudable undertakings."

The report gives the decisions of various Grand Lodges on the subject of the "confederation," and concludes as follows :—

We have thus presented all the information upon this subject which we have derived by a perusal of the foregoing proceedings, and leave it for the Grand Lodge to say what it will do, if anything, in the premises ; merely giving it as our conviction, that the proposed confederation would be not only unnecessary, but, in the language of the North Carolina Grand Lodge, "ineffectual and inoperative." And that anything like a confederation of the Grand Lodges cannot be accomplished ; and if it could, we would be slow to join in such an arrangement.

GRAND LODGE OF LOUISIANA.

We have been favored with an early copy of the Annual Report submitted by the M. W. Grand Master PERKINS, at the recent communication of the Grand Lodge of Louisiana. It is written with the usual ability of the author and is a document of great interest, though mostly local in its character. Our Brother says :—

The condition of Masonry in this jurisdiction, if not altogether satisfactory, is probably better than it has been for many years. To some there may be an abatement in zeal, and the amount of work done (technically speaking) may be less than that of previous years. But I am convinced that there has been a gradual improvement in material, more caution and care exercised, and, consequently, better work. The use of the pruning knife may have diminished the number of our Lodges and members ; but if the tree shall be thereby rendered more healthy and vigorous, we shall be better off. It becomes us to maintain good order and healthy discipline, and so to manage our affairs that the Institution shall command the respect of those whose opinions are worth something, and whose accession would be beneficial to us and to society. Then, as we grow in numbers we shall grow in strength, which is not always the case, as our own experience has shown.

The energy and decision manifested in the treatment of the following case, and the lofty tone in which it is presented to the Grand Lodge, are worthy of the highest commendation :—

Foyer Maconique Lodge, No. 44, requires your attention. On 30th December last, I ordered its work to be suspended until its resumption should be authorized by the Grand Lodge or the Grand Master. Acknowledging my responsibility to you alone for the exercise of this authority, I stand ready to give the reasons which governed me, though I cannot with propriety enter into all the details in this communication. The immediate cause of this interference on my part, was a verbal report by the Worshipful Master and Senior Warden, that they could not enforce discipline in the Lodge, and that the respect to the chair so necessary in Masonic government, was wanting. This was evinced in various ways and on several occasions. Once, the Senior Warden presiding in the absence of the Master, was

left alone, without an opportunity to close or call off the Lodge, according to our customs—the members going out of the room without leave. Again : when the members became excited in consequence of unsuccessful attempts to elect a Master, one of the members, with the approbation of several others, took forcible possession of the Charter, and refused to give it up to the Master. After issuing the order suspending the work of the Lodge, I sent the Grand Tyler, with special authority, under my official seal, to demand and receive the Charter, to be brought to me for safe keeping until this Grand Lodge should meet ; but the member (J. Dubois) who had it in charge refused to deliver it, and denied my authority in the premises. (See the report of Brother Chellet, Grand Tyler on file.) Subsequently a large number of the members met and opened the Lodge, with the order suspending the work lying before the presiding officer. They proceeded to the election of officers, and notified me of the result. Of course, no proceedings of such a clandestine assemblage could be recognized and countenanced, and I so informed the members who called on me. Finding that they could not force a withdrawal of the order of suspension by this means, it seems that they afterwards met and adopted resolutions withdrawing from the jurisdiction of this Grand Lodge, and sent to the Grand Secretary a certified copy of their acts, with the names of those uniting in the measure. It is represented, and doubtless true, that they are now holding meetings as a Lodge, under the auspices of some individuals who are attempting to revive the Supreme Council of Louisiana 33d Degree, Scotch Rite ; a body which has already been declared extinct by the governing authorities of that rite in the United States, and by all the subordinate bodies of the Scotch rite in this State. This, however, is a matter of perfect indifference to us, so far as our action in regard to the members of Foyer Maconique Lodge is concerned. It seems to me plainly our duty first to ascertain the names of these individuals, members of Foyer Maconique Lodge, who have violated their engagements as Masons and towards this Grand Lodge, and to shut them out from all the rights and privileges of Masonry. No further notice of them should be taken : the sooner we get rid of all such the better. It will be for you to determine what shall be done with the Lodge as a body ; whether to revoke the Charter altogether, and enable those who are worthy, to affiliate with other Lodges under our jurisdiction ; or to authorize a resumption of their labors under the Charter, after first disposing of those who have proved themselves unworthy. In any event, I trust that proper discrimination will be made, and that those who have not forfeited their claims to the regard and fellowship of Masons shall not be confounded with those in a different position. I cannot learn that there is ground for censuring the late Worshipful Master, Brother Joseph Santini, other than his neglect to surrender the Charter several months ago, when he ascertained and declared that it was impossible to govern the Lodge.

The Grand Master has granted the past year Dispensations for eight new Lodges. In communicating this fact to the Grand Lodge, he says:—"It will be your duty, through the appropriate committee and otherwise, to inform yourselves fully as to the merits of these Lodges respectively, before acting upon their applications for Charters. It is highly important that new Lodges should have a good foundation ; that they should have a sufficient field around them to justify hopes of increasing usefulness ; and that their work should be started right."

Our Brethren in New Orleans, have established a noble permanent Charity, in the purchase of a large property, a portion of which they use as a Grand Lodge

hall, and let the balance for other purposes,—setting apart the whole revenue for the relief of the poor and destitute. Of this the Grand Master says:—

This Grand Lodge does now solemnly declare and proclaim, that the said purchase is made for the purpose and object of creating a fund for charitable purposes, in the relief of worthy distressed members of the Order, their wives, children and families. And this Grand Lodge solemnly pledges itself, that so soon as the property is paid for, the whole of the revenue which may be derived from it, after deducting necessary and unavoidable expenses on its account, shall be devoted to these objects. The revenue is pledged to charitable uses *forever*. And let it also be borne in mind that all Masonic bodies using this hall as a place of meeting pay, like other tenants, *full rent*, even the rooms used as the office of the Grand Secretary, and library, being paid for by the Grand Lodge out of its separate fund. It affords me peculiar gratification to say that all doubt as to our ability to meet the payments due in March next, \$12,000, are at an end. One-half of the amount has already been paid in advance, and some interest thereby saved, and the balance will certainly be met.

Our Brother concludes his excellent report in the following manly and truly Masonic words:—

Again, I beg you to accept my thanks for the great honor you have done me in thus calling me to this chair, and for the kind and charitable construction placed upon my acts by my Brethren of the jurisdiction generally. It has been my object, first, to keep in the right, and next to this, has been a desire to merit the approbation of my Brethren. You have always responded cheerfully and in a fraternal spirit, to every request or suggestion I have made, and I cannot wish my successor better fortune than to have the cordial and fraternal support which has been accorded to me. In a few days my official connection with you will cease, but with your permission I shall endeavor, in the capacity of a private member, to co-operate with you in the great work of making Masonry in Louisiana what Masonry ought to be.

GRAND LODGE OF ILLINOIS.

We have been politely favored with a copy of the proceedings of this excellent Grand Lodge, had at its Annual Communication, at the city of Springfield, in October last. As usual, the session was fully attended. The M. W. Grand Master, WM. HERRICK, Esq., opened the proceedings in a neat and appropriate address, from which we take pleasure in transferring to our pages the following extract, breathing as it does the true sentiment of Masonry:—

By Dispensation of our Supreme Grand Master, at whose reverential name, all good Masons must humbly bow, we, Brethren of the Mystic Tie, have, in obedience to the well-known signal for the close and opening of another Masonic year, returned with tidings from the West; and are now here in the Grand East, like dutiful sons called home by their father, cordially greeting each other in that mysterious language, which, from its very nature, is not comprehended, nor can it be spoken, except by those whose mental vision, aided by our great Masonic Lights, can look far back into the past, upon ancient pillars of Masonic Wisdom, and forward with faith and hope to that undiscovered country from whose bourne no traveller returns, where, if we appear as just and upright Masons, placed at the right hand of our Supreme Grand Master, we shall be fully prepared as living

stones, for that spiritual building, that house not made with hands, eternal in the Heavens.

This, like all other closing and opening scenes, on life's busy stage, is one especially interesting and important to us of the Masonic Order, who profess to be guided by that hieroglyphic light which none but craftsmen ever saw, which has served as our guide through the varied and deviating paths along which we were once led by the guiding hand of true and trusty friends from darkness to the effulgent light of this Majestic Temple of ours, beautiful and adorned on all sides, by the wisdom of the East, the strength of the West, and the beauty of the South.

And again, the GREAT I AM has kindly permitted the Masters and Wardens of this Grand Lodge, and of the several subordinate Lodges under its jurisdiction, to assemble in solemn convocation for the two-fold purpose of rendering a strict account to HIM, to ourselves, and to each other, of our stewardship during the past year, and devising plans for the continued successful cultivation of this, our vigorous and prolific Masonic vineyard, so recently planted on these vast, rich and beautiful plains of a modern Judea.

We learn from the address that the number of chartered Lodges constituted the past year, either by the Grand Master or his proxies, is twentyfive,—the number of Dispensations continued by Grand Lodge at the previous Annual Communication, six; and the number of *new* Dispensations granted by the Grand Master the past year, *thirtyseven*! Were it not that we have the highest confidence in the wisdom and prudence of our Brethren of the Grand Lodge, the rapidity with which they are multiplying Lodges might excite our fears; but under the judicious and careful management and strict discipline which have for many years past characterized their proceedings and government, we regard this evidence of their great prosperity as indicative of the high estimation in which the Institution is held by the more intelligent classes of the people of the State. The Grand Master says:—

“In granting Dispensations in the numerous instances thus presented, I have constantly had in view the well-known principle in Masonic law, that a Lodge U. D. is possessed of very limited powers, and is not entitled to representation in the Grand Lodge until its work has been inspected and approved, and a Charter granted by the Grand Lodge. As your Executive, I have granted these Dispensations, giving authority in each case to seven or more worthy Master Masons, recommended by the nearest chartered Lodge, in the manner and form recommended by this Grand Lodge, to initiate, pass and raise Freemasons, but not to do other business, except by my special permission. It remains for the Grand Lodge to determine, guided by all the combined wisdom of all the Masters and Wardens of 185 chartered Lodges, which are, or should be, here represented, whether or not it is expedient to grant Charters to these new Lodges, and thus make them legally and regularly constituted Lodges, endowed with their rights and privileges.”

In reference to the Canadian difficulties, our Brother holds the following language:—

I refer now to the unfortunate dissatisfaction which has arisen on the part of some of the Lodges in Canada, towards the Grand Lodge of England, resulting in their disavowing further allegiance to it, and in the organization of the Grand Lodge of Canada, which as these Lodges contend, is regularly and legally constituted. On the contrary, the best Masonic authorities, and the decisions of Grand Lodges in this country, so far as they have taken action, have decided against its legality and refused to recognize its authority and the legality of the organization

of the Lodges claiming to be properly and legally chartered by it. It is an important question for this Grand Lodge to decide, if or not, its Subordinates shall recognize and admit Masons into their Lodges hailing from these Lodges, now in a state of rebellion, and disclaiming all further allegiance to their parent Grand Lodge.

The subject was referred to the Committee on jurisprudence, from whose report we give the following extract :—

In the opinion of your Committee, the Canadian Lodges, from their remote position as respects the Grand Lodge of England, and from other causes, should be empowered by the proper authority to have and to hold an independent organization, and we have not the shadow of a doubt that this family difficulty between the M. W. Grand Lodge of England and her Canadian children, will be speedily and amicably arranged, if not too much meddled with by outside sympathizers and advisers.

On the subject of intemperance, the following resolutions were adopted :—

Resolved, That the Cardinal Virtues of *Fortitude*, *Prudence* and *Justice*, are dependent upon the one Cardinal Virtue, *Temperance*; that an intemperate Brother is liable to lose that fortitude, which might never forsake a Mason in his hours of sobriety, nor can any such Brother be prudent.

Resolved, That all Subordinate Lodges under the jurisdiction of this Grand Lodge, are hereby requested to root out the evil of intemperance from among them, and to exercise a rigid, prompt and efficient discipline upon their members in that particular.

The R. W. Brother Hobbs offered the following resolution, which was referred to the Committee on jurisprudence, to report at the next communication. It is in conformity with what we conceive to be correct practice :—

Resolved, That one ballot, if clear, on the petition of a candidate for admission into the Masonic Order, entitles him to the three degrees of Entered Apprentice, Fellow Craft and Master Mason—that after his initiation the only question to arise upon his application for advancement will be upon his Masonic proficiency—recognizing, as this Grand Lodge does, that an Entered Apprentice or Fellow Craft can be disciplined for offences against Masonry, as well as a Master Mason—Masonic proficiency to be determined in the manner specified by the By-Laws of the Lodge.

On the third day of the session the officers for the current year were publicly installed, as follows :—

M. W. James H. Hibbard, G. M. ; R. W. James V. Z. Blaney, M. D., D. G. M. ; Harrison Dills, S. G. W. ; F. M. Blair, J. G. W. ; William McMurtry, G. T. ; Harman G. Reynolds, G. S. ; James H. Matheny, G. Orator ; and Rev. Daniel P. Bunn, G. Chaplain ; A. R. Robinson, G. Tyler ; P. A. Whitaker, Rock Island, D. G. S. ; J. S. Reardon, Shawneetown, S. G. D. ; Daniel Frost, Lee Centre, J. G. D. ; E. J. Higgins, Chicago, G. P. ; A. J. Kuykendall, Vienna, G. M. ; O. N. Stafford, Springfield, G. S. ; P. V. Van Norstrum, Springfield, G. S. ; G. D. Moody, Salem, G. S. B. ; R. W. Levi Lusk, of Sylva, and R. W. J. J. Huntley, Chicago, *Grand Lecturers*.

The installation took place in the Baptist Church, and a very excellent oration was delivered on the occasion by R. W. Brother Hosmer A. Johnson, Esq.

We notice nothing further in the proceedings, except the doubt of a new Constitution, which was adopted and ordered to be submitted to the Lodges for confirmation; and a code of By-Laws, proposed by the intelligent Grand Secretary, which was also unanimously adopted, and referred as above. We have not been able to find time to examine either, with sufficient care to authorize the expression of any opinion in relation to them, but shall endeavor at least to examine them at an early day.

BLACKSTONE RIVER LODGE,

At Blackstone, Worcester Co., was consecrated by the Grand Lodge of this State, on Monday evening, Feb. 2, by the usual ceremonies. The officers of the Lodge for the current year were duly installed and the new hall dedicated on the same evening. The exercises were attended by an audience of ladies and gentlemen, and the occasion was one of more than ordinary interest to the fraternity of the neighborhood. After the ceremonies the Brethren and their ladies supped together at Gaskill's hotel. In the course of the evening, brief and appropriate speeches were made by the Most Worshipful Grand Master, John T. Heard, Esq., John H. Sheppard, C. W. Moore, and W. D. Coolidge, Esqs., and other gentlemen. The Grand Lodge was well represented by its chief officers. They were received with great courtesy and attention, and the presence of the highest officers of the order in this part of the Commonwealth, (never visited before by them as a body,) was a compliment duly appreciated by the new Lodge and the Brethren generally.—*B. H. Aurora.*

MASONIC INSTALLATION.

The officers of Pacific Lodge, No. 64, at Exeter, Me., were publicly installed on Wednesday, Feb. 4th, 1857, by P. G. M. Timothy Chase, of Belfast, assisted by his son, Hiram Chase, the present D. G. M. of Maine, acting as Grand Marshal.

Notwithstanding the inclemency of the weather, a large number of the Craft and spectators were in attendance, and seemed highly gratified at the able and interesting manner in which the services were performed.

A fine supper was served to more than one hundred couples, by John D. Prescott, of the Exeter House.

The following are the officers for the year :—

R. W. Lewis Barker, M.; Bro. N. E. Brown, S. W.; Charles M. Spooner, J. W.; Joshua Palmer, Sec.; H. G. Prescott, Treas.; John Whitney, S. D.; Chas. Butters, J. D.; Rev. C. B. Dunn, Chap.; John L. Cutler, Mar.; Thos. McCord, S. S.; H. B. Eastman, J. S.; Hazen Eastman, Tyler.

GRAND COUNCIL OF ILLINOIS.

THE annual convocation of this Grand Council, was held at the city of Jackson, on the 1st day of October last—Y. D. 2386. The session was opened with an appropriate and modest address by Comp. LEVI LUSK, G. P. We are happy to learn from the details given in the address and from the proceedings that this branch of Masonry has been put on a sound basis and that it is in a highly prosperous condition in the State. We give the following extract from the address, with the remark that the “second thought” of our intelligent Companion embodies the rule which should govern all such cases. The interests of bodies under Dispensation should doubtless be consulted,—as they ever will be by the dispensing power when lodged in judicious hands,—but they are not in a condition to either grant or withhold their approval of any power the exercise of which appertains to the parent institution or its presiding officer:—

In January, I received a petition from Charles Gilliam, R. Spaulding, A. D. Anderson, and a competent number of Companions, for a Dispensation to form and open a Council of Royal and Select Masters in Dubuque, Iowa, to be named Dubuque Council No. —, recommended by Excelsior Council, U. D. I doubted very much the propriety of receiving a recommendation from a Council U. D., and hesitated for a time to grant the prayer of the petition; but finding a precedent in the doings of my predecessor, which had been approved by the Grand Council, I concluded not to put the petitioners to the inconvenience and delay of obtaining a recommendation from a Council under a Charter, and issued the Dispensation in accordance with the prayer of the petition, the fee having been paid to the Grand Recorder.

Upon more mature reflection, I feel satisfied that a Lodge, Chapter, or Council U. D., is not authorized to recommend petitioners for Dispensation. I trust that inasmuch as the Grand Council have approved proceedings under similar circumstances, that their indulgence will not subject Dubuque Council to any great inconvenience for the error, which, so far as I am concerned, is an error of the head and not of the heart.

There appears to be nine Councils under the jurisdiction, located as follows:—at Knoxville, Springfield, Alton, Chicago, Jacksonville, Rushville; Muscatine, Iowa; Iowa City; and Dubuque, Iowa. The officers for the current year are as follows:—

Comp. Edward M. M. Clarke, G. P.; Comp. James V. Z. Blaney, D. G. P.; Comp. Nath'l English, Gr. Th. Ill.; Comp. James L. Anderson, Gr. Prjn. Cond.; Comp. Sylvester Stevens, Gr. Capt. Guards; Comp. Wm. McMurtry, Gr. Tr.; Comp. H. G. Reynolds, Gr. Rec.; Comp. Levi Lusk, Gr. Chaplain; Comp. A. B. Robinson, Gr. Sentinel.

During the period when serious business occupies the attention of the Brethren, you must not leave your seat, or engage in conversation with your neighbor, not even in whispers; neither should you move the chair or bench on which you are seated, or make any other noise to disturb the Master or his Officers in the orderly execution of their respective duties. Silence is the leading characteristic of a well-regulated Lodge. I have known many good Lodges spoiled for want of a due attention to these trifling particulars.—*Dr. Oliver.*

CORRESPONDENCE.

Detroit, Feb. 16th, 1857.

C. W. MOORE,—

Dear Sir and Companion,—Having been one of your subscribers, and having always considered your opinion as good Masonic authority, and knowing your willingness at all times to dispense such knowledge, prompt me to propound some few interrogatories, requesting your opinion thereon :—

Article 7, Sec. 5, of the *old* Constitution of our State Grand Chapter, reads as follows :—“ Whenever it shall be deemed necessary to alter or amend this Constitution—such alterations or amendments shall be proposed at a meeting of the Grand Chapter, and shall lie over for consideration until the next annual session of the Grand Chapter, before they are acted upon—and if then adopted by a vote of two-thirds of the members present, they shall become a part of this Constitution.”

At the regular communication, in 1855, the Grand Chapter appointed a committee of three to revise the Constitution of this G. Chapter and report at the next regular session of the same, to wit, in 1856.

At the annual session, in 1856, the committee reported a new Constitution, varying in many respects from the old—the report was received and *adopted*—notwithstanding many claimed that it must lie over until the next regular communication (to wit, that of 1857,) before it could legally be adopted.

Article 4, Sec. 2, of the new Constitution, reads as follows, to wit :—“ No warrant shall be granted by the G. Chapter for the creation of any R. A. Chapter, unless upon the petition of at least nine regular R. A. Masons, praying for such warrant, which petition shall be recommended by the Chapter nearest to the place where the new Chapter is to be formed, or by *two other* Chapters in the State, &c.”

Article 2, Sec. 7, of the Constitution of the G. G. Chapter, reads as follows :—“ No Dispensation or Charter for the institution of a new Chapter of R. A. Masons, shall be granted, except upon the petition of nine regular R. A. Masons, which petition shall be accompanied with a certificate from the Chapter *nearest* to the place where the new Chapter is intended to be opened. At the session of the G. Chapter, in 1857, several R. A. Masons applied for a Charter to form a new Chapter in Detroit, and applied to Monroe Chapter, No. 1, (the nearest Chapter) for a recommendation, which was refused. They then went from 75 to 100 miles and obtained the recommendation of two other Chapters, and applied for and received of the G. Chapter a Charter.”

Question.—What course would be proper for Monroe Chapter, No. 1, to pursue in regard to admitting, as visitors, the members of this new (and as they believe clandestine) Chapter ?

Yours Fraternaly,

G.

REMARKS.—As to the first point stated by our correspondent, our opinion is, that the revised Constitution—the revisions being in the form of proposed amendments—should have lain over, under the rule, until the next Annual Communication, and in the meantime been submitted to the Chapters. This course would have been most consistent with the general usage and more satisfactory to all parties. But having been adopted by the Grand Chapter, the Constitution, as it stands, must, doubtless, be respected as the organic law of that body, until repealed or modified. It is, however, always a matter of deep regret, and injurious in its consequences, when a governing body over-rides its own

laws; and especially so when there is no superior power to which an appeal may be taken, on the particular matter in controversy.

The second case seems to be the first and natural fruit of an exceedingly injudicious regulation; and is, as might have been expected, bitter and unsavory—as the fruit of all bad legislation must necessarily be. It is simply an absurdity to put it in the power of any two Chapters to say whether a new Chapter is required at any given point, a hundred miles distant, when the Chapter in the immediate vicinity, and which may reasonably be supposed to be as well qualified to give an opinion, has already decided the question. It would be far better, and more just to all parties, to leave the whole matter to the judgment of the G. H. P.

But in the case presented, the Grand Chapter has adopted a rule which is directly opposed to the requirements of the Constitution of the G. G. Chapter. Now, does the Grand Chapter of Michigan acknowledge the supremacy of that body, and the obligation of its laws? If so, then the rule in question is an unconstitutional one. But who is competent to decide this question of constitutionality, with so much authority as to set the rule aside? Not we; nor the Chapter aggrieved; for if this were allowable in any case, it would be in all; and controversies of the kind would be endless. Besides, though resistance, in the manner intimated, should, in the present, or any similar case, be justifiable, it could lead to no desirable result. The new Chapter holds its Charter from the competent power; and for any informality in the manner of granting it, it can hardly be held responsible. Suppose a Lodge should make a Mason out of time, and not strictly in conformity with the regulations of the Grand Lodge, the Lodge would doubtless be at fault and might be held to answer to its superior; but the making would hold good. We think the aggrieved Companions must look to the G. G. H. P. for their remedy.

Elkton, Tenn., Feb. 2d, 1957.

BR. MOORE,— * * * I take this opportunity of saying to you, that Masonry in Tennessee, was never in a more prosperous condition than at present.

Our Subordinate Lodges, acting under an edict, or recommendation of the G. L. of this State, are purging themselves of the evils of intemperance, a practice too much indulged in by M^asons, and from which we have been long, and previously suffering. In the exercise of this prerogative, we never lose sight of the chief corner stone of our Institution (Charity)—but endeavor to stay the falling Brother by admonition, and friendly warning of his approaching danger. Such a course of discipline is, in many cases, sufficient to reclaim an erring Brother, and restore him to his Lodge, a quiet and better Mason—to his family a sober husband and affectionate father. There are others, however, whose moral sensibilities have been so blunted, and whose reason has been so completely dethroned by long habitual drunkenness, they still persist in the folly of their way, turning a deaf ear to the instructive tongue, and leaving us the last faint hope of reformation, that of suspension—this failing, we cast them out as decayed material, to which the tools of the workman cannot be applied,—consequently, unworthy of a place in the Temple. We are looking forward with satisfaction to a day near at hand, when there will not be found in the State of Tenn., one drunken Mason to disgrace the name of the Order. *God speed it.* . Fraternally yours, B.

Obituary.

BROTHER DANIEL PARMENTER.

DIED at Framingham, Jan. 23d, 1857, Bro. DANIEL PARMENTER, in the 61st year of his age. Bro. Parmenter was a member of the Boston Encampment of Knights Templars, also of Concord Royal Arch Chapter, at Framingham, and a Past Master of Middlesex Lodge, at Framingham.

His funeral was attended by the members of the Chapter and Lodge.

At a regular meeting of the Concord R. Arch Chapter, the following preamble and resolutions was unanimously adopted:—

Framingham, Feb. 5th, A. L. 5857.

Whereas, it has pleased the Supreme Architect of the Universe to remove from this earthly tabernacle by death, our esteemed Companion, Daniel Parmenter.

Resolved, That we strive to imitate that zeal and fidelity which ever distinguished his life and character.

Resolved, That we sincerely sympathize with the bereaved family in the loss of a beloved husband, a tender parent, and a kind and faithful friend.

Resolved, That we deeply mourn the loss of our Companion, he being the first member that has been taken from our Chapter by death, since its organization in this place.

Resolved, That a copy of these resolutions be presented by our Secretary, to the family of the deceased, and a copy transmitted to the Editor of the Freemasons' Magazine for publication.

EDWARD T. GRAY, Sec'y.

J. GREENWOOD, H. P.

Middlesex Lodge, Framingham, January 27, 5856.

Whereas:—It hath pleased Divine Providence to remove by death, a most worthy and much beloved member of this Lodge, Brother Daniel Parmenter.

Resolved, That we bow submissively to this chastisement of our Heavenly Father; and receive the admonition He thus gives us.

Resolved, That, while we cherish the memory of our departed Brother, we will strive to imitate those virtues which he assiduously practised, and will cultivate those Masonic and Christian graces which richly adorned his character.

Resolved, That we tender to the bereaved family of Brother Parmenter, the assurance of our cordial sympathy.

J. H. TEMPLE, }
FRS. BOWERS, } *Committee.*
J. B. WILDE, }

BROTHER ELISHA K. KANE.

With deep regret we record the death of our distinguished and beloved fellow-citizen, Dr. Kane—an event seriously apprehended for several months past, and rendered almost certain by the more recent reports which had come to the hands of his father, but now at length placed beyond a doubt by the despatch just forwarded from New Orleans.

He was born in 1822, and subsequently died at the untimely age of thirtyfour years—too young for one to die so gifted with genius, and so capable of serving the age with more important discoveries than he had yet unfolded in the walks of science.—*Philadelphia Sun.*

[Dr. Kane was a member of the Masonic Fraternity.]

MASONIC CHIT CHAT.

☞ A correspondent at Vicksburg, Mi., under date Jan. 20, writes—"The Grand Lodge is now in session here, and has elected officers for the ensuing year, as follows: W. R. Cannon, G. M.; W. A. Champlin, S. W.; W. R. Lackey, J. W.; B. S. Tappan, Treas.; R. W. T. Daniel, Sec.

The same correspondent furnishes us with resolutions adopted by Vicksburg Chapter, thanking the P. G. H. P. Comp. Tappan, for the able and impressive manner in which he installed the officers of that body, on 27th Dec.,—also a similar resolution by Vicksburg Lodge, thanking the same Brother for a like service on the 5th Jan.,—also by Magnolia Encampment, tendering a similar acknowledgment to Sir Wm. H. Stevens, for installing the officers of that body, on the 27th Dec., and also to Sir W. W. Lord, for an excellent address delivered on the occasion, a copy of which has been politely sent us.

☞ The Grand Lodge of Scotland held a communication at Edinburgh in August. A commission from the Grand Lodge of Prussia, appointing the distinguished Brother Prof. Aytoun, as its resident representative in the Grand Lodge of Scotland, was read and confirmed. We notice also that a subscription for the relief of the Brethren in France, sufferers from the recent inundation, has been circulated among the Lodges in Scotland, with good results.

☞ We see it stated in the paper—and we presume an authority—that the King of Hanover has recently been admitted a member of the Hanoverian Lodge, "White Horse." He was passed through the first three degrees by special Dispensation, and will shortly be inaugurated Grand Master of Masons for Hanover—an office long filled by his late father.

☞ The Grand Lodge of this Commonwealth holds a quarterly communication at the Temple, in this city, on Wednesday, the 11th instant. The Grand Chapter meets on the preceding evening.

Question.—We have some members who have not been inside of our Lodge in two years, and have failed to pay any dues. The Lodge notified them to attend at a regular communication, but they did not appear. What course should the Lodge pursue? .

Answer.—Summons them to appear and show cause why they should not be discharged from membership.

Officers of King Cyrus Chapter, Newburyport.—I. P. Seavey, M. E. H. P.; Gyles P. Stone, K.; Jonathan Bickford, S.; Mark Symons, Treas.; S. S. Hodge, Sec.; Robt. Robinson, C. H.; H. B. Fernold, P. S.; M. H. Fowler, R. A. C.; Warren Currier, J. W. Pike, James M. Wood, M. of Veils; S. Hains, Tyler.

Grand Chapter of New York.—The following are the officers of the Grand Chapter of New York for the current year—elected at its recent annual communication, at Albany:—M. E. Peter P. Murphy, M. D., G. H. P.; James M. Austin, M. D., D. G. H. P.; Sylvester Gilbert, G. K.; Augustus Willard, M. D., G. S.; and Rev. Salem Town, L. L. D., G. Chaplain; John O. Cole, G. Sec'y; William Seymour, G. Treas; Geo. N. Williams, G. Capt. of H.; Jesse P. Mitchell, G. R. A. Capt.; John Pierce, G. Sentinel.

A Lodge is not to be understood simply as a place where Masons assemble for the despatch of business, but of the aggregate body of its members. The latter is, strictly speaking, the Lodge; the former is only the Lodge-room.

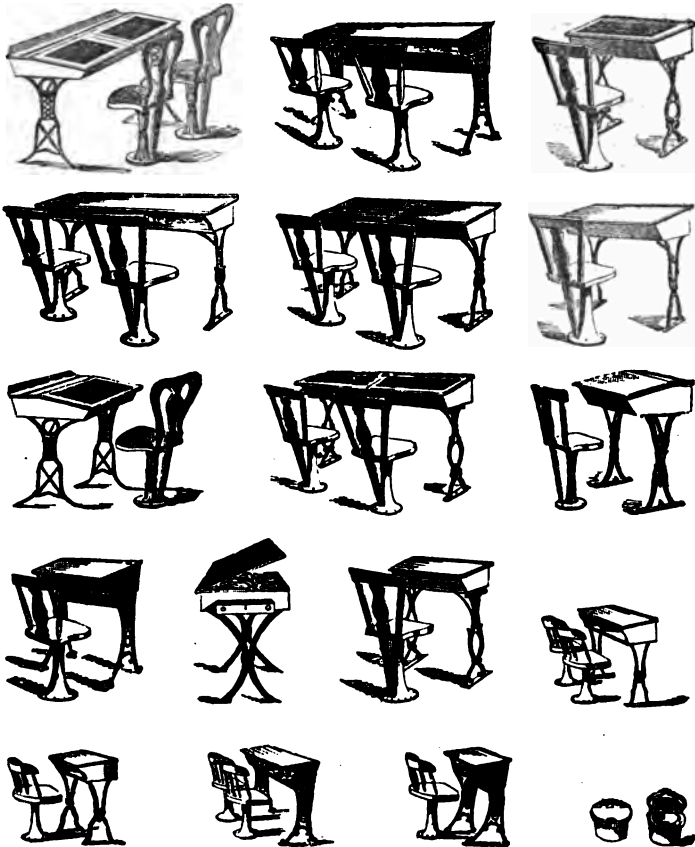
Be very cautious whom you recommend as a candidate for initiation: one false step on this point may be fatal. If you introduce a disputatious person, confusion will be produced, which may end in the dissolution of the Lodge. If you have a good Lodge, keep it select. Great numbers are not always beneficial.

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Grand Lodge of Massachusetts.



NOTICE is hereby given, that a Quarterly Communication of the M. W. Grand Lodge of Massachusetts, will be held at the Masonic Temple, Boston, on WEDNESDAY, the 11th day of March, current, at 2 o'clock, P. M., for the transaction of such business as shall regularly come before it.

The Officers and Members of the Grand Lodge, Masters, Wardens, and Proxies, of Lodges and all others concerned will take due notice thereof and govern themselves accordingly.
 Boston, March 1, 1857. CHARLES W. MOORE, *Grand Secretary.*

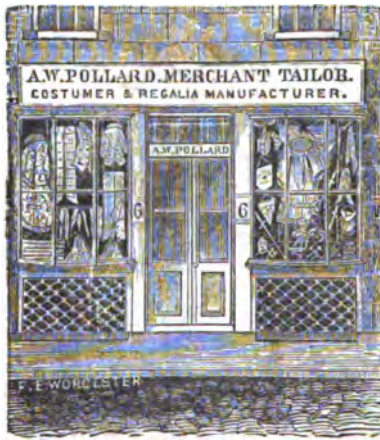
Grand Chapter of Massachusetts.

Notice is hereby given, that a Quarterly Communication of the M. E. G. R. A CHAPTER of Massachusetts, will be held at the Masonic Temple, Boston, on TUESDAY, the 10th day March, inst., at 7 o'clock, P. M. for the transaction of such business as shall regularly come before it.

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

Boston March 1, 1857.

THOMAS WATERMAN, G. Sec'y.



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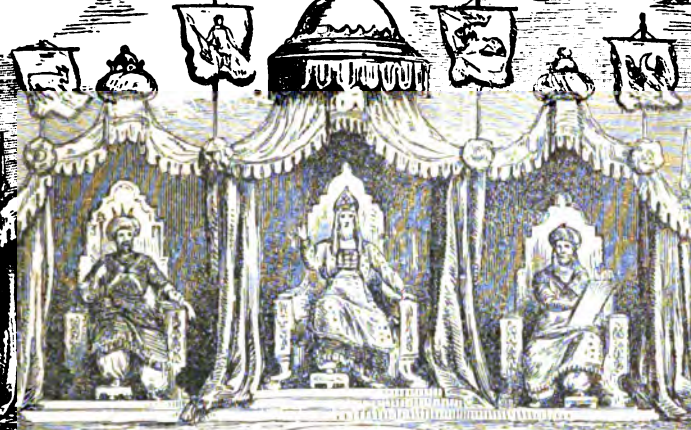
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'*CHARLES W. MOORE, Editor Freemasons' Magazine, 21 School st., Boston.*'

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LETTERS.

List of Letters from Feb. 26 to March 28.

BUSINESS.—A Walker, Worcester, Ms.—H. Bowan, Clinton—P M Laurel Hill, Ala.—H C Denning, Hartford, Con.—C P Anderson, Philadelphia, 2—J Chellet, N. Orleans, La.—E Hooker, Providence, R. I.—C R S Arkweather, Chicago, Ill.—P B Stark, Petersburg, Va.—S G Hull, Charleston, S. C.—J P Morse, Portsmouth, N. H.—J B Lippincott and Co., Phila.—H M Lewis, Lewis Station, Ala.—J Cunningham, Cleveland, O.—K H Van Rensselaer, Cambridge, O.—J J Huntley, Chicago, Ill.—A Chase, Jr., N. Bedford, Ms.—N H Gould, Newport, R. I.

REMITTANCES.—C Ball, Bridgeport, Con.—A Meyer, Charleston, S. C.—J C Morgan, N. Orleans—W L Lang, Martin Falls, Texas—M A Ousten, Newbern, N. C.—J A Pooke, Buckhorne, La.—T C Edwards, Elmira, N. Y.—A J Kolb, Ringgold, La.—W W Lellan, Columbus, Ky.—S N Ferguson, Pickensville, Ala.—D Brown, St. Stephens, N. B.—P Slater, Torrington, Con.—J C Stephenson, Lagrange, Ala.—W B Bruen, Newark, N. J.—J B Brown, Braintree, Ms.—C A Anderson, Phila.—E M Davis, Liberty, Mi.—A A Glenn, Mt. Sterling, Ill.—D C Morison, Farmerville, La.

THE NEW TRESTLE-BOARD.

FOR THE USE OF LODGES, CHAPTERS, COUNCILS, AND ENCAMPMENTS.

BY CHAS. 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 \$12 a dozen. Orders addressed to the editor of this Magazine, will receive prompt attention. Or it may be had through any of the principal Booksellers. A liberal discount made to Lodges ordering more than one dozen at a time.

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. XVI]

BOSTON, APRIL 1, 1857.

[No. 6.

JOSEPH WARREN, Esq.

FIRST GRAND MASTER OF THE "MASSACHU-
SETTS GRAND LODGE."

GEN. WARREN was appointed Provincial Grand Master on the 30th of May, 1769, though his commission was not probably received in the Provinces until some months after its date. The first notice we find of it, was "at the assembly and feast held at Boston, in New England, at Mason's Hall, (in the Green Dragon Tavern,) on Wednesday, Dec. 27th, 1769;" at which were present, the M. W. Joseph Warren, Esq. Grand Master elect; the Master, Wardens and Brethren of St. Andrew's Lodge; the Master and Wardens of Lodge No. 58, of the Registry of England; and the Master and Wardens of Lodge 322, of the Registry of Ireland,"—being the three petitioning Lodges. The last two were army Lodges. At this meeting, the commission having been read, the Brethren proceeded, in ample form, to install the M. W. JOSEPH WARREN, Grand Master of Ancient Free and Accepted Masons, in Boston, &c. After which the following Brethren were nominated by the M. W. Grand Master, and unanimously elected Grand Officers, for the year ensuing, viz:—

| | |
|--|------------|
| " Jeremiah French, Esq, Capt. in the 29th Regt., | S. G. W. |
| Ponsonby Molesworth, do. do. | J. G. W. |
| William Palfrey, (by proxy,) - - - - | G. Sec. |
| Thomas Crafts, - - - - | G. Treas. |
| Joseph Webb, - - - - | G. Mar. |
| Paul Revere, - - - - | S. G. D. |
| Samuel Danforth, - - - - | J. G. D. |
| Thos. Urann, - - - - | S. G. S. |
| Caleb Hopkins, - - - - | J. G. S. |
| Edward Proctor, - - - - | G. Sw. B." |

And thus was formed the *second* Grand Lodge on the American Continent. Like the first, it was a Provincial Grand Lodge, and, to a limited extent, amenable for its acts, to the body from which it derived its authority. Both these Grand Lodges were invested with power to establish Lodges, and to make laws for their government, and to do and perform all such matters and things as were necessary for the advancement and welfare of the Order in the Colonies.

The second meeting of the new Grand Lodge was held on the 12th January 1770; but no business appears to have been transacted, except resolving that the regular quarterly communications of the Grand Lodge should be held on the first Fridays in March, June, September and December. The third meeting (which may be called the first quarterly meeting,) was accordingly held on the 2d of March 1770, when a committee was appointed "to prepare a body of laws for the regulation of the Grand Lodge." But the most important subject which came before the meeting, was "a petition from Brothers Phillip Marett,* Andrew Fan Phillips, John Fletcher, Andrew Gidding, George Brown, David Parker Barrett Harkin and Epes Sargent, Jr., Ancient Free and Accepted Masons, resident in Gloucester, New England, dated Feb. 23d, 1770, praying for a dispensation, to be erected into a regular Lodge"—which being read, it was "voted, that a dispensation be granted said Brethren, they obliging themselves to pay such fees for the same as shall hereafter be stipulated by the Grand Lodge,—the said Lodge to be called by the name of the *Tyrian Lodge*." This Lodge, like the first established by the St. John's Grand Lodge, is still in existence, and in the enjoyment of a vigorous prosperity. And it may not be out of place here to remark, that up to this period—when it was thenceforth to share its privileges and labors with another—St. John's Grand Lodge had issued warrants for the establishment of *thirtyseven* Lodges, viz: in Massachusetts 6; Maine 2; New Hampshire 1; Rhode Island 3; Connecticut 7; New York 3; New Jersey 2; Pennsylvania 1; Maryland 1; Virginia 1; North Carolina 1; South Carolina 1; Canada 1; Nova Scotia 3; New Foundland 1; West Indies 3. These statistics indicate, with sufficient exactness, the progress of the Institution in the Colonies, during the preceding thirtyseven years, and its condition at the date of the establishment of the second Grand Lodge in Massachusetts. Lodges had, in a few instances, been established in some of the other Colonies, under authority emanating from other sources; but the number was comparatively small.

The second warrant issued by the Massachusetts Grand Lodge, was

* Spelt in another place Marriot.

granted on the 13th May 1770, on the petition of Brothers Joseph Tyler, Wm. Palfrey, James Jackson, John Hill, John Jeffries, Nath. Cudworth, Isaac Rand and Joshua Loring, for the establishment of the *Massachusetts Lodge*, in Boston. A division arose among the members of Grand Lodge on the presentation of this petition, as to the necessity for another Lodge in the town; but the warrant was finally granted, by a vote of *eight* to *four*—the Grand Master and Grand Secretary, (the latter one of the petitioners,) not voting. The Lodge is still in active existence, and the establishment of it seems not to have been productive of the inconveniences anticipated. Nor do all the Brethren appear to have regarded the field as yet fully occupied; for at the following June communication, a petition was presented for another Lodge in Boston. It was however promptly rejected by the Grand Lodge; as were several other similar petitions for Lodges in other parts of the Colony; an increase of the present number of Lodges being thought to be “totally unnecessary.”

At the annual communication of the Grand Lodge in Dec. 1771, the Grand Master announced the appointment of the R. W. Joseph Webb, as his Deputy, and submitted to the body the question—“Whether the Grand Master has a right to nominate his Wardens?” The question was decided in the affirmative. What gave rise to the inquiry does not appear; but it was probably thought by some of the Brethren, that as the power was not expressly delegated in the commission of the Grand Master, he was exceeding his authority in exercising it. The matter was, however, disposed of in accordance with the ancient usage of the Institution, and the practice of the parent Grand Lodge; which body had, ten years previously, recognized the right of the Grand Master to nominate his successor; who, on such nomination, (made one year before the election,) “received the appellation of Grand Master elect.” The Constitution of the Grand Lodge of Scotland, printed in 1804, provides that a “Provincial Grand Master shall be at liberty to choose two Brethren to be his *Wardens*, and a *Secretary*; all of whom must be *Master Musons*.” And this was probably the regulation under which Gen. Warren was appointed, and held his commission.

At the quarterly communication of the Grand Lodge, on the 6th March, 1772, a petition was received “from Thomas Parsons, Wm. Greenough, Thos. Jones, Jonathan Boardman, Isaac Walker, Moses Brown, Simon Greenleaf, and Nathl. Nowell, Free and Accepted Masons, resident in Newburyport, praying they might be erected into a new Lodge by the name of *St. Peter's Lodge*.” These petitioners were all of high respectability, and the prayer of the petition was promptly granted. We regret to add that this Lodge is not now in existence; and this regret is increased by the

consideration that has led us to notice its organization, as well as that of the *Tyrian* and *Massachusetts Lodges*, more in detail than we should have otherwise deemed necessary, or appropriate, in this sketch; namely, that to these *three* Lodges were granted the *only* Charters issued by, or that bear the signature of, our illustrious Brother and Grand Master JOSEPH WARREN. For this reason we could have wished that they might have been permitted to continue a *living trio*, to transmit through many coming generations, the gratifying evidence they afford of the relation that our lamented Brother held to the Masonic Institution, and the lively interest he manifested in its early establishment on this continent.*

It does not appear that our Brother was called upon, in his capacity of Grand Master, to perform any act of particular importance, or out of the common course of duty, during the remainder of his official term; except that on the 27th December 1773, he caused to be read in Grand Lodge, a new commission which he had some time before received from the Earl of Dumfries, Grand Master of Masons in Scotland, dated March 3, 1772, appointing him "Grand Master of Masons for the Continent of America;" and as such, he was forthwith duly installed and saluted, according to ancient usage. We notice, however, one or two entries in the records of this period, which are so significant of the interest many of the more active and distinguished officers of the Grand Lodge took in the "stirring events" of the day, that we need offer no apology for introducing them in this connection. The first reads as follows (under date June 4, 1773):—"The Grand Lodge being opened, and the Grand Master observing but few Grand Officers present, was acquainted of their necessary engagement in *another society*." Among the absentees was Col. Paul Revere, the friend of Warren, Hancock, and Adams, and one of the most active patriots of the Revolution, and a member of "another society" known as "the committee of public safety." He was Junior Grand Warden. Col. Joseph Webb, the Deputy G. Master, was also absent. He was an officer in the revolutionary army, having taken an active part in all the movements preceding the war. Again.—In September of the same year, the record says—"The Grand Lodge did not proceed to business, on account of the fewness of members." Colonel Revere, and several of the same parties as before, were again absent,—probably at that "other society," whose meetings were doubtless very frequent, and the business before them very urgent! June 3, 1774, we find the following entry:—"Motioned, seconded and voted, this Grand Lodge be adjourned to Tuesday evening next, 7 o'clock; by reason of the few

*The original Charter of St. Peter's Lodge was lost at the time of the revolution, for which a new one was issued during the Grand Mastership of M. W. Paul Revere, in 1794.

Grand Officers present; engaged in *consequential* Public Business."—Doubtless another meeting of that "other society!" But Grand Master Warren was himself absent this time,—perhaps in pursuit of his truant Deputy, Webb, and his Senior G. Deacon, Revere! If so, we dare say he found them,—and most probably in some retired room in the "Green Dragon Tavern," where his Grand Lodge usually held its sessions, and which place had the reputation of being a favorite resort for certain "rebellious spirits." The same parties were again absent at the Sept. meeting, and the faithful Secretary makes the following record—"The Members of this Grand Lodge being *necessarily prevented* from giving their attendance this evening, no regular Lodge could be held. Therefore adjourned to Wednesday evening, the 7th inst." Brother Thomas Urann, Past Master, presided for the purpose of adjournment. It must indeed have been pressing business that called *all* the officers from their places in Grand Lodge! But, then, the times were pressing, and the "public business," we are told by our Brother the Secretary, was "consequential!"

The last meeting of the Grand Lodge, at which our Brother presided as Grand Master, was held at Masons' Hall, in the Green Dragon Tavern, on Friday, March 3d, 1775. The business being over, the Grand Lodge "was closed to the first Friday in June." *But that June meeting was never held.* At the bottom of the page on which the proceedings of the March communication are recorded, we find the following entry:—

Memo.—19th April, 1775. Hostilities commenced between the Troops of Great Britain and America, in Lexington Battle. In consequence of which the Town was Blockaded, and no Lodge held until December, 1776."

The Brethren of the Grand Lodge, when they closed their meeting on the 3d March, did not anticipate that they had met their beloved Grand Master, in his official capacity, for the last time,—that he had laid aside his Jewel, never again to be resumed on earth. But such was the will of God. He had presided over them for more than five years, guiding them by his wisdom and sustaining them by his example. He had rarely been absent from his post of duty. Even amid the exciting scenes in which he took so active a part, and in which his whole soul was absorbed, he did not forget his Brethren, or neglect his duty as their Grand Master. Of the *forty* communications of his Grand Lodge, he was present and presided at *thirtyseven*! A rare instance of fidelity to duty, evincive alike of his love for the Institution and of his devotion to its interests. Nor were his Masonic labors confined to his Grand Lodge. He was an efficient member of St. Andrew's Lodge, and took an active part in all its proceedings. It was his Alma Mater; and as such, he was ever zealous

to defend its honor and promote its welfare. In it he was initiated on the 10th of September 1761—took the second degree on the 2d November following, and the third, on the 28th November 1765. Having served it in a variety of relations, he was elected its Worshipful Master in 1769; but in consequence of his appointment, in that year, to the Prov. Grand Mastership, he seems not to have entered upon the active duties of the office. He was made a Royal Arch Mason in the “Royal Arch Lodge,” attached to St. Andrew’s Lodge, on the 14th of May, 1770.

Our Brother was born in Roxbury, Mass., on the 11th June, 1741, and graduated at Harvard College in 1759, and taught school one year in his native town. He studied medicine under Dr. James Lloyd, and in a few years became one of the most eminent physicians in Boston. “But,” says a recent writer, “his mind would not allow him to follow quietly his professional duties. He was an ardent lover of his country, and felt that the oppressions under which she groaned, must be met with open and determined resistance. He was bold and decided—and when he had once carved out a path for himself, he unhesitatingly followed it. He proclaimed against every species of taxation, external or internal, direct or indirect, and expressed his belief that America could not only talk but fight—and with success—whatever the force sent against her. From 1768, he was a principal member of a *secret caucus* in Boston, which exerted very great influence upon the political affairs of the country. It was through his means that Hancock and Adams* were seasonably advertised of their danger, while at Lexington, on the evening of the 18th of April.† Four days previous to the battle of Bunker’s heights, he received his commission of Major-General ‡ He was within the entrenchment on the memorable 17th June, and was killed just at the commencement of the retreat. His death shed a gloom throughout the community; for he was exceedingly beloved by all classes, for the mildness and affability of his deportment, and the virtues of his private life. As a statesman, he was able and judicious—as an orator, eloquent—as a man, of uncompromising integrity and undaunted bravery—and the first officer of rank who fell in the contest with Great Britain. The glory of Bunker-Hill is interwoven with the reputation of Major General Warren.”

* Hancock was a member of the Masonic Fraternity; and it is believed Adams was also, though he seems not to have been active in its offices.

† Dr. Warren was active in the fight at Lexington, which took place on the following day, and also in a subsequent combat which terminated in the destruction of a British ship of war on Chelsea Beach.

‡ He received this Commission from the Massachusetts “Provincial Congress,” of which he was the President.

To the Masonic Fraternity his death was a serious misfortune. Being deprived of its lawful head, doubts arose respecting the nature of the powers of the Grand Lodge, and of its legal ability to continue to discharge the functions of its creation. But the first great care of the Brethren was the recovery of the remains of their beloved Grand Master.

Waving all other considerations, as of minor importance, they availed themselves of the earliest moment, after the evacuation of the town by the British troops (March 17, 1776,) to go in search of the body, which, in the hurry and bustle of the fight, had been indiscriminately buried on the field of battle. They repaired to the hill (April 8, 1776,) and by direction of a person who was on the ground at the time of its burial, a spot was discovered where the earth had been recently turned up. On removing the turf and opening the grave, (which was near the brow, on the northern declivity of the hill, and by a small cluster of springs,) the remains were discovered.* They were in a mangled condition but were easily identified from the circumstance that, the left upper cuspidatus, or eye-tooth, had been secured in its place by a golden wire. Having raised it, the body was conveyed, with proper respect and solemnity, to the State House (at the head of State street,) in Boston. From thence it was taken by a large concourse of Masonic Brethren, with the Grand Officers attending in procession, to King's Chapel, where an impressive and eloquent eulogium was pronounced by the R. W. Br. Hon. PEREZ MORTON, afterwards Solicitor General of the State, and the personal friend and associate of the deceased. The remains were then deposited in the tomb of George Richards Minot, Esq., a friend of the family.†

WHO COMPOSE A GRAND LODGE?

Manchester, O., January 5, 1857.

BRO. C. W. MOORE.—At the last meeting of our Grand Lodge, there was a proposition made so to alter our Constitution, as to make the Grand Lodge consist of Masters of Lodges only, instead of Masters and Wardens. This question is submitted to the subordinate Lodges for their approval or rejection. It is contended by some, that this is an *innovation*. Now we, or at least I, would like your opinion upon this subject. Is there anything in the Constitutions of *Masonry*, *Ancient* or *Modern*, that will prevent a Grand Lodge, when too large and unwieldy, to reduce its members in this manner? Or, is it a conventional right, inherent in all Grand Lodges, to increase or diminish the number of its members, as occasion may re-

*The spot is now (1857) marked by an appropriate granite slab, bearing a suitable inscription.

† They were recently removed and entombed under St. Paul's Church. Thus the remains were three times buried, viz,—first on Bunker Hill; secondly, in the Granary Burial-ground; and, thirdly, under St. Paul's Church, with a *monumental* inscription to mark the place of *their final deposit*.

quire ; provided it has the consent of the subordinate Lodges ? Our Grand Lodge, if fully represented, would amount to near nine hundred—generally six or seven hundred, in attendance.

Grand Lodges, in modern times at least, are created, not by the Masters alone, but by the Masters and Wardens of a definite number of regularly chartered and constituted subordinate Lodges. These Masters and Wardens meet in convention, choose a Grand Master and two Wardens, and such other officers as may be determined on, to preside over and manage the general affairs, and to direct the general operations, of the Fraternity within a given jurisdiction. For this purpose, the parties named, are, by the inherent customs and usages of the Craft, invested with the powers and prerogatives of Grand Lodges. We are not acquainted with any other method of forming such bodies. Nor do we understand how a Grand Lodge can maintain its vitality under the loss of two-thirds of its organism, and without which it could never have been brought into existence. Such a thing may be ; and perhaps some future discoverer may be able to show us that the organic principles of vitality are not essential to continued existence, either in Grand Lodges or any thing else ; but as our philosophy does not teach us how this is to be done, our judgment tells us that it is safer to follow the wisdom, and to abide by the experience, of the past.

It would doubtless be competent for any one, or all the Lodges in any jurisdiction, to decide, each for itself, that it will in future bear the expense of but one delegate to represent it at the annual communications of the Grand Lodge ; but it is very questionable whether the Lodges, or the Grand Lodge itself, would be justified, in view of the laws and usages of the Institution, as everywhere recognized, in denying to the Wardens of any lawfully constituted Lodge, the right to appear in the Grand Lodge to whose authority they are immediately amenable. The G. Lodge doubtless possesses the *power* to pass such a regulation, and it would probably be submitted to, *ex necessitate*, by the Lodges ; but it is very doubtful whether such a measure, as the act of a majority, however large, would be the best adapted to promote the peace and harmony of the jurisdiction. But the strong objection to it, in our mind, is, that it divests the Grand Lodge of one of the original and essential elements of its organization ; and, to this extent, changes the form of Masonic government. Our Brethren in Ohio can find an easier and much less objectionable remedy for the evil of which they complain, in another way. Let them vote in Grand Lodge to abolish the mileage and per diem of the representatives, and leave these to be paid by the Lodges out of their own treasuries,—reserving to each Lodge the same numerical vote it now has. We appre-

head the number of delegates would be materially diminished by the measure ; and though the Grand Lodge would probably lose in numbers, and perhaps in speeches, it by no means follows that it would lose in either wisdom or efficiency.

GRAND CHAPTER OF MICHIGAN.

It would seem from the statement as given in our last, by a correspondent at Detroit, that the Grand Chapter of Michigan has virtually dissolved its connection with the Gen. G. Chapter of the United States. It has not done this by any open declaration of secession, but by a denial of the authority of the Constitution of the supreme body, as affecting or controlling its own legislative acts. Now, the Constitution of the Gen. Grand Chapter may be radically wrong in this and many other respects,—but where lies the power, outside of the body which made it, to absolve the State Grand Chapters, the subordinate Chapters, or the individual members thereof, from their obligations to support and maintain it—to stand to and abide by it—just as it is,—until modified or repealed, by the only power competent to repeal or modify it? This is a serious question,—and one not to be lightly disposed of. In view of it, and of the moral consequences which are necessarily involved in any answer that can be given to it, the continuance, or otherwise, of the connection of any State Grand Chapter in the country, with the General Grand Chapter, is as the whistling of the winds. We suppose it to be a matter of very little importance to anybody, but itself, whether the Grand Chapter of Michigan continues a member of the general association or not ; but it is a matter of vast importance, in a moral and Masonic point of view, that its present connection should not be dissolved by trampling under foot the highest obligations of Masonry. The influence of such an act on individual character, and in its influence on the whole Institution, is of too serious a nature to be disregarded. But it was not our intention to discuss this point here, and we leave it.

In the brief comment appended to the letter of our correspondent, we concluded by saying, that the Companions aggrieved by the action of their Grand Chapter, “ must look to the G. G. H. P. for their remedy ”—not doubting that that officer was clothed with sufficient power to vindicate, in the interim, the integrity of the laws of the body over which he presides. But on referring to its Constitution, we find that the necessary power is not, in terms, delegated to him, and that if it exists at all—and we think it does—it exists only as a constructive power. The words of

that instrument, as applicable to the case presented, are as follows:—
 “The Gen. Grand *Chapter* shall have and maintain jurisdiction over all State Grand Chapters,” &c., and “shall have authority to suspend the *proceedings* of such State Grand Chapters” “as may knowingly violate any of the provisions of this Constitution.” Now, unless the authority of the “Grand *Chapter*” is, in the interim, vested in its first officer, this provision of the Constitution is a nullity—a law without any vitality; for, it is idle to talk of suspending “proceedings” after the end for which they were instituted has been accomplished. There are *then* no “proceedings” to suspend. They have done their work and ceased to be within the reach of the suspending power. But, as we have before observed, the authority to suspend is not, in terms, delegated to the first officer; and as constructive powers are very like edged-tools, we are not quite sure that, unless the emergency be a very pressing one, a prudent officer would feel called upon to meddle with them. Whether the present is one where the exercise of this power is demanded, or would be justifiable, is not for us to decide. That the G. G. H. P. will fearlessly assume any responsibilities and perform any duties which, in his judgment, are required of him, his past history affords an ample guaranty. In his hands, and to his judgment, the Companions of Monroe Chapter may confidently leave their case, in the assurance that it will be wisely and prudently disposed of. In the meantime, they will pardon the suggestion, that “it is better to suffer than to do wrong.”

THE WAR-BANNER OF THE TEMPLARS.

Hartford, March 4th, 1857.

DEAR SIR AND BRO.,—I have received from our M. E. Grand Master, a letter, in which he favors me with his opinion respecting the form of the immortal Banner of our Order, the *Beauseant*, with an intimation that if in my judgment the information will be serviceable to our Order, to publish it in your valuable Magazine. In compliance with this suggestion, I herewith enclose you the extract, and respectfully request that it may be inserted in the next number of your periodical.

I am, very truly and fraternally yours,

C. W. Moore, Boston.

HENRY C. DEMING.

The extract referred to in the above note, is as follows:—

“The ‘*Beauseant*,’ was one half white and the other half black. My authority for this is De Vitry, Bishop of Acre, who, as Addison says, ‘was the frequent companion of the Knights Templars on their military expeditions;’ and he gives the description of this Banner, from the original of De Vitry, thus—‘*vexillum bipartium ex Albo et Nigro, quod nominant Beauseant*’—a literal translation of which is, ‘a flag divided into two parts, one of white and one of black.’ And so on the Coat of Arms of the Grand Conclave of Knights Templar of England and Wales, the

Beauseant is represented, one *undivided* half of it white and the other black. The black being, as usual, uppermost. I mean, usual in all drawings I have seen. Not long ago I was favored with a drawing of this famous flag, taken by the V. Eminent Capt. McLeod Moore, from the Temple Church, London. This is one half black and one half white—with the following certificate over his, Sir Moore's name—'Exact copy of the Templar Beauseant Banner, taken from the Temple Church, London. In the South corner, on the West end of the Church, is an effigy of Henry I. A. D. 1128, holding this Banner,—the first one of the Crusades,—half black and half white,—signifying fairness towards the Christian and terror to the infidel.'"

The entire passage quoted by Addison, from Cardinal de Vitry, and above referred to, is as follows :—

"When summoned to arms they never demand the number of the enemy, but where are they? Lions they are in war, gentle lambs in the convent; fierce soldiers in the field, hermits and monks in religion; to the enemies of Christ ferocious and inexorable, but to Christians kind and gracious. They carry before them to battle, a Banner, *half* black and *half* white, which they call *Beauseant*, that is to say, in the Gallic tongue, *Bien-seant*,* because they are fair and favorable to the friends of Christ, but black and terrible to his enemies."

The Banner is seen in the Temple Church at London, as described by our namesake in his note to the M. E. Grand Master HUBBARD, namely, in the right hand of the effigy of Henry 1st; but, he might have added, it is also to be seen on the circular panels of the vaulting of the side aisles of the Church, and on either side of it letters BEAUSEANT. The Banner is here divided horizontally—half white and half black—the *upper* half being black; while in the Grand Conclave of Scotland, it is divided vertically,—the half at the left, being black, the other white. We have, however, seen this order reversed, and therefore infer that the arrangement was not deemed material by the Knights themselves.

The following extracts from Stow's Annals of England, published in 1605, may be of interest to the reader :—

Institution of the Order.—About the year of our Lord 1118, in the 19th year of the reign of Henry the First of England, and in the Pontificate of Gelasius the Second, "certain noblemen of the horsemen, being religiously bent, bound themselves in the hands of the Patriarch of Jerusalem, to serve Christ, after the manner of Canons, in chastity and obedience, and to renounce their own proper will forever. Of which Order, the first was the honorable man Hugh Paganus and Gawfride de Andemare: and where at the first, they had no certain habitation, Baldwin, King of Jerusalem, granted them a dwelling-place in his palace by the Temple; and the Canons of the same Temple gave them the street thereby, to build their houses of office in; and the Patriarch, the King, the nobles, and Prelates, gave them certain revenues out of their lordships. Their first profession was for the safe guard of the pilgrims, to keep the ways, against the laying in wait of thieves, &c.

"About ten years after, they had a rule appointed them, and a white habit, by Pope Honorius: at that time, where they had been nine in number, they began to increase into great numbers.

* Another etymology supposes the original word to be *Vaucent*, worth a hundred,—one Templar being worth a hundred Saracens.

"Afterwards, in the time of Pope Eugenius,* they had crosses of red cloth sewed on their uppermost garments, to be known from others thereby: and, in short, they had their first mansion hard by the Temple of our Lord in Jerusalem, and were called Knights of the Temple."

Erection and Dedication of the first Knight Templars' Church in England.—In A. D. 1185, being in the thirtyfirst year of the reign of Henry the 2d of England, "Heraclius, Patriarch of Jerusalem, came to King Henry, desiring of him aid against the Turks, but the King, because of the cruelty of his sons, was counselled not to leave his dominions in hazard and go so far off: wherefore he promised the Patriarch fifty thousand marks of silver.

"This Patriarch dedicated the Church of the new Temple, then first builded in the west part of London, by the Knights Templar in England: he also dedicated the Priory of St. John of Jerusalem by Smithfield."—*Gervasius Dorobernensis*.

The Templars feast the Nobles of England.—About the middle of the reign of King Henry the third, "The Templars in London, at this time, in great glory, entertained the Nobility, foreign Ambassadors, and the Prince† himself, very often; insomuch, that Mathew Paris crieth out on them for their pride, who being at the first so poor, as that they had but one horse to serve two of them, (in token whereof they gave in their seal two men upon horseback,) yet suddenly they waxed so insolent, that they disdained other Orders, and sorted themselves with noble men"

THE ISLAND AND KNIGHTS OF MALTA. ‡

THE island of Malta, like that of Rhodes, is full of historic interest. Both had a conspicuous place in profane history; both were almost consecrated by the touch of the feet of the great apostle; both were renowned as seats of the chivalry of the middle ages; and both have experienced about the same terrible disasters by earthquakes and by arms. An occurrence like that which destroyed Rhodes, Oct. 12th, but not so fatal, suggests the thought of giving your readers some few notes on its history and present condition. Whoever has seen this gem of the Mediterranean, will be slow to forget it. It being usually the port at which American vessels bound for the Levant enter after crossing the wide and barren Atlantic, the heart beats quick when the wearied voyager feels his feet standing on *terra firma* instead of the deck of a rolling vessel.

The island of Malta is situated about 36 degrees north latitude and 12 degrees east longitude. It enjoys, therefore, perpetual summer, which, after all, is not so much of a blessing as most hyperboreans are ready to imagine. Its form is that of an ellipse, whose great axis runs from north to south-east, the length of the island being twenty miles, its mean width about eight only, and its circumference sixty. It contains 200 square miles, of which less than one half is under cultivation, which for a long time was attributed to the want of soil over the

* Eugenius the 3d, the 172 Pope, a Pisan, ascended the Papal Chair A. D. 1145, died, A. D. 1153, having filled it eight years and four months.

† Afterwards Edward the First.

‡ By a foreign correspondent of the Boston Traveller.

rock which makes the island. This, however, is now known to be an error, since the soil, though dry and of little depth, is not incapable of sustaining large forest trees, or of being appropriated successfully to any kind of culture. Intelligence and industry, in both of which the native population are signally deficient, would in a short time change the entire agricultural aspect of the island. In its present state of cultivation, the grain produced is hardly sufficient for the consumption of the inhabitants three months out of twelve. Cotton, however, though of an inferior quality, and cummin, are largely produced, while the fruits are very abundant and of an exquisite flavor, especially oranges, which are exported in vast quantities.

The climate of Malta is one of the best in Southern Europe, the air being pure and the sky magnificent, while the winds blowing from the North and North West, communicate to the atmosphere a freshness united with the sweetness of balm, which makes the morning and evening delicious. The heat of mid-summer, however, is uncomfortable, and sometimes even oppressive. But the winter is temperate, the rain sometimes falling in torrents, and hail occasionally, but snow never. When the *sirocco*, the baleful hot wind of the East, is added to the summer heat, the air becomes oppressive and almost stifling. The climate, however, with these drawbacks, is still salubrious, and few valetudinarians who resort to the island in search of health, return without improvement. The island rises about 450 feet above the level of the sea, and though without mountains or hills, its surface is broken by calcareous ridges which are often very high, while valleys and gorges run between them. Good roads also run in all directions, indicating the presence of the Anglo-Saxon race, who alone seem to understand their value, and possess the faculty of building them, since the days of the Romans.

Besides its principal towns, Valetta, Burnola, Sangle, and Victorina, Malta contains three other less considerable towns and more than twenty villages. The population is said to exceed 100,000 souls, composed of races, and the products of the fusion of all races. In languages it is Babel *redivivus*, every man speaking not only in the tongue in which he was born, but in at least half a dozen others. The natives, however, have a language or dialect of their own, in which the old Phenician or Carthaginian, and the Arabic, are the most prominent elements, with others caught up from Europe and Africa. Generally the native Maltese are an execrable race of men; plausible, apt, and inventive; but false, knavish, and conscienceless. The most of them are Catholics in religion, and superstitious in the extreme. The narrowness of the island refusing to support all who are born upon it, great numbers emigrate, some of whom are found in all the cities of Egypt and the Levant. Still greater numbers cross the narrow sea, and establish themselves, or rather vagabondize, over Northern Africa. I have been told that nearly 70,000 are found in Tunis only, where, being British subjects, they enjoy British protection. The Italian is spoken to a great extent in Malta, in which two or three semi-weekly newspapers are printed, while three are published in English—a fact which is surprising, considering the smallness of the population; but I apprehend the fact is accounted for by the

central position of Malta, which easily supplies the emigrants and others with newspapers, in Greece, Northern Africa, Egypt, and the Levant generally.

According to Homer, a historian as well as poet, the island of Malta, then called *Melite*, was originally inhabited by Phenicians, who extended their colonization as well as their commerce to this island in their progress westward, and retained possession of it for 783 years, when they were expelled from it by the Greeks, 736 years before Christ. The Greeks retained possession for 208 years, when the Carthagenians had it in their power for 312 years, who in turn were expelled by the Romans in the second Punic war, B. C. 216. After a possession of 670 years, the Romans were compelled to cede it to the Vandals, A. D. 454, who held it only 10 years, when the Goths seized it, A. D. 464, who retained it for 69 years, and then were expelled by Belisarius. The Greek emperors were masters of it for 123 years, or till A. D. 656, when the Saracens conquered it and retained possession of it for 220 years, or till A. D. 876. The Normans seized it A. D. 1000, who 104 years after were dispossessed by the Germans, in 1194, who kept it only 72 years, and were succeeded by the Angevins in 1226, and the Spaniards in 1284, who occupied it for 246 years, when Charles V. ceded it to the order of Knights of St. John of Jerusalem, who kept it for 268 years, or to 1798, when it was taken by Bonaparte on his way to Egypt. The English conquered it in 1800, and have retained undisturbed possession ever since.

Such has been its varied history. Situated on the great highway of nations, it has been seized by one after another, not for its soil or for its treasures, but as a position commanding the sea. The Phenicians, the Greeks, and the Carthagenians, desired it to promote their commerce; the Romans, the Vandals, the Goths, and the English, as an impregnable military station; and the Knights of St. John in reference to the conquest of the Holy Land. No spot on the earth has witnessed such changes: the history of no one has been so entirely written in blood.

Valetta, the capital of the island, is a beautiful city, whose port is one of the best in all the Mediterranean. It received its name from La Valetta, the Grand Master of the Knights of St. John, one of the most illustrious of the Order, who built it in the year 1556. The fortifications which surround it were begun by him after the siege of the island by Mustapha Pasha, in the reign of Soliman the Magnificent. After this the Order left its place of residence at Vittoria, and established its quarters at Valetta. During the 900 years the Knights held possession of the city, they expended vast sums in fortifying and adorning it. They built a cathedral, a palace for the Grand Master, spacious hospitals, a library, and a great number of churches. Each Grand Master, emulous of his predecessors, and aiming at glory, endeavored to excel all former Grand Masters by the construction of new fortifications or the enlargement of those already built. By successive defensive additions, the city has become one of the most strongly fortified in the world, and like Gibraltar, bids defiance to any force which may assail it.

Among the works left by the Knights is the Church of St. John, the patron of the Order, which was erected by the Grand Master in 1580, whose exterior is by

no means remarkable, but whose interior has many objects of interest, as a marble mosaic floor representing the Knights in grand costume ; a picture of the beheading of St. John ; beautiful tapestry between the columns representing the scenes in the life of our Saviour, and the grand altar incrusting with the lapis lazuli. On both sides are chapels assigned to peoples of different languages, while the monuments erected to the memories of the Grand Masters, in bronze and marble, are placed within them, and the tombs of other Knights in chambers beneath them.

The superb palace of the Grand Masters is now the residence of the English Governor. The galleries are decorated with portraits of the knights, and pictures representing the great naval battles the knights had fought. The armory is well supplied with the implements of war used by the crusaders and knights ; among which are helmets and coats of mail which they wore, whose muscles and sinews must have been of sterner stuff than those of their descendants are. Arms sufficient for 30,000 men, all belonging to the knights and the middle ages, arranged in symmetrical order, produce a surprising effect upon the beholder.

The *auberge* are buildings erected at the expense of the knights ; in which those lodged and lived as a community who spoke the same language, under the inspection of a superior ; these auberge are eight in number, and striking in their architecture.

Monuments and coin have been found in Malta belonging to almost every nation which has occupied it, and almost writing out the island's history. Among them are five Phenician medals, and a tomb with a Phenician inscription. Of course religious superstition must have its place in an island having so many sacred and profane souvenirs ; and in Citta Vecchia, the old capital, there is a cathedral which is affirmed to be on the very site of the house in which Publicus entertained Paul. More reliable is the tradition which locates the scene where he suffered shipwreck, about three miles from Valetta, and to which crowds of Maltese resort on Sundays to do penance by kneeling on the rocks for a few minutes, and then to have "a good time." The island is a miniature of Italy, in superstition, and Valetta of Rome, Valetta alone having not less than 3000 ecclesiastics, who derive their support from the churches or charitable bequests. Indeed every considerable family has its own priest. Protestantism has made but small progress after half a century of British occupation. W.

GRAND LODGE OF LOUISIANA.

This Grand Lodge held its last Annual Communication at New Orleans in February. The attendance was quite numerous, and a large amount of business was transacted, chiefly of a local character. We noticed the address of the Grand Master in our last issue.

We learn from the report of the Grand Secretary that eight Dispensations for new Lodges were issued the past year. We also notice in the same report that one of the Lodges in the State is called "Thomas Jefferson," and another "Patrick Henry." We have the impression that Mr. Jefferson was not a Mason,

and are in doubts as to Mr. Henry; but should be most happy to have our doubts in both cases removed.

One of the most interesting papers presented to the Grand Lodge, was the report of the managers of the "Relief Lodge," for the past year. Our readers will readily call to mind the report given in our pages about a year ago, of the doings of this Lodge for the preceding year, and this recollection will obviate the necessity of our laying the present report in full before them at this time, to enable them to understand the character of the Lodge. It is one of the most useful and interesting Masonic organizations, for benevolent purposes, on this whole continent, and cannot be too highly commended. New Orleans the past year has been blessed, says the committee, "with freedom from all epidemical diseases," and hence the calls for assistance have been much less than in former years. The total amount granted is about \$1,550, distributed as follows:

| <i>" Masons from</i> | <i>Masons from</i> | <i>Widows and Orphans from</i> | |
|-----------------------|--------------------|---------------------------------------|-----------------|
| Arkansas, | \$30 00 | Mississippi, | 42 75 |
| California, | 5 00 | North Carolina, | 23 00 |
| Canada West, | 10 00 | New York, | 64 00 |
| Connecticut, | 1 00 | Ohio, | 53 00 |
| District of Columbia, | 5 00 | South Carolina, | 10 00 |
| France, | 20 00 | Texas, | 7 50 |
| Germany, | 38 50 | <i>Unknown,</i> | 15 00 |
| Georgia, | 109 50 | | |
| Ireland, | 50 00 | Total, | \$633 50 |
| Iowa, | 6 00 | | |
| Jamaica, W. I., | 11 00 | | |
| Kentucky, | 31 00 | | |
| Louisiana, | 50 00 | | |
| Malta, | 38 25 | | |
| Missouri, | 15 00 | | |
| | | Total to Widows & Orphans, | \$917 00 |
| | | Total to Masons, | 633 50 |

Total relief granted during the year 1856, **\$1,550 50**

The total incidental expenses during the past year have been, to the Secretary, \$60, and Tyler, \$15; total of incidentals, \$75. The expenses of funerals have been \$72 50, paid to the undertaker. The cost of vaults has been nothing out of our treasury, as there is the tomb in the Greenwood Cemetery, completed during the past year at an additional expense of \$400, making the total cost of the tomb, including the ground on which it stands, to be about \$3,500."

The Grand Lodge approved of the decision of the Grand Master that "a Lodge cannot be opened for the dispatch of business, unless there be present at least one of the first three officers." This is doubtless the only safe rule, and if rigidly enforced, the officers would the more strongly feel the necessity of being present, or at least of ascertaining that the Lodge, in consequence of absence, would not be left without an officer competent to preside.

A draft of a new Constitution was presented by Bro. Fellows, which was ordered to be communicated to the Lodges. It is very brief and comprehensive, and we notice some very excellent provisions in it, one of which is, that the three officers named in a petition for a Dispensation for a new Lodge, shall show that they are qualified to work the three degrees. The fee for a Dispensation is fifty dollars—Charter the same, in addition.

The report of the committee on correspondence is a well prepared document, though we think it misconceives the argument and the intention of the Massa-

chusetts report on the Canada question; but this is not of much importance. The question has been sufficiently discussed, and the judgment of the country will in due time be made up, unless the controversy, as is to be hoped, shall be previously adjusted by the parties. Our own part in the matter we are content to leave to the judgment of the future, caring not to add, and having nothing to retract. The action of the Grand Lodge on the subject is embodied in the following resolution, offered by R. W. Bro. Thos. H. Lewis.

Resolved, That this Grand Lodge withholds any expression of opinion for the present, in regard to the new Grand Lodge of Canada.

The Grand Lodge adopted a resolution declaring that "a necessary qualification of a Master of a Lodge is, that he must have previously served in the office of a Warden."

The following resolutions were also adopted:—

Resolved, That the Grand Secretary be directed to procure a full-length ambrotype likeness of M. W. Grand Master William M. Perkins, in appropriate Masonic costume, and cause the same to be framed in a suitable gilt frame, and suspended in the Library Room of the Grand Lodge Hall, and that the same be paid for out of any moneys in the Grand Treasury, not otherwise appropriated.

Resolved, That the thanks of this Grand Lodge are justly due, and are hereby tendered, to our worthy and esteemed Brother, Samuel G. Risk, Grand Secretary, for the able, zealous and indefatigable manner in which he has, at all times, since his first election, and especially during the present Grand Communication, discharged the important functions of an office, the duties of which have continually increased in amount and importance, and required additional labor and exertion, during each progressive year.

The officers for the current year, are as follows:—

Wm. M. Perkins, M. W. G. M.; Amos Adams, R. W. D. G. M.; A. S. Washburn, R. W. S. G. W.; S. O. Scruggs, R. W. J. G. W.; Rev. C. S. Hedges, W. G. C.; S. C. Mitchell, W. G. T.; Samuel G. Risk, W. G. S.; Julius Aroni, W. S. G. D.; A. J. Norwood, W. J. G. D.; W. C. Driver, W. G. M.; John Chaffe, W. G. S. B.; Henry Goodrich, W. G. P.; H. M. Crenshaw, W. G. S.; J. A. McCoy, W. G. S.; J. T. Watts, W. G. S.; H. Wellhausen, W. G. S.; Joseph Challet, G. Tyler.

GRAND LODGE OF MICHIGAN.

THIS Grand Lodge held its last Annual Communication at Detroit in January—M. W. Geo. C. Monroe, G. M. There was a very full representation of Lodges. The Grand Master opened the session in a neat and well-written address, from which we make the following extracts:—

The Fraternal relations existing among the Brethren throughout this Country, form an element of strength, a bond of union, stronger than any other; for these alone have been able to resist the efforts of bigotry, the force of superstition, the rage of party, and is the only relation in which men who differ in all else, can agree. Here, side by side, mingling in the highest offices of humanity, actuated by one common spirit of brotherly love, we find minds of every order of talent, of every variety of disposition, of every shade of belief, both Religious and Political,

and the only feeling which is manifested, is that noble spirit of emulation, as to who best can work and best agree. How sublime the spectacle, and how impressive the lesson! Let us, my Brethren, neither lose the beauty of the one, nor the value of the other. When from such results we are deeply impressed with the importance of the principles of the Fraternity, we shall most resolutely resolve to engraft them in our hearts, and show them the fruit of them in our lives. With such views of our duties, and our obligations, let us approach the business before us, and in all our future let us be actuated by the pure, the high, the noble motives which must actuate the Masons whose actions correspond with the principles of their profession.

During the past year my attention has been called to several violations by different Lodges, of the edict of this Grand Lodge, prohibiting the Lodges in this jurisdiction from raising more than one candidate at the same time, and I have, in all such cases, notified the Lodges that if such action was continued, their Charters would be taken from them and the matter brought before the Grand Lodge. In all cases this notification has been sufficient, and the Lodges have complied with the requirements of this Grand Lodge, as I am informed.

The Grand Master reports that during the past year he has granted three Dispensations for Lodges, and deferred granting others on more recent applications, preferring to leave the subject to the action of the Grand Lodge.

He calls the attention of the Grand Lodge to the Canada difficulty, and urges a decision, which he deems to be necessary "from the close proximity of that (the Canada) Grand Body." The Grand Lodge, however, (as it did the last year) declined to take any action on the subject.

The address concludes as follows:—

Brethren, the symbolical degrees are the most ancient in Masonry. They are the foundation upon which the whole Masonic edifice is erected, and the tenets which they inculcate will also be found to lay at the foundation of all that is most estimable in the human character, and here is not only the foundation, but all that is necessary to make the perfect who's in man. The principles of the symbolical degrees are all that are needed to guide the footsteps of "youth, manhood, and age," of all classes and conditions, of every belief and sect, of every name and nation. None of the members of the human family who are members of our fraternity need go astray, if they will but heed and practice the precepts of his profession, and all that do this "may welcome the grim tyrant, death, and receive him as a kind messenger sent to translate us from this imperfect to that perfect, glorious, and celestial Lodge above, where the Supreme Architect of the Universe presides."

The report on correspondence is as a well drawn and sensible paper. The following is from the introduction:—

From the perusal of these proceedings, your Committee are pleased to learn the onward and prosperous condition of our institution throughout the length and breadth of the land. It is not only rapidly advancing, but it is taking an elevated position. At the same time we find Grand Masters and Committees on Foreign Correspondence cautioning their Brethren that the present popularity of Masonry will, doubtless, induce many to apply for admission from unworthy motives, and we find, consequently, in almost every printed copy of proceeding which we open, earnest appeals and wise cautions on this subject. Some say, even, that a candidate is not worthy, merely because nothing bad is known of him. The inquiry should be, has

be a positive, not a negative character ; is he such an ashlar, as when duly wrought, will add strength and beauty to our moral edifice.

The general tone of the report on the Canada matter is manifestly unfavorable to the recusants.

In reference to the newly formed Grand Lodge of Kansas the committee say :—

Your Committee have received the proceedings of a Convention held March 17th, 1856, which organized a Grand Lodge in that Territory. Your Committee are not prepared to recommend this Grand Lodge to recognize it, believing as they do, that the true Masonic law does not recognize the *right* of any but sovereign and independent States to form a Grand Lodge.

It would seem from the following in reference to the Grand Lodge of Arkansas that the Lodges in the "Indian Territory," are doing a good work among the natives :—

Grand Master Smith says, our Order is taking deep hold and now embraces a goodly number of Lodges and members among our Red Brethren in the Indian Territory. The members of those Lodges, he says, compare very favorably with their pale-face neighbors ; in fact it is reported of them that they exemplify practically the Masonic teachings and ritual by living in the constant discharge of those charities and moral virtues so forcibly inculcated in the lectures.

The following resolution was adopted :—

Resolved, That it is the right of Lodges working under the jurisdiction of this Grand Lodge to admit or reject visiting Brethren, as they in their discretion may deem best.

THE DIFFICULTIES IN NEW YORK.*

Our readers are probably aware, that an effort has recently been made to bring into the fold of the true Grand Lodge, those Masons who rebelled against its authority and have since been making clandestine Masons. We are pleased to hear that there is a favorable prospect that the effort will be successful. The "Articles of Union" are agreed upon, and await the action of the Grand Lodge, which will meet in June.

There is one consideration involved in the matter, which should not be overlooked, and that is the process which will be adopted to *heal* those who are not regular Masons. In our own opinion, there is but one way to effect a cure ; it cannot properly be done by an edict. We cannot better express our views than by quoting the remarks of Bro. Hyneman of the *Mirror and Keystone* on this point. "It may be as well to observe," says he, "that a former precedent of *healing* in New York was not considered as legitimate by some of the best Masonic experience in the country. It may be a question, if a similar act will not be demurred at. It must be remembered, that, although New York, as well as every other State, is an independent jurisdiction, yet in the making of Freemasons, there are certain unalterable landmarks to govern Freemasons, and, in

* From the Ashlar—*Detroit*.

the observance of these, the Craft in every other jurisdiction have an interest and a voice.

"We refer to this subject, because it has been intimated to us that, on a recent occasion, a very large membership of an illegal body was admitted into the Fraternity in a manner by many not considered Masonic. The desire for a union may influence the respectable committee of the Grand Lodge to waive or overlook the most important points in the healing process; and the R. W. D. G. M. may also be influenced to attain the desired object by the sacrifice of Masonic principles. We hope that this may not be the case. We are for union—union based upon principle and Masonic usage—and we consider that nothing is gained if a union is formed in any other way. Principles should never be sacrificed for expediency. Our remarks have no reference to the Phillips body; yet, even in relation to them, the ancient and established customs of the Order must be strictly adhered to."

A CRY FROM THE WILDERNESS.

BY LORENZO DOW.

[To those of our readers who remember this eccentric Preacher and Brother—and few men of his day were more extensively known—this brief essay will be interesting, as it will also be to others, from its own merits.]

"THE Lord (Jehovah) of *Shem*"—Japheth shall dwell in the *tents of Shem*."

Abraham the contemporary and descendant of *Shem*, was called to quit his father's house, and to live in *tents*, with his family and descendants, until they went down into Egypt.

This *call*, which he obeyed by *faith*, came upon him while *uncircumcised*; hence a Heathen.

To him was the promise, *seed*, the singular, Christ—in whom the families of the earth were to be blessed.

This EXERCISE OF FAITH by OBEDIENCE was "counted," "accounted," "reckoned," and "imputed to him for righteousness," and he was justified *in* and *by* this exercise of *faith*, and *obedience*.

The *faith* of *Abraham* shall "*heir* the world," the *re-action* of the soul on God a kind of miraculous virtue, Christ revealed within, the hope of glory.

After 198 years in Egypt, they were called to the *tents of Shem*, being his descendants; and in the *wilderness* were they to encamp in this form, to leave a hollow, oblong square in their *centre*, for the ark of God, which contained the *stone seals* of the covenant; hence was called the Ark of the Covenant; which being made of wood, was overlaid with gold.

The *ark* was kept within *veils* or *curtains*, which were suspended within the **TABERNACLE**, which was within a Tent.

The three families of *Levi*, one on the north, one on the south, one on the west, but *Moses* and *Aaron* and the priests of the second order on the east, in the rear of the tribe of *Judah*.

Thus was the **Tabernacle** to be guarded on their march in the order of can-

tonment, three tribes east, three on the north, and three on the south, and three on the west ; encircling the Levites as above, while in the *wilderness* in Tents.

After their arrival at Canaan, they were called like Abraham to quit the house, and annually to hold a 'camp meeting,' then called the feast of tabernacles, which was to last seven days, or a week, by Divine appointment.

Over the Ark was a plate of pure gold, called the '*mercy seat*,' on the ends of which were *cherubs* with spread wings, and their faces inward, or towards each other, emblems of some of the order of the heavenly host, beings of the other world.

On the mercy seat, betwixt those cherubs, was a luminous glory emanating, probably in the form or shape of a man, and was called the '*Lord of Hosts*,' which dwelleth betwixt the cherubims.'

In times of exigency people might assemble at the door of the tabernacle, and make enquiry, and that Divine glory would give directions by vocal sound, speaking like the *voice of a man*.

None were to enter the door of the tabernacle but the priests, and none might go within the *veils*, the sanctum sanctorum, or holy of holies, but the high priest alone, once a year, and not without blood.

The Shining face of Moses, when he came down from the mount, and the *shining* raiment of *Jesus*, when Moses and Elijah appeared to him, and the *light* which Saul of Tarsus saw, which was greater than the light of the meridian sun, with many similar passages, as Holy Ghost, like cloven tongues of *fire*, &c., &c. Supernatural influences and glory and power, elucidate the manifestations of God in different ages and to different people.

A power supernatural, attended the ark of the covenant.

Hence none were to see but the High Priest ; he alone took down the *veils* and covered the holy things.

Then the Priests of the second order took down the tabernacle and tent, after which the Levites were to shoulder and march on.

When they stopped, the Priests of the second order would rear up the tabernacle and tent, then the High Priest would go in and suspend the *veils* in a proper attitude.

The sons of Eli brought the ark to the camp out of the holy of holies without divine permission. It was taken, and they were slain, with 30,000 others—a retribution of justice. "The *glory* is departed, for the ark of God is taken," cried the old man, and died as a consequence, and the daughter-in-law also. What an awful time in the Hebrew land ! See book Samuel.

The *ark* was put into an idol temple, and the idol fell down and the head and hands came off. Also, the people were *smote* with such afflictions as they viewed as supernatural, and they sent the ark to a city of a second lord ; where there was a similar visitation on them ; hence it was sent to a third city, and the people cried out, and were determined to send off the ark !

Two milch cows, with a new cart (calves shut up at home) took the road up into the land of Israel, contrary to the very principles and law of nature.

The Israelites, in attempting to open the *ark*, more than 50,000 fell dead on the spot. What mighty power still attended the ark.

The ark was not carried back to the tabernacle of Moses, but put in a private house, until the time of David, when he attempted to carry it on a *cart*, to bring it to Jerusalem to a *tent*, which he had prepared for it; but *Uzzah*, upon touching it, dropped dead. This shows the power of the Lord of hosts, still there present, which was not to be trifled with.

The ark was then left in the house of *Obededom*; here blessing rested from that power.

The Hebrews had departed from first principles, the order of God, which was to bring and carry the ark on the *shoulders of Levites*, not on a cart; hence when David had recourse to the proper *order*, the ark and all the things went well, and the proper worship of God was restored in '*due form*,' in a social point of view; and the heart of David was glad, and he leaped for joy, and said, '*my cup runneth over.*'

The '*BOOK OF THE LAW*' which Moses wrote and delivered to the Priest, to be kept in the *side* of the ark, was to be taken out by the High Priest, every *seventh year*, the sabbatical year, or year of *release*; when it was to be read to the people at the '*Camp Meeting*,' or '*Feast of Tabernacle*,' while in booths and tents convened. This book was delivered with the instruction by Moses just before he died.

Now, if the book of the law was kept in the *side* of the ark, (i. e. a kind of pocket made for it;) and such a mighty power attended the ark, how would it be possible to obtain a *transcript copy*?

I can see no possible way, but by special permission from the original author, God!

The pentateuch, or five books of Moses, now in use among the Jews, is near seventy feet in length, and about two feet in breadth; written on parchment, attached to rollers at the ends, to roll and unroll to prevent friction. Thus a copy has and may be preserved from a thousand to 1500 years.

It appears that David took a copy by transcribing; the *only* copy taken *before* the return of the Jews from Babylon.

Abiathar, who escaped the massacre in the time of Saul, became David's high priest, and had the *care* of the ark and "*Book of the Law*" in David's tent at Jerusalem.

Moses told the people, when they should set a king over them, he should not be a *stranger*, but one of their own brethren, and HE should *write to himself* a copy of the law.

David was the first God-fearing king they had, and he is called the sweet psalmist of Israel.

The matter contained in the *Psalms*, show, how that he was well acquainted with the law of Moses, and the history of creation down, and exhibits his familiarity with that blessed book.

This shows the *purity* of the book; as none can be mutilated by the fangling of man, for none were copied anterior or subsequent to David's time, before the return from the captivity of Babylon. A superintending providence.

What became of the king's copy, or where it was *deposited*, scripture is silent on that head. For we have no account after the *death* of Solomon.

In the time of Jehoshaphat some *travelling priests* took 'the book of the law,' the original copy, repugnant to the primary economy, to read to the people, but were hooted from the field, and they laid 'the book' in a place of *obscurity*, where it remained in a *dormant* state, about 294 years, viz. 18th year of king Josiah, and 16 years before the Babylonish captivity, which was the third year of Jehoiakin; and first year of Nebuchadnezzar, when Daniel and his companions were sent off to Babylon, which is the date of the captivity.

Jeremiah was in the prison when the city was taken, and had been there for some time, while Zedekiah was king in Jerusalem, having been constituted by giving his 'right hand' upon 'oath,' the Gentile and Jewish mode, a twofold obligation violated.

The people were mostly slain, and the rest put in chains for slavery; the city and temple were burnt in the *nineteenth* year of Nebuchadnezzar, and about 50 years before the return of the captives by the proclamation of Cyrus.

Esdras of the Apochrypha, appears to be the same as Ezra of the Bible. He tells us the *law was burnt*.

And *reason*, from the concomitant circumstances, says it must be so.

For it is a plain case, if Jeremiah was *bound* with a *chain*, the others were also; for *he was loosed* from his *chain*; which implies he was *bound* with others; and it is a very clear, plain case, that a man in chains, doomed to slavery, could not take such a *roll* as 'the book of the law,' under his arm at pleasure, and carry it several hundred miles.

Ezra tells us that he, while at *Babylon*, was a ready scribe, and that *he was going to Jerusalem*, to 'SEEK the *law* of the Lord,' which implies he had it not while in Babylon.

After his arrival at Jerusalem, we find him with the 'book of the law,' reading to the people, from the wooden pulpit.

Where did he find the *copy* of the book of the law? Zerubbabel, Haggai, and Jeshua, or Zechariah, can only tell. Was not this the king's copy, written by *David*?

After those days synagogues were built, and learning had become more common; hence *copies* were taken and dispersed into those places of worship. Moses and the prophets were read every sabbath day.

The world appears to be indebted to the 'Masons,' for the purity and *preservation* and restoration of the book of the law: as means under God, for the benefit of mankind in after ages.

The book of the law—*original* copy was burnt—only one *transcript* copy in existence—and only a few individuals knew *where* that was. Hence how near the book of the law came of being lost out of the world! Then darkness would have remained on the subject of creation, with the origin and history of man!

But to prevent a similar occurrence from happening, synagogues were built, and each one was furnished with a copy transcribed from the one preserved by the *Masons*, and restored to Ezra the priest—which *must* have been the transcript copy written by David. For there is no evidence of there ever having been *any other*!

The Jews have given us, *Gentiles*, 1. the law of Moses; 2. the Prophets; 3. a Jesus CHRIST; 4. Apostles—the Old and New Testaments.

Their "*Holy City*" is trodden down by the Gentiles; which *treading*, according to Wesley, will end about 1836, when the "two witnesses will be slain." An earthquake, seven thousand perish, sixtythree thousand get converted, the beginning of the ingathering of Jews, who were scattered among *all nations*, and understanding all *living languages*; hence would be able in a short time to carry the gospel to every city and family throughout the world. The time of the Gentiles be come in, and all Israel shall be saved.

"Thus NAMES and SECTS and PARTIES FALL,
"And JESUS CHRIST be ALL IN ALL."

A VOICE OF THE LAST CENTURY.

Lowell, February 14, 1857.

In looking over some old MSS., I come upon the following Masonic Address, which from its antiquity, aside from its merit, may prove interesting to the readers of your Magazine. Upon the MS. is this endorsement—"Delivered at a stated meeting of Washington's Lodge, held at West Point, May 4, A. L. 5780."

It is well known that there were several Masonic Lodges in the Revolutionary Army, styled *travelling Lodges*,—constituted by Charter from the Grand Master of the State to which the troops respectively belonged, and that these Lodges were organized and installed in due Masonic form, with all the rights, privileges and immunities of other Masonic Lodges. From papers accompanying the Address, it appears that "Washington Lodge, No. 10, was established in the Massachusetts line of the army, by Charter from J. Webb, Grand Master of Massachusetts."

ADDRESS, DELIVERED MAY 4, 1780.

"My ardent zeal for the cause of Masonry—the painful thought of declining anything that might have the least tendency to promote it—and consciousness that my Brethren are possessed of that candid charity which covers a multitude of faults, have at length prevailed over every impediment, and enabled me to forget my inabilities, so far as to attempt a compliance with the honorary injunction of this Lodge.

The great author of nature has wisely formed a wondrous scale of beings, widely to extend the emanations of His goodness. He has created man and placed him in a state of trial, with every tender, social affection in his nature, and has vouchsafed to him a ray of his wisdom to direct in what manner to exercise these contending dispositions, and to compass them with such limits as might be most conducive to the honor of the giver, and the mutual benefit of mankind. Hence the origin of the Masonic Society.

To preserve the value of this inestimable gift of heaven, it was found necessary to circumscribe it within the sacred environs of *secrecy*. Secrecy has ever been deemed a virtue. The Athenians had such a regard for friendship and secrecy, that while at war with Philip, they suffered a sealed letter from that

King to Olympias, his wife, to pass unopened: alledging that these rights were sacred, and ought to be respected, even among enemies. The mystical ceremonies of the annual feast of Eleusis, were also held sacred by that civilized republic—they deemed it a capital crime to divulge the secret mysteries thereof;—and whenever any one was base enough to violate his secret, he was avoided as a wretch accursed and excommunicated.

But we need look no farther than the sacred pages of our *rule of faith*, to prove that friendship and secrecy are inseparably connected. It is there enjoined—“When thou dost alms let not thy left hand know what thy right hand doth, that thine alms may be in secret.” And our wise *master builder* observes, that none but “a tale-bearer revealeth secrets,” while “he who is of a faithful heart concealeth the matter.”

Although secrecy is essential to the very existence of Masonry, yet there is another virtue still more essential, greater than faith or hope, and is the principal pillar of our society; namely, *Charity*. For though we “understand all mysteries, and all knowledge and have not charity, we are nothing,” and even “though we bestow all our goods to feed the poor, and have not charity, it profiteth nothing.” For “Charity,” says another, “is a virtue of the *heart* and not of the *hands*. Gifts and alms are only the *expressions*, not the *essence* of this virtue. A man may bestow great sums on the poor and indigent, without being charitable; and he may be charitable when he is not able to bestow any thing.” But when this amiable virtue is happily united with eminent abilities, it seems to raise the possessor above the rank of human nature, and makes him approach, in some measure, to the divine!

Our Grand Architect, while tabernacled in humanity, frequently inculcated this godlike virtue. The Samaritan, who had compassion on him who, by the merciless hand of thieves, was stripped, wounded and left half dead—pouring in oil and wine, and imparting his substance to his necessities, stands justified in the sacred volumes of the gospel: while the priest and the Levite, however zealous in the formal ceremonies of religion, are reproached with neglecting such a heart-moving object of mercy—with just looking at him—shutting their bowels of compassion, and passing another way.

The patient man of the East, in justifying himself before his three Brethren, dwells largely on the virtue of *charity*. “If,” says he, “I have withheld the poor from their desire, or have caused the eyes of the widow to fail: or have eaten any morsel myself alone, and the fatherless have not eaten thereof: if I have seen any perish for want of clothing, or any poor without covering; if his loyns have not blessed me, and if he were not warmed with the fleece of my sheep:—then let my arm fall from my shoulder blade, and mine arm be broken from the bone!”

To carry the matter still further—we are assured by the revelation of our *greater light*, that this virtue will be eminently rewarded in the future state; when it shall be announced—“Come ye blessed, and inherit the kingdom,—for I was an hungered, and ye gave me meat,—thirsty, and ye gave me drink—a stranger, and ye took me in,—sick and in prison, and ye ministered unto me. For verily,

I say unto you, inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto me."

But were there no positive command which enjoined the practice of this virtue, or any recompense laid up for it hereafter, a generous mind would indulge it for the natural gratification which accompanies such a mutual reciprocity of endearing passions. On the one hand, the most refined satisfaction—and on the other, a heart-swelling gratification, too big for utterance. 'Tis here

" The conscious heart of charity is warm,
And her wide wish benevolence dilates ;
The social tears arise, the social sigh ;
And into clear perfection, gradual bliss,
Repining still, the social passions work."

And what philosophic truths can be more engaging to the human mind than these, which represent virtue in all her genuine, and most endearing charms! The dismal dress falls off, with which superstition had covered it; and nothing appears but gentleness, humanity, and beneficence. Its composite beauty, like that of a well proportioned pillar, is not conspicuous in any of its members, or abstracted parts, but results from the whole, when that complicated figure is presented to an intelligent mind, susceptible of these finer sensations. This swell of harmony expands our bosoms, refines our ideas, and makes us partake of the divine pleasures of conscious virtue.

And here the attempt would be needless, to endeavor to increase the radiant lustre of virtue, or the abhorrent deformity of vice, by holding up the striking contrast of *profaneness*,—*intemperance*,—*debauchery*—or any other species of immorality;—these being in themselves so contrary to the very nature and true principles of Masonry, that no one who professes this science, can, with the least degree of consistency, live in the practice of any of them.

Let us then, my Brethren, walk worthy of our ancient and honorable profession. Let us cast off the works of darkness and put on the whole armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, in chambering and wantonness—strife or envying;—but in sobriety, temperance, gentleness, meekness—and, above all, in fervent charity among ourselves, for charity shall cover a multitude of sins. Let us generously extend this mantle to the faults of a Brother—forgiving him until seventy times seven. Let us be kindly affectionate one towards another, with brotherly love—in honor preferring one another. Let love be without dissimulation—distributing to the necessities of a Brother—given to hospitality.

And when we shall have arrived at the summit of perfection here, may we in due time be transferred to the Lodge ineffable, which is built on high, whose length and breadth is the immensity of space, and which shall not be closed through the boundless existence of eternity—where nothing shall enter that is impure;—where friendship and gratitude shall be refined into the present extacies, and every social affection of the soul attuned to the most perfect harmony—where there will be no need of the sun or the moon; for the Builder Himself shall be the light thereof.

THE RED CROSS KNIGHTS.

Which is greatest, the strength of Wine, of the King, of Women, or, of Truth?—DARIUS,
KING OF PERSIA.

BY DR. THOMAS S. WEBB.

WINE.

How strong is Wine ! it causeth all to err,
Who to calm temperance excess prefer ;
Under its influence the mind's undone,—
The poor man and the rich become as one,
Their thoughts are turn'd to jollity and mirth,
Sorrow and debt despise, and pride of birth ;
The miserable man forgets his woes,
Neglects his kindred, mingles with his foes ;
The virtuous heart a vicious course defends,
And draws its sword against its truest friends.—
How strong is Wine, that forceth to these things !
Is it not greater than the power of Kings ?

THE KING.

The great Creator, when he form'd our race,
To all his creatures, each assign'd a place,
And man ordain'd the master of the whole,
To rule and govern them without control ;
But men themselves by man must be restrain'd,
And Kings and Princes this great power attain'd.
Now, those who rule all sublunary things
No earthly power controls ; and such are kings.

WOMEN.

The strength of Wine is not to be deny'd,
It lightens poverty, and humbles pride ;
Neither is that of Kings, whate'er its source,
Which binds so many men by will and force :
But yet the frown of Woman far excels
The force of Wine and Kings ; with magic spells
She captivates her votary by her charms,
And he's content to die within her arms.

TRUTH.

Though Wine by *strength* should rule, by *wisdom* Kings,
Though Woman's *beauty* partial durance brings,
Yet all their powers shall fail and fade like youth,
And *Wisdom*, *Strength* and *Beauty* dwell with *TRUTH* ;
For neither *Beauty*, mighty Kings, nor Wine
Hath power and majesty, fair Truth ! like thine.

Thy judgments just, thy precepts ever pure,
In all vicissitudes shall still endure ;
Thy fruits are not the pleasures of an hour,
And ages yet unborn shall own thy power ;

For neither Beauty, mighty Kings, nor Wine
Hath power and majesty, fair Truth ! like thine.

All else is evanescent, false and frail,
All else deceives, but thou shalt never fail ;
At thy approach, Hypocrisy shall flee,
For Wisdom, Strength and Beauty dwell with thee ;
Thou still shalt blossom in immortal youth ;
Forever blessed be the God of Truth !
For neither Beauty, mighty Kings nor Wine
Hath power and majesty, fair Truth ! like thine.

C O R R E S P O N D E N C E .

Chicago, March 9, 1857.

BRO. MOORE,—The progress made by our beloved Order in this city for the past year has been gratifying. A large amount of work has been done, and the uniform attendance of a large proportion of our Brethren at our meetings, shows the general appreciation of the beautiful tenets which have been handed down to us from time immemorial. We are happily free from jealousies and heart-burnings, which have in some localities done so much to distract the Order, and bring disgrace upon it.

I send you enclosed the officers of our city bodies. Gourgas Chapter Rose Croix, and Occidental Sov. Consistory S. P. R. S., for which Dispensations have been granted, are not yet fully organized, but will be soon. S.

Lafayette Lodge, No. 18.—G. Cowper, W. M. ; W. T. Muir, S. W. ; E. L. Ives, J. W. ; A. Kohn, Treas. ; L. K. Osborn, Sec'y ; A. Leibenstein, S. D. ; T. R. Armstrong, J. D. ; E. J. Higgins, Tyler.

Oriental Lodge, No. 33.—George W. Deering, W. M., William C. Hunt, S. W., J. E. Dalliba, J. W., A. G. Burley, Treasurer, H. G. Chase, Secretary, J. T. Hendricks, S. D., J. T. Putnam, J. D.

Wabansia Lodge, No. 160.—I. H. Dart, W. M. ; S. C. Lum, S. W. ; P. A. Hoyne, J. W. ; C. P. Albee, Treas'r ; Alex. Davidson, Sec'y ; W. H. L. Wilbur, S. D. ; L. K. Russel, J. D. ; E. J. Higgins, Tyler.

Cleveland Lodge, No. 211.—Rueben Cleveland, W. M. ; W. T. Miller, S. W. ; W. M. Egan, J. W. ; Ira Soddart, Secretary ; H. Curtiss, Treasurer ; DeLaskie Miller, S. D. ; O. L. Crane, J. D. ; I. P. Hatfield, Tyler ; W. Windoes, and C. D. Fittz, Stewards.

William B. Warren Lodge, No. 209.—William T. Raefsnider, W. M. ; Andrew Mason, S. W. ; I. H. Williams, J. W. ; John Hughes, Treasurer ; Harvey Danks, Secretary ; E. H. Turncliff, S. D. ; Eli Payn, J. D. ; E. J. Higgins, Tyler.

Garden City Lodge, No. 141.—F. Hudson, W. M. ; P. C. Lusk, S. W. ; E. C. Hurd, J. W. ; E. L. O'Hara, Treas. ; W. Varian, Sec'y ; C. M. Eager, S. D. ; J. H. Soule, J. D. ; W. Mitchell, G. C. Noble, Stewards ; J. H. Gest, E. W. Jones, M. C. ; E. J. Higgins, Tyler.

Germania Lodge, No. 182.—F. Schonewald, W. M. ; G. H. Baumer, S. W. ; S. Mohr, J. W. ; G. Severence, Treas. ; W. Eschenburg, Sec'y ; H. M. Peters, S. D. ; C. Weisswanger, J. D. ; H. Pottermann, L. Rodemeyer, Stewards ; E. J. Higgins, Tyler.

Lafayette Chapter, No. 2, R. A. M.—W. W. Mitchell, M. E. H. P. ; E. B. Stephens, K. ; S. P. Cheaney, S. ; W. C. Hunt, C. H. ; Rueben Taylor, P. S. ; W. W. Jackson, R. A. C. ; J. E. Dalliba, G. M., 3rd V. ; J. K. Russel, G. M. 2d V. ; Andrew Mason, G. M. 1st V. ; A. G. Burley, Treasurer ; J. H. Gest, Secretary.

Chicago Council of R. and S. Masters.—C. R. Starkweather, T. I. G. M.; L. P. Hilliard, D. I. G. M.; H. A. Johnson, P. C. of W.; G. W. Deering, C. of G.; H. W. Bigelow, Treas.; J. H. Bird, Recorder; E. J. Higgins, Sentinel.

Apollo Commandery, No. 1.—H. A. Johnson, E. Commander; C. R. Starkweather, Generalissimo; R. H. Foss, Capt. General; Geo. W. Deering, Prelate; W. C. Hunt, S. Warden; Joshua Jackson, J. Warden; H. W. Bigelow, Treasurer; P. Fullon, Recorder; W. H. Dobson, Standard Bearer; L. K. Osborne, S. Bearer; J. H. Miles, Warden; E. J. Higgins, Sentinel.

Van Rensselaer Grand Lodge of Perfection.—C. R. Starkweather, T. P. G. M.; W. B. Herrick, T. P. D. G. M.; J. V. Z. Blaney, G. S. W.; J. E. Dalliba, G. J. W.; Rueben Taylor, G. Keeper of Seals; R. H. Foss, G. Treas.; Geo. W. Deering, G. Sec'y; H. A. Johnson, G. M. of Cer.; W. W. Mitchell, G. C. of G.; E. J. Higgins, G. Tyler.

Illinois Grand Council of Princes of Jerusalem.—M. Equi. C. R. Starkweather, S. P. G. M.; Equi. H. A. Johnson, G. H. P.; M. En. W. W. Mitchell, S. G. W.; M. En. Rueben Taylor, J. G. W.; Val. G. W. Deering, G. K. of S. and A.; Val. R. H. Foss, G. Treas.; Val. J. V. Z. Blaney, G. M. of Cer.; Val. J. E. Dalliba, G. M. of Ent.; Val. E. J. Higgins, G. Tyler.

Obituary.

DR. ELISHA K. KANE.

At a Quarterly Communication of the Most Worshipful Grand Lodge of Massachusetts, held at the Masonic Temple, in Boston, on Wednesday evening, March 11th, 1857, the following Resolutions, offered by the R. W. Brother *Winslow Lewis*, M. D. of Boston, were unanimously adopted:—

The Grand Lodge of Massachusetts having heard with profound sensibility of the death of their illustrious Brother Elisha Kent Kane, and desiring to place upon their records a tribute to the memory of one so pure and noble, unanimously adopt the following Resolutions:—

Resolved, That in the character of Dr. Kane we behold a choice and beautiful exemplification of the models preserved in Masonic traditions, and of the virtues inculcated in Masonic morality.

Resolved, That the self-sacrificing philanthropy, the undaunted heroism, the gentle modesty and unconquerable endurance, which shone so conspicuously in his brief, but ever memorable life, furnish an example worthy of the most exact imitation by every member of our Order.

Resolved, That we are proud to hold his name and story before the world as a lofty specimen and the best eulogium of the Masons of America.

Resolved, That while we reflect with glad humility on his spotless career and his devout spirit, we recognize every where the traces of a virtue and a faith, which assure us, that all is well with him now, since to such as he, death is gain. His chivalrous name shall not fade from our hearts while we live, nor from our bright-est annals while Masonry survives.

BROTHER JOHN M. MARSTON.

Capt. Marston died at Lowell on the 18th ult. and was buried with Masonic honors on the 20th. The body was taken into the Episcopal Church, where the beautiful funeral services of that Church were effectively read by Rev. Dr. Edson, the Rector. The corpse was then conveyed to the cemetery, where the Masonic burial service was read by Dr. Winslow Lewis, P. G. M., of Boston, in a most solemn and impressive manner. The whole of the ceremonies, both in the Church and at the grave, enlisted the earnest attention and awakened the warmest sympathies of all present.

The procession was unusually large. There were about fifty Knights Templars present, consisting of a large delegation from the Boston Encampment of which the deceased was a member, and of the Pilgrim Encampment, of Lowell,—all in full regalia. The two Lowell Lodges were also in attendance, with delegations from Lodges in the neighboring towns. We judge the procession was a third of a mile in length, and it was witnessed by thousands of spectators, from the windows of the houses and other convenient places, along the route.

The deceased was a zealous and true hearted Brother—warm and sincere in his personal friendships, and was highly respected by the community in which he lived. The Boston Journal bears the following testimony to his worth as a man and citizen.

“Capt. John M. Marston, a well known and respected citizen of Lowell, died last night at his residence in that city, after a brief illness, from pleurisy and fever. Capt. Marston had a noble heart and generous disposition, and during a long residence in Lowell, by many and oft repeated unostentatious acts of kindness and friendship to the poor and needy, won the esteem of a host of his fellow-citizens, by whom, his sudden decease will be lamented. He was about fiftythree years of age, and leaves a family of five children to mourn the loss of an affectionate and indulgent parent.”

BROTHERS ALVORD CHASE AND THOMAS D. LUCAS.

Star in the East Lodge, New Bedford, March 9, 1857.

At a meeting held this evening at Masonic Hall, the following preamble and resolutions were unanimously adopted.

Whereas, it hath pleased the Great Disposer of events to call our worthy and beloved Brothers Alvord Chase and Thomas D. Lucas, from labor to refreshment and rest, therefore

Resolved, That we inscribe this affectionate testimonial of their many virtues upon the records of our Lodge, even as they are already inscribed upon the fleshy tables of our hearts, that we will cherish their memories and emulate their virtues until we shall be called to follow them within the veil.

Resolved, That we respectfully tender our sympathies to their surviving and bereaved families and ask permission to mingle our griefs with theirs, over the graves of our faithful and beloved Brothers.

Resolved, That a copy of the foregoing resolutions be sent to the families of the deceased, and also to Brother Charles W. Moore for publication.

Respectfully submitted,

MOSES S. THOMAS,
ROBERT C. TOPHAM, } *Committee.*
TIMOTHY INGRAHAM,

BROTHER ELIJAH BELCHER.

Whereas it has pleased an alwise Providence to remove by death from among us our much esteemed and worthy Brother Elijah Belcher, aged 61 years. Brother Belcher faithfully sustained his relation to Masonry for more than half a century, being the first one proposed and initiated in Rising Star Lodge, fiftyseven years ago. For many years he was a constant attendant on the regular meetings of the Lodge, but of late by reason of bodily infirmities has not attended. As a Mason he was always uniform and consistent, firm and unyielding, whom no so-

phistry could beguile or artifice deceive. He was a kind and obliging neighbor, a social friend, and esteemed by all who knew him as an upright and honest man. In life he was admonished by the Plumb and acted on the Square, but the Grand Leveler, Time, has called him to mingle with his kindred dust:—Be it therefore

Resolved, That in the demise of our worthy Brother the community has lost an exemplary citizen, society a social friend, and Masonry one of its most endeared members.

Resolved, That although our venerable Brother has passed away on the level of time to that Temple not made with hands, where, when faith is lost in sight and hope ends in fruition, we shall meet him again to part no more forever.

Resolved, That these resolutions be entered on the journal of the Lodge as a token of the esteem entertained of our deceased Brother.

Resolved, That we extend our condolence to the family of our deceased Brother in their bereavement, and that a copy of these resolves be sent to them, and a copy to the Editor of the Masonic Magazine at Boston, for insertion, signed by the Secretary.

Stoughton, March 6, 1857.

ANSEL CAPEN, Secretary.

BRO. GEO R. FREEMAN.

Marshall Lodge, No. 207, Marshall, Miss., January 23, 1857.

The Committee appointed, and to whom was assigned the duty of preparing resolutions expressive of the feeling of this Lodge, in reference to the death of our beloved Brother, GEORGE R. FREEMAN, make the following report:—

Whereas, it has pleased the Supreme Grand Master of the Universe, to call from labor on earth, to refreshment in the celestial Lodge, our well beloved Brother and Past Master, George R. Freeman, Esq. Therefore

Resolved, That this Lodge has heard, with the deepest sensibility, the announcement of the death, on the morning of the 21st inst, at his residence in this town of our cherished friend and beloved Brother, George R. Freeman, Esq., late W. Master of this Lodge, and Past District Deputy Grand Master of Masons for the State of Mississippi; honored and beloved, as well for the unswerving attachment that he ever maintained to the principles and usages of our ancient and honorable fraternity, as for the many manly and social virtues that adorned his character as a man and a citizen. That to him, as much or more, than to any other man or Mason, do we, as Masons, feel our indebtedness, for the enterprise, and prosecution to completion, of our beautiful Masonic edifice; recollecting, as we do, the untiring zeal and energy manifested by him, costing him the sacrifice of much valuable time and labor.

Resolved, That while this Lodge bows with reverential submission to the summons of the Supreme Grand Master, and acknowledges that "the Lord of all the earth will do right," we cannot withhold the expression of our unfeigned sorrow for the loss, and our respect and veneration for the virtues of our Brother; his life being eminently distinguished for those striking and beautiful characteristics of our Order, "brotherly love, relief and truth."

Resolved, That to the afflicted widow of the deceased, and other members of his family, this Lodge tenders the assurance of their sincerest condolence, in their irreparable bereavement.

Resolved, That the Lodge and Jewels of the same be draped in mourning, and that the members of the Lodge wear the usual badge for the space of thirty days.

Resolved, That a copy of the above preamble and resolutions be spread upon the minutes of this Lodge; that copies be furnished to the "Signet and Journal," the "Masonic Magazine," and the "Times" and "Democrat" of this place, with the request that they be published in the same, and that a copy be furnished to the widow of the deceased.

JAMES FORT,
GEO. WEST,
F. B. SHUFORD, } *Committee.*

MASONIC CHIT CHAT.

STATUE OF GEN. WARREN.—The Bunker Hill Monument Association have now in the hands of one of the best artists in the country, a *Marble Statue* of Gen. WARREN. We understand that it is nearly completed, and that it is the intention of the Association to place it in a Temple to be hereafter erected on Bunker Hill—probably *near* the spot—and we hope *on* the spot—where Warren fell. The inauguration will take place with public ceremonies, on the 17th of June next,—that day being the anniversary of the battle,—and it is expected the President of the United States and members of his Cabinet, will be present on the occasion. The Grand Lodge of this Commonwealth has accepted an invitation to take part in the ceremonies, and the Lodges under its jurisdiction have also been invited to be present.

A similar invitation has also been given to the Chapters and Encampments, and it is hoped they will all join in the ceremonies,—especially as it is very desirable that there should be a full representation of the Fraternity, of which the deceased was an honored Grand Master, and whose history his life and character have so honorably illustrated.

Death of R. W. Bro. A. P. Pfister.—It is with deep sorrow that we are called on to record the death of this estimable Brother and gentleman. He has been for many years past the Grand Secretary of the Grand Lodge of Alabama. We are not informed as to the particulars of his death. We had a slight personal acquaintance with him, but have known him long, as a correspondent, whom we had learned to appreciate for his sterling integrity and Masonic worth. His loss will be severely felt by his Grand Lodge and deeply mourned by his Brethren.

☞ The Grand Council of Royal and Select Masters of Mississippi, held its annual convocation at Vicksburg, in January—M. P. Benj. Springer, presiding. We infer from the proceedings that the Order in the State is in a very prosperous condition. Our Bro. Wm. P. Mellen, Esq., was elected M. P. G. M. for the current year—a good choice.

SOCIAL BALL.—The Brethren and friends of Corinthian Lodge united in giving a grand Social Ball at Concord, on the 3d of March last. It is said to have been “one of the most pleasant and social assemblies of the season.” The W. Master of the Lodge, Bro. L. A. Surette, and Messrs. How, Hosmer, Wilde and Haywood, were the managers, and seem to have acquitted themselves to the great satisfaction of their friends of both sexes.

Grand Sec. of Alabama.—We learn that the Grand Master of the Grand Lodge of Alabama, has appointed the R. W. Brother *Amandeuse Pfister*, Grand Secretary of that body, in the place of his lamented Brother, *Amand P. Pfister*, recently deceased. We congratulate our Brother on his preferment and cordially welcome him into the fellowship of Grand Secretaries.

Handsome Testimonial.—We saw yesterday, at the jewelry store of Messrs. Moody and Kuner, a very elegant silver pitcher and salver, which some of the gentlemen connected with the Masonic Fraternity, have procured, and which they design presenting to R. W. William P. Mellen, Past Grand Secretary of the Grand Lodge of Mississippi, as a slight token of the high regard entertained for Mr. Mellen, as a gentleman and a Mason, by his associates. The present is a beautiful one, and is creditable alike to the donors and the worthy recipient.

[We cut the above from a late Vicksburg (Mi.) paper, the name of which has escaped us. We respectfully ask permission, however, to unite with the editor in congratulating the recipient of this well deserved manifestation of fraternal respect and confidence.]

☞ The Grand Lodge of Alabama, at its late annual communication, refused to recognize the irregular Grand Lodge of Canada.

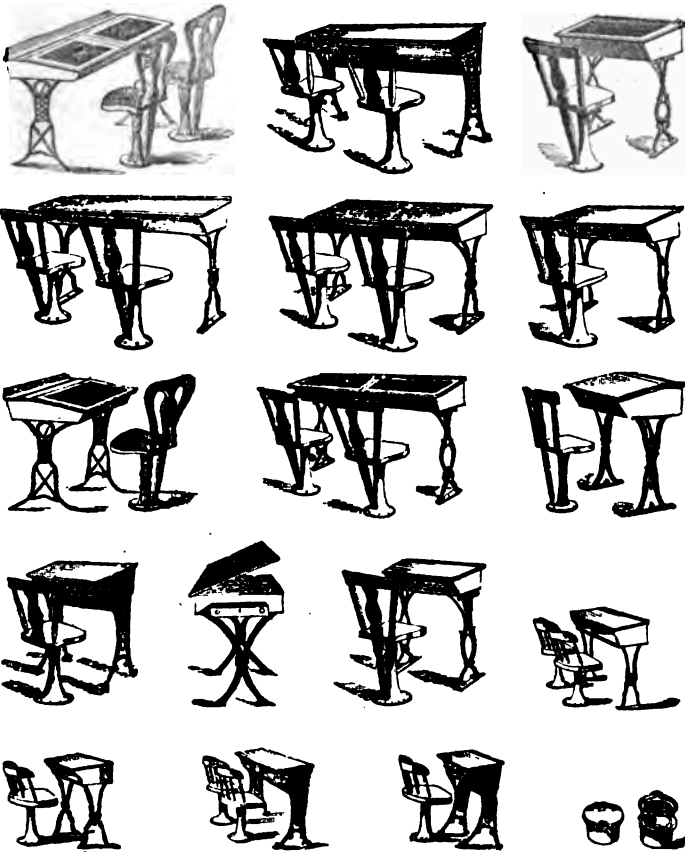
☞ Brother T. C. Edwards, of Elmira, N. Y., is an authorized agent for this Magazine and Trestle-Board.

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SUPREME COUNCIL THIRTYTHIRD.



THE ANNUAL SESSION of the "Supreme Council 33d degree of the Ancient and Accepted Rite for the Northern Jurisdiction of the United States," will be opened at its GRAND EAST, in the city of Boston, on TUESDAY, the 12th day of May inst., at 11 o'clock, A. M. The members are requested to be punctual in their attendance at the MASONIC TEMPLE, in Tremont, street, at the hour

above named.

The Sovereign Grand Consistory of S. P. R. S. 32d degree, will be opened on the same day, and at the same place, at 2 o'clock, P. M., for the transaction of such business as may properly come before it.

CHARLES W. MOORE, G. S. G. H. E.

BOSTON, MAY 1, 1857.

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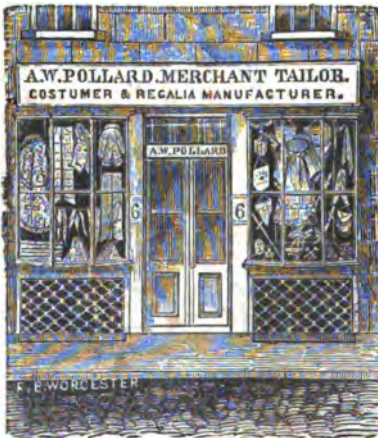
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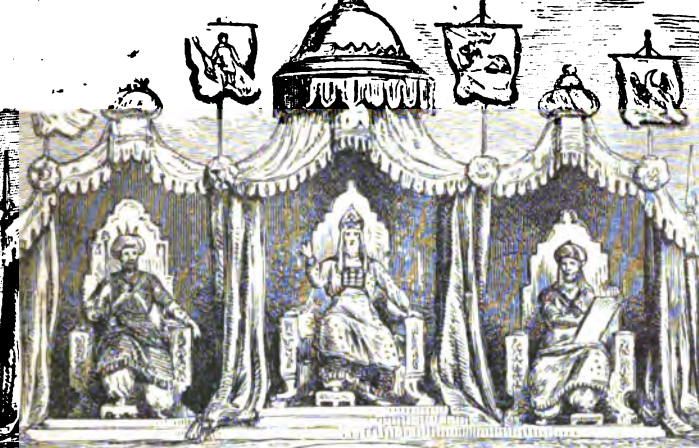
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March, 1855.



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W. BAKER, EC.

BOSTON.

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LETTERS.

List of Letters from May 27 to March 28.

BUSINESS.—W R McDory, McMaths, Ala.—L A Meyer, Galena, Ala.—C McCarty, Beaver Dam, Mi.—H N Hill, Ballston, N. Y.—J A Bowers, Elkton, Ten.—E Hooker, Providence, R. I.—A J Kalb, Bingsgold, La.—C Gilman, Baltimore, Md.—C R Stark-weather, Chicago, Ill.—W B C Pearson, Holyoke, Mass.—W B C Reynolds, Holyoke—J Robinson, Baltimore—Clark, Austin & Smith, N. York—W Murray, San Luis Obispo, Cal.—P M San Francisco, Cal.—Sheldon, Blakeman & Co., N. York—D M Oliver, Boztopr, Texas—A S Ruthven, Galveston, Texas—E R Ives, Alligator, Florida—F Blackburne, Philadelphia—J T Allan, Woodstock, N. B.—T J Greenwood, Dover, N. H.

REMITTANCES.—G N Williams, Syracuse, N. Y.—C S Bastow, Honolulu, S. I.—V H Henderson, Cotton Plant, Ark.—W M Beeman, St. Albans, Vt.—W M Cunningham, Newark, O.—G W Chase, Haverhill, Ms.—E Hooker, Providence, R. I.—J G Dudley, Bennetsville, S. C.—D C Morison, Farmerville, La.



Grand Lodge of Massachusetts.



Notice is hereby given, that a Quarterterly Communication of the M. W. Grand Lodge of Massachusetts, will be held at the Masonic Temple, Boston, on WEDNESDAY, the 10th day of June, current, at 2 o'clock, P. M., for the transaction of such business as shall regularly come before it.

The Grand Lodge will also assemble at the Masonic Temple, on WEDNESDAY, the 17th JUNE, at 9 o'clock in the morning, to unite in the *Inauguration of the Status of Gen. WARREN*, on that day.

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

Boston, June 1, 1857.

CHARLES W. MOORE, *Grand Secretary.*

Grand Chapter of Massachusetts.

Notice is hereby given, that a Quarterly Communication of the M. E. G. R. A. CHAPTER of Massachusetts, will be held at the Masonic Temple, Boston, on TUESDAY, the 9th day June, inst., at 7 o'clock, P. M. for the transaction of such business as shall regularly come before it.

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

Boston, June 1, 1857.

THOMAS WATERMAN, G. Sec'y.

GRAND LODGE CONSTITUTIONS.

A few copies of the new edition of the CONSTITUTIONS of the Grand Lodge of Massachusetts, for sale at the Grand Secretary's Office, 33 School street, June, 1857.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. XVI.]

BOSTON, JUNE 1, 1857.

[No. 8.

BALLOTING FOR CANDIDATES.

A CORRESPONDENT submits the following case :—

A Master Mason makes application in a regular manner to receive the degrees conferred in our Chapter,—the petition is received and referred to a committee, and said committee, at the next regular communication, report in favor of the applicant,—a ballot is had, which “results clear,” and the applicant receives the degree of a Mark Master. At a subsequent regular communication, a motion is made for the passing the ballot on his application for advancement, and the ballot is dark. At the next (succeeding) regular communication, a motion is made, “regularly seconded,” that the ballot box be again passed on the application for advancement (our By-Laws containing nothing in relation to any estoppel). A Companion present declares the motion to be out of order, claiming that the dark ballot at the preceding meeting, requires a new petition in writing—then to be referred to a committee and lay over the usual time for a petition for the Mark degree, before a ballot could be had : in fact, to commence *de novo*. As the High Priest of the Chapter, I decided the motion to ballot to be in order. Was the decision a correct one ?

Fraternally,

W. M. C.

Balloting on the *moral* qualifications of the candidate, in his advancement to a superior degree of the same order, and in the same body, is a practice that does not commend itself to our favor. We think it, if not wrong in principle, vexatious in its consequences. If the candidate is worthy to receive one degree, he is equally worthy to receive all that the body admitting him is authorized to confer. The passing of the ballot-box around the Lodge-room a second time, on the same evening, to ascertain the opinion of the members, on the moral fitness of a candidate they have just initiated, is to our mind more than frivolous, because calculated to lessen the dignity and impair the respect which should attach

to a proceeding involving, to the extent of its influence, the welfare of the Lodge and the best interests of the whole Fraternity. The right of ballot is the highest privilege and the most sacred duty of membership, and cannot be treated lightly or exposed to contempt, without inflicting a serious wound on the body of the whole Institution. This is done whenever the exercise of it is called for on occasions not demanded by necessity. And what necessity can there be for it, in respect to the same individual, on the same evening? Does it add a new virtue or develop a new vice in the candidate? Surely not. Then it is a useless proceeding, involving a waste of time, engendering dissatisfaction, and, as a natural consequence, incurring a loss of respect for the act itself.

Suppose the usual time of a full month has elapsed since the candidate received his previous degree? Then a second ballot carries with it the suspicion that he may, in the meantime, have been guilty of some atrocious act, that renders him unworthy of further advancement. To a sensitive mind, such a suspicion is not only painful, but it is unjust. It is subjecting the candidate to a trial not only unnecessary, and annoying to his sensibilities, but it too frequently exposes him, (as probably in the case before us,) to the petty pique or envy or jealousy of some recently acquired Lodge-room acquaintance, who is wholly incapable of appreciating the salient points, or of distinguishing other than imaginary defects, of character,—defects, only because they do not square with his own despotic standard of perfection. Such an exposure is unnecessary, because, if after having taken one or more degrees, it shall be ascertained that the Lodge and its committee were deceived as to the true character of the candidate, or if it can be made to appear that he has been guilty of any offence since his initiation, to render him unworthy of continued confidence, it is entirely competent, as it is more manly, for any member, knowing the fact, to rise in his place and object to further proceedings. In such a contingency, the candidate being a Mason, the objection goes into the hands of a committee for investigation—the accused is dealt with as a Mason—the integrity of the proceeding is guaranteed by the known laws of Masonry, and the honor of the Lodge and the rights of the individual are protected. Neither party has any just cause of complaint. Let the result be what it may, the Lodge and each individual member of it, stands acquitted of any improper motives or groundless prejudices. Not so where the proceedings are stayed, and the character of a *Brother* is impeached, perhaps blasted, by a noiseless, unseen, but all-potent black ball, thrown by an unknown hand and for untold reasons. In such a case it is easy to perceive that a *Brother*,—entitled by his initiation, to all the privileges and kind considerations of a *Brother*,—*may* have just cause to

complain. One short month ago he was found worthy, after a rigid scrutiny of his life past, to be admitted within the portals of the Lodge. Now, a month later, conscious of no deed of wrong, of no change of habit or of character, he is summarily rejected by his new-made Brethren, as morally unfit—not to associate with them, for the terrible black ball so thrown does not deprive him of any acquired right—but to advance further in a knowledge of their mysteries and in the enjoyments of their privileges. Had he been rejected on his petition for initiation, he would have had no just cause of complaint; because the Lodge and every individual member of it, then possessed the undoubted right to choose with whom to associate; and his rejection would have rested on the broad ground of choice, without necessarily involving his character for integrity or honor. But he had become a Mason; and therefore might properly indulge the reasonable expectation, that having admitted him within the threshold of the Lodge, his Brethren would allow him the customary access to the interior apartments. This they deny to him, and in a way that implies a direct censure upon his moral character, without affording him any opportunity for explanation or defence. We think this is wrong, because it is not according to the dictates of the “golden rule,” which teaches us that we should do by our Brother as we would that he, under like circumstances, should do by us.

It may be said, that the rejection of candidates for admission to the Chapters, and other higher Orders of Masonry, are liable to the same objections. We think not. The Chapters constitute a separate and independent branch of Masonry, and are governed by their own laws. Like the Lodges, they have a perfect right to choose their own associates—to admit whom they think proper—to reject whom they please. They stand to the Lodges as the Lodges to the community. Their rejections rest upon the same principles and are governed by the same laws. This is understood by the Craft Mason, as the citizen understands the law of admission to the Lodge. Rejection in neither case necessarily implies moral turpitude or criminal delinquency. Such a result may be produced by a variety of considerations, neither of which would, *per se*, or all together, necessarily endamage the character of the rejected, for integrity or good citizenship. But place him in the situation of the Brother referred to by our correspondent, and the conditions of the case are essentially changed. The rejection then becomes purely a question of fact.—It no longer rests on the broad ground of choice or reputation. The candidate has already been tried by that rule, and admitted; and the logical presumption from it is, that his general character is good, and that there is no objection to him on the score of incompatibility of opinion, or the

social elements of his organization. But he is suddenly and unexpectedly stopt in his progress. Why? What change has taken place in him? or what has occurred to change the favorable opinion of his Brethren? He is conscious of none. Has he been slandered or misrepresented by some secret enemy?—for all men, but fools, have their enemies. Has he innocently offended his Brother? No man can tell, for the secrecy of the ballot is impenetrable. We would have it so—though like the “cloak of charity,” it is too frequently made to “cover a multitude of sins.” He must remain in ignorance, and bear up as he best can, under a sense of disgrace that oppresses and harrows his soul the more, that he feels it to be unmerited. His Brethren of the Chapter are content to esteem him good enough to continue their associate and friend in one degree, but too bad to become their companion in another!

The true remedy for all this, is a return to what we esteem to be the legitimate practice. If a candidate is worthy of admission to the Lodge or Chapter at all, he is worthy of admission to all its privileges; and the fact of his worthiness, or otherwise, can as well and certainly be determined on his first petition, as it can be in one hour (which, in the present rail-road speed of making Masons, frequently covers all the probationary time,) or one month, after his admission to the first degree. The practice has doubtless grown out of the laudable rule, which governed the question of admission to a superior degree, half a century ago, and is still, we are happy in being able to say, in force in some of our older Lodges; viz: requiring the candidate to pass a public examination in open Lodge, as to his knowledge of the previous degree, before his advancement to another. The question was then taken—frequently by ballot, but oftener by show of hands—on his *proficiency*,—not as to his *moral* qualifications. This was a wholesome requirement, and the general restoration of it would elevate the character of our Lodges, by giving to them more intelligent and useful members.

A few words in addition to what we have already said, will answer the inquiry of our correspondent. We think he was mistaken in his ruling. If the practice of his jurisdiction, or the regulations of the authority under which he acts, require distinct propositions and separate ballots for the several degrees conferred by his Chapter, then it is clear that the first ballot admitted the candidate to the first degree, only—that being the only question and the whole matter before the body. It does not change the condition of the case, that in his petition the candidate may have asked for other degrees. The Chapter was restricted in its action, and could therefore vote but on one degree, or section of the petition, at a time. Its action on this was made, by the rule, independent of any subsequent

action. It was authorized simply to decide on the admission of the candidate to the first degree. Having disposed of this question, a new proposition, in the form of a *motion* (and the form is immaterial to the argument), and a new ballot, became necessary, before the candidate could be admitted to the second degree. This placed him, as to the Chapter, in fact and *de jure*, in the relation of an original petitioner; except that the usual reference of the proposition, and consequent delay, might or not be dispensed with, at the option of the body. Exclusive of this, the course of proceeding was essentially the same. As in the first degree, a new proposition was submitted. A distinct and independent question was thus placed before the body, namely, the giving of one of the degrees of the Chapter, to a petitioner. What he had before received, or what he might thereafter petition for, was irrelevant and immaterial to the matter in hand. On this condition of the case, the ballot was ordered, the candidate rejected, and the record made up accordingly. This was the end of the matter. The candidate stood rejected. The motion, submitted at the subsequent meeting, was in the nature of a motion to reconsider the ballot of the previous meeting. This was out of order, under the rule that a ballot cannot be lawfully reconsidered. The remedy is in a new petition.

THE GRAND LODGE OF NEW YORK.

A CORRESPONDENT has kindly sent us a copy of the "Articles of Union agreed upon by the committees for the adjustment of Masonic differences in the State of New York." The committees here referred to consist, on the first part, of members of the lawful Grand Lodge of the State, and on the second part, of members of the body known as the "Phillips Grand Lodge." The parties to be reconciled are of course these two bodies. The history of the relation they have sustained to each other since the year of outrage (1849), is, unfortunately, but too familiar to the Masonic world. A proper reconciliation of any differences that may exist between them, is undoubtedly a consummation to be desired. But if it can be obtained only at the sacrifice of principle,—by violating the sanctity of obligations,—by trampling in the dust as worthless and obsolete, laws and precedents that have been hallowed and approved by the wisdom and experience of the past,—then, a reconciliation is not desirable. If it demand a compromise of that measure of self-respect and dignity of character, without which associations, like individuals, become a reproach to themselves and a shame to their friends; or, if it require a heartless and disreputable abnegation of the honorable and kindly acts of those

who, standing firm on principle, generously stretched forth the helping hand, when help was needed—then, it is not desirable. Better—far better, that there should be no reconciliation, than a dishonorable one.

We have not the leisure to analyze with much care or thoroughness the proposed “articles of union;” and perhaps we should not deem it necessary to do so, if we had the requisite time and space at our disposal. Our Brethren of the lawful Grand Lodge of New York have had experience enough in the past, to teach them the danger of compromises based on any sacrifice of principle; and we think there is intelligence and firmness enough in the body to meet and avert the new danger that now threatens them, and which has been brought upon them through a mistaken policy, or a misplaced confidence. There are, unfortunately, persons in all societies, who are so constituted that they cannot appreciate a kindness, and by whom forbearance is hailed as a triumph. Our Brethren of that Grand Lodge are now realizing the truth of this; and we shall be disappointed in our estimation of their sagacity, if at the ensuing meeting of that body, they do not profit by the lesson it teaches.

The first of the “articles of union” provides, “that there *shall be* but *one* Grand Lodge in the State of New-York.” The only lawful Masonic authorities in the State, have heretofore repeatedly and solemnly declared, that there is now but “*one* Grand Lodge in the State of New York;” and that declaration has been received, repeated, and endorsed as true, by the whole Masonic world. But it would seem that the declaration was a mere fiction,—that our Brethren of New-York have been deceiving their Brethren of other States, and that in truth there is more than *one* Grand Lodge in New York, and has been since the rebellion of 1849,—which, after all, appears to have been nothing more than a fraternal separation! And having lived long enough in a state of “single blessedness,” like two rain-drops, the parties are about to dissolve themselves into one! To this, notwithstanding the deception, there might be no objection, if the conditions were lawful, and the honor of other parties were not compromised by the terms of the union. But the case does not so stand.

The second article reads as follows:—

“That all proceedings had in relation to suspensions or expulsions, arising out of the transactions known as the “*DIFFICULTIES OF 1849*,” shall be hereby rescinded, and all such persons as may have been so suspended or expelled, are hereby restored to full membership, and entitled to all the rights and privileges of Masonry. The proceedings of either body, in their legislative and judicial capacity, where they do not conflict with each other, are hereby confirmed.”

It is doubtless competent for any Grand Lodge to restore whom it has at any time seen cause to expel. But it is exceedingly doubtful whether it is competent for it to recognize and confirm, and thus legalize, by mere

vote, the establishment, by an unlawful body, of a class of clandestine and illegal Lodges. We can hardly believe that our Brethren of New York are prepared to endorse such a principle.

Having thus prepared the way for the recognition of these spurious Lodges, the third article provides for their enrolment among the regular Lodges of the State,—taking special care that their dignity is not offended by any degradation of rank! But this being altogether a local matter, is not of any other general importance than as indicating the source of the controlling influence in dictating the terms. This is also manifest in the first clause of the same article, which secures seats in the lawful Grand Lodge, to all the past and present officers of the body that has heretofore been regarded as an illegal organization, styling itself a Grand Lodge. Thus placing them,—though they have no lawful right to the rank, and many of them were probably made in clandestine Lodges,—on an equal footing with the purest and best Masons of the country! Such an outrage on the honor of the Institution has but one parallel.

The fourth article provides for the disposition of the permanent fund of the Grand Lodge, now in litigation, and amounting to about \$20,000; and in this, as in the preceding article, the advantage is all on one side; and that, in our judgment, the wrong one. The adoption of it places the whole fund in the hands of the party opposed to the present Grand Lodge. But this is also a local matter.

The fifth article over-rides the present Constitution of the Grand Lodge, and restores to membership in that body, all persons who were such prior to 1849, including the Past Masters! Thus revolutionizing the Grand Lodge—breaking down its Constitutions—compelling it to acknowledge itself the aggressor in 1849—and stamping all its governmental reforms since that date, with illegality and folly! A more outrageous and insulting proposition was never offered to any body of decent men since the time when Adam and Eve were ruined by the tempter! The Grand Lodge is little honored in the diplomatic talent of its committee. If it has not been betrayed, it was most unfortunate in the choice of its negotiators.

The sixth article provides for a revision of the present Constitutions—generously permitting them however to continue in force until such revision takes place—except where they are not summarily repealed by the “articles of union!” It seems not to have occurred to the committee of the Grand Lodge,—and of course it was a matter of no interest to the opposite party,—that the Constitutions provide a way for their own amendment, and that the parties who made them, are under some little obligation to “stand to and abide by” their provisions. But obligations of

this kind appear not to have been regarded as entitled to any weight in the negotiation.

We give the seventh article in full, as follows :—

“Any future amendments to the Constitutions or General Regulations of the Grand Lodge must have a prospective action, and cannot affect the rights, privileges or franchises which any member thereof may have acquired.”

This article is of a most extraordinary character. The principle it advances, would, as an organic law, restrict the Lodges in the exercise of the power, inherent in all constituent bodies, of modifying and adapting the form of the central or supreme government, to the condition or necessities of the masses. It rejects as worthless, the great principle that marks the line of demarcation between popular government and absolute despotism, and on which hinges the whole power of the people to relieve themselves from the consequences of bad legislation and the burden of oppressive and arbitrary rule. The ancient law of Masonry is, that “every annual Grand Lodge has an inherent power and authority to make new regulations,” or to alter the existing ones. But the article proposed by the committee, stultifies this law of popular supremacy and substitutes for it a rule of the rankest despotism! The Lodges in N. York are not prepared to make any such surrender of their rights. They are not prepared to adopt any law, from the effects of which, however distasteful and oppressive, they will have no power, short of revolution, to relieve themselves; for it is against this bold and audacious denial of their natural and inherent right to determine the character of their own government, that they have been contending for the last ten years. The committee must place a very low estimate on the intelligence of their General Lodge, to suppose that such a proposition would meet with favor; or they have been most unaccountably over-reached in the negotiation. The latter alternative we hope is the true one; or else, the unavoidable conclusion is, that they have conspired to betray their constituents into the hands of the Philistines.

The eighth and last of these remarkable articles reads as follows :—

“On the ratification of these Articles of Union by the above named bodies, they and all their several subordinates shall be considered of equally regular Masonic standing, and as such are hereby declared united in Masonic fellowship, under one common jurisdiction, and entitled to all those rights and privileges pertaining to the Fraternity as freely and fully as though no schism had heretofore occurred.”

In the year 1849, there was organized in the city of New York, a body assuming the right to exercise the powers of a Grand Lodge. This assumption was denied and resisted by the lawful Grand Lodge of the State; and on an appeal to the Grand Lodges of the other States, the body unlawfully assuming supreme Masonic powers, was, with almost

entire unanimity, declared to be an unauthorized, illegal and clandestine organization. It has, however, continued its operations to the present time—creating Lodges and filling the whole country with spurious Masons. This body, and all its subordinates—including its Lodges and their members—the committee now ask their Grand Lodge to receive and force upon the Fraternity of the whole world, as “of equally regular Masonic standing” with itself! Such a proposition is an outrage on the Fraternity, and a gross insult to the Grand Lodge of New York. That body cannot entertain it for a moment, without compromising its own character for integrity and honor. Some apology for the committee in offering it may, perhaps, be found in the antecedents of some of their own number; though, if we are correctly informed, the process of “healing” persons clandestinely made Masons in another, and vile class of irregular Lodges, in the city of New York, has been extensively practised by the Deputy Grand Master of the State, during the past year. Whether that officer has exceeded his powers in this respect, and how far such *healing* is valid, are inquiries proper for his Grand Lodge; but the circumstance that he has considered such a process necessary to the regularization of Masons made by unlawful authority, contrasts singularly enough with his own relations to the Fraternity, and not less so with his position as one of the framers of these “articles of union.” “First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother’s eye.”

We have extended these remarks further than we had proposed, and we trust far enough to enable our readers to understand the subject as it is to come before the Grand Lodge of New York at its approaching session. What the action of that body will be, we of course have no certain means of knowing; but we cannot doubt that a majority of its members will feel the necessity of protecting its honor against the great wrong which the adoption of the report of their committee would inflict upon it. Such an unfortunate result would place every Grand Lodge in this country in a false position, and compel it either to turn its back upon its own decisions, or to repudiate the union, as a violation of Masonic law, and an outrage on the integrity of the Masonic character. We do not anticipate any such result. There may be members of the body who are ripe for another rebellion, as there are those who, we are told, have traitorously availed themselves of their position to sow the seeds of discontent and insubordination among the Lodges. But we have confidence to believe that the character of the Grand Lodge is not again to be compromised by any act of dishonorable concession, whether originating in a committee of its own body, or dictated by its enemies.

INITIATION OF THE KING OF THE SANDWICH ISLANDS.

Honolulu, March 9th, 1857.

CHAS. W. MOORE, Esq.,—*Sir and Bro.*—As your Freemasons' Monthly Magazine, which numbers many subscribers at these Islands, is a general vehicle of Masonic intelligence from all parts of the world, I have thought proper to send you by this mail, the announcement of an important event, taking place here recently, that may not be uninteresting to your readers—the admission into our Order of His Majesty, the KING of these Isles, KAMEHAMEHA IV.

He was initiated and passed on Wednesday evening, Jan. 14th, in the Lodge Le Progrès de l'Océanie, instituted at this place in March 1843, under special powers, granted to Capt. Le Tellier, of the French ship Ajax, by the Supreme Council of France, at its Session of 18th April, 1842, there being no Lodge here at that time.

His Majesty, after his return from Europe, and before ascending the throne, had been desirous of joining in the Royal Art, from a favorable opinion entertained of it; but was prevented, from not having attained the lawful age. At the close of last year, his application having been favorably received by the Brethren, it was acted upon in the usual manner, and a special Lodge was convened, as above stated, and opened at 8 o'clock P. M.; when His Majesty having been duly and truly prepared, was admitted, in due form, and initiated into the first degree of Masonry. The Lodge being called from labor, after a short recess, H. M. was then passed into the more honorable degree of Fellow-Craft; after which the Lodge and visiting Brethren retired to the Hotel de France, where a sumptuous Banquet had been prepared by order of the Lodge, in honor of His Majesty's initiation into their Body; the utmost conviviality and cheerfulness prevailed at the Board, the King being seated at the right of the W. M. and a distinguished visitor, high in the Order, on the left. After the health of His Majesty had been drunk, several Masonic sentiments and addresses expressive of the occasion, were given and the company retired at a late hour, highly gratified with the occurrences of an evening, which had given so illustrious a Brother to our ancient Order.

His Majesty having expressed the wish to render himself more fully acquainted with the two degrees by intercourse with a well informed Bro. an officer of his household, his raising was deferred until the evening of Feb. 8th, when a special meeting being again called at the Lodge-room, the Lodge was opened in the F. C.'s degree, when he passed his examination in open Lodge, in full, on the two degrees he had

taken, to the surprise and admiration of the Brethren present,—thus evincing the attention and interest necessary to such proficiency in the time elapsed. Having retired, the Lodge ascended to the third degree, when His Majesty was again admitted and raised to the sublime degree of a Master Mason. Seldom have I witnessed the impressive ceremonies of this degree, conducted with such solemnity,—the candidate, divested of all regal honors, standing before the large assembly of Brethren, many of them decorated with rich jewels, and all in Masonic clothing,—gave the Lodge a striking appearance, and have left an impression on our minds not soon to be effaced—it was a lesson of humility, brought home to our hearts, but yet fancy conducted us thro' the long retrospect of the past, to him of old, Israel's King, by whom the Corner-Stone of the first Temple was laid. Surely a living essence must exist in Masonry, to enable it thus to survive, when empires have perished.

Among the visiting Brethren on these two occasions, I may mention, His Royal Highness, Prince Lot Kamehameha, the King's brother, who has been for some years a member of Hawaiian Lodge, No. 21—(chartered a few years since by the Grand Lodge of California, that being the only other Lodge on these Islands)—His Excellency, R. C. Wyllie, His Majesty's Minister of Foreign Relations and formerly a member of the Grand Lodge of England; Hon. D. L. Gregg, Commissioner of the U. S.—Gustave Reiners, Consul of Prussia—T. C. B. Rooke, Esq., Physician to the King, and Henry A. Nielson, His Majesty's private Secretary. At half-past 11 o'clock, the Lodge having closed, the Brethren repaired to the Palace, by special invitation of the King, by whom they were entertained in a truly royal manner.

At five minutes past 12, it then being the 9th of Feb., the King's birthday, the W. M. gave the first toast—"Our newly made royal Brother—may he have many returns of this anniversary, and may it ever be a satisfaction to him to remember, that on the eve of his 22d birth-day he was made a Master Mason." The Grand Battery was then given. His Majesty replied in an appropriate speech, thanking the Lodge for the light they had conferred, and remarked, that it would ever be his pride and pleasure to promote the welfare of such societies as the present, in his dominions, believing that no better guarantee for the peace and prosperity of his reign could be afforded, than the prevalence of the noble principles inculcated by the Order. The Supreme Council of France was then given, and also the health of Le Tellier, the founder of the Lodge, whose torch had been the first to enkindle Masonic light in these distant Isles of the Sea; the health also of Bro. John Meek, one of the oldest foreign residents of the island, and an original member at the formation

of the Lodge, who was made a Mason in the city of New York forty years ago, was drunk with enthusiasm. He is a gentleman who preserves even at his advanced age, all his youthful ardor and zeal for the Order, and the Lodge and Masonry at these Islands have been to him largely indebted.

After partaking of His Majesty's hospitality to the small hours, at a signal from the Junior Warden, the Brethren retired, feeling highly pleased, that another strong column had been added to support and beautify the Temple, and another proof given to the world of the vitality and universality of Masonry, embracing as it now did, within its extended brotherhood, the accomplished head of a people whose interesting Islands, less than a century ago, were unknown alike to the Masonic as well as the civilized world.

Fraternally yours,

R. G. DAVIS, *W. M. of the Lodge*

Le Progrès de l'Océanie.

LETTER FROM HON. LEWIS CASS.

WE are kindly permitted to lay the following interesting letter before our readers. It is in answer to a private note from the M. W. Grand Master of the Grand Lodge of Massachusetts, inquiring as to the probability of the President and his Cabinet being present at the inauguration of the Statue of Gen. WARREN on the 17th instant. It is probably known to most of our readers that Gen. CASS is a Past Grand Master of the Grand Lodge of Michigan, and is therefore well qualified to speak of the character and tendencies of the Institution and its principles. President BUCHANNAN is also a Past Master of a Lodge at Lancaster city, Pennsylvania. The Vice President, Hon. Mr. BRECKENRIDGE, is a member, we think, of Webb Encampment of Knights Templars, at Lexington, Kentucky, and the Secretary of the Treasury, Hon. HOWELL COBB, is a member of the Order in Georgia. We are not informed, in this particular, as to the other members of the Cabinet. It is, however, in view of the fact that so many of the government are Masons, to be deeply regretted that his engagements will deprive the Brethren here of the pleasure of paying their respects to the President on the 17th, as they had hoped to do:—

Washington City, May 15, 1857.

MY DEAR SIR—I received your letter some days since, and immediately sent it over to the President to ascertain his determination about accepting the Bunker Hill Monument invitation, in order that I might communicate it to you. It was accidentally detained there, and in the multiplicity of business, the subject passed from

my mind. I mention this to account for the delay which has taken place, as I should be very unwilling to have you suppose I had neglected any request made by you.

The President will be obliged to decline the acceptance of the invitation, of which I presume you are aware ere this. I should have been glad to revisit the old Puritan father-land upon such an interesting occasion, but the pressure upon me will deprive me of that pleasure.

I am glad to learn that the Masonic fraternity is doing so well in Massachusetts. It is a green spot for the eye to rest upon. I consider the institution admirably calculated to soften the asperities of life and to encourage a spirit of philanthropy and good feeling among nations and individuals.

I am, dear sir, truly yours,

LEWIS CASS.

JOHN T. HEARD, Esq., *Boston.*

REV. MR. ALGER'S EULOGY.

WE take pleasure in laying before our readers the following extract from the report (published in the Boston Journal), of the beautiful eulogy delivered by our Rev. Brother, WM. R. ALGER, on the evening of the 28th April last, before the Masonic Brethren of Boston, on the character of the lamented Brother Dr. KANE. The eulogy was pronounced in the hall of the Tremont Temple, before an audience of not less than 2500 persons, including the ladies, and gave the highest satisfaction:—

Obedient to a fraternal call, we have gathered to-night to pay tribute to an illustrious Brother, a young man radiant with beauty, genius and moral loveliness, and redolent of the sanctity of heaven.

With the clarion strain of his noble and admired adventures reverberating on our ears, we are here to weep over the broken column of his existence, and to take home to our souls the lofty lessons of his example.

In an age characterized as is the present by an insane greed of money, there are pre-eminent reasons for holding up to public attention the character and memory of Dr. Kane. His brave and unselfish career cannot but extort admiration, and induce emulation. The narrative of his deeds is so noble that no man can read it without being softened and purified. Like a strain of martial music breathing magnificent emotions, it is a thrilling rebuke to cold, self-seekers,—impressing us with the superiority of will to circumstances, of spirit to flesh. It is a trumpet in the ear of every sensualist, whose soul is bound in his body, like a dead king in a sarcophagus.

There was in him, said the speaker, that symmetry of soul which draws love and infuses life, elevating and strengthening to all that contemplate it. What he did was full of merit; what he was, of power. The memory of his soul is a fountain of inspiration. He was the brightest honor of America, the first hero of the age, the modern star of Christendom.

There is, said the speaker, an especial fitness in a Masonic tribute to Dr. Kane, for he, like the heroic Sir John Franklin, was a faithful member of our Order, a

tie which endeared him to us more than any other. In generous acknowledgment of his greatness, surely our voices should be heard with no uncertain sounds. The shouts of Brother Masons accompanied his departure from New York when he started on that noble adventure; Brother Masons watched the inanimate form returning to the father-land of the departed hero.

Dr. Kane was the personification of the Masonic ideal—harmonious, symmetrical, and sublimely concentrative. Glorious deeds only spring from noble souls. Rare truthfulness composed the foundation and leavened the rudiments of his character. He did not, he said, claim to be accurate in any particular, but to be *truthful*. With him, truth was not merely a habit of speech, but of nature, filling him with its frank nobility, and robing him with its unspotted holiness.

The trait in Dr. Kane which, perhaps, soonest seizes the heart, was his chivalry; and what Mason does not know that the element of chivalry is Masonry? The cry of a widowed wife for a husband buried and starving in his prison-house of winter, reached him as he lay floating off Florida. The vision haunted his generous mind, and he *must* go to the rescue at all hazards. Like a generous knight scorning luxurious sports or ease when his friend was in bondage, this dauntless darling of the gods *must* go to the rescue of Franklin. He went, and the world will not forget it so long as consecrated valor is praised among men.

The speaker next dwelt on Dr. Kane's unimpeachable loyalty to duty—a Masonic virtue, but not an American trait. We are generally radical, rashly trampling upon enthroned authority. Kane was free from personal whims, vanity and the love of money, and always shaped the stuff of his desires in the mould of his duties.

His indomitable courage was next noticed. In this he was truly a Mason; for if there was anything that a Mason detests more than another, it was cowardice. His self-possession in great emergencies, his fortitude in suffering, and his constant cheerfulness, showed him to be unmistakably a hero. Courage with him was not a quality of iron nerve, of physical hardihood, but a principle of mind and a trait of soul. Life was but a means for the performance of duty. There is nothing in the annals of chivalry which will carry away the palm from Dr. Kane for energy, courage and fortitude. Now he goes to the hut of the Esquimaux by night, seizes a deserter from his band thrice as big as himself, and brings him in triumph to the ship. Now he harnesses the dogs to the sledges, to go forth to capture walrus-meat to save from death his crew, sick with the scurvy. In the face of disease, famine and rebellion, he maintained his courage, and even his spirits, for he knew that his death would be fatal to the whole of his companions.

He was a man of thorough culture, and, as such, there was no better example than his for the emulation of the young of our land. Every neophyte of our Order must know how, when crossing its threshold, he was introduced to the learned sciences, and the hearty admonitions he had received to enlarge his acquaintance with them. He explored nearly all of them, to some extent, and in some he excelled. He had the fine organization of the poet, and the clear head of the man of science; and the majesty of his character, passing before the people of America, flings disgrace upon the blundering boors, who still bow to his genius, and kneel before him in the fealty of love.

His character shows the superiority of the mental over the physical qualities of mankind. What else could have urged him on to such deeds of daring—that little, puny frame, never exceeding ninetyseven pounds in weight—were it not the high

intellectual and moral qualities which bore him stiffly up while others blanched by his side.

He was highly emotional ; and the feelers of his heart were ever reaching out in kindly sympathy. With him, tenderness and modesty were twin flowers blooming upon the same stem, based upon the same root of chaste sensibility.

The manner in which he relates his adventures—the sympathy he felt for the benighted Esquimaux, his love for his ship—make us almost love them too for his sake. Could another Barnum bring to this country the young hunter of which Kane speaks so touchingly in his work, he would draw immensely ; for who, among the legions who are his readers, would not gladly embrace the opportunity to see anything by him commemorated.

His emotional qualities never led him into vanity or arrogance. Self-conceit or assumption were not to be found in his life or works. In his writings he seemed entirely to forget self, and related the incidents of his adventures, giving each his due, totally devoid of vanity or envy.

With the commander's decision, and the soldier's nerve, he blended the patriot's devotion and the maiden's modesty. His account of the death of Baker, one of his comrades, was touching in the extreme.

A passage in his work was alluded to, showing how the memory of home, the fragrance of green fields, and the old familiar haunts of his boyhood came to him amid the icebergs of winter's prison house.

An important feature in his character was his religious faith—faith in God, which was a chief round in the structure of Masonry. He was no hypocrite ; did not shrink even from martyrdom when it stood in the way of his duty. This, said the speaker, was what gave that sublimity to his character, which, as a distinguished clergyman remarked to me, made us pause before we decide whether to honor him most as a hero or a saint. Evidences of his true piety were remarkable in his everyday actions. He indulged in no intemperance, no profanity ; and no day was allowed to pass without devotional exercises. Many a time, in moments of thankfulness, and in moments when his overcharged heart was stung with pain, he sent up the voice of prayer to God, where, before him, no civilized being had ever been. This gave him inspiration of a peaceful strength, without the exercise of which neither he nor any of his band would ever have come forth from the frozen regions of the North alive. His prevailing cheerfulness was a great help to him in his adventures ; few men but would have lost all hope in his situation. He felt it his duty to be cheerful ; and he threw down his gauntlet against famine, frost and death in strong defiance, and thus he conquered.

Some instances of his high sense of the ludicrous were mentioned ; and in this particular his life has one great lesson for us all : How much we ought to be ashamed to allow ourselves to even approach towards despondency in our homes, surrounded with comforts, when we look upon the cheerfulness of Kane among the barren wastes of the domain of the Frost King. Craven must be that spirit, or very bad its condition, who would give himself up to despair fresh from the pages of this narrative.

Mr. Alger referred to Dr. Kane's journey in search of the party which started from the ship, under the command of Mr. Brooks, and who were beset by the snow among the drifts and hummucks, as one of the most remarkable scenes of the expedition, and the memory of which deserves to be perpetuated on canvass and

hung in the Grand Lodge of every State of the Union, as an illustration of fortitude and courage, of self-denial and self-sacrifice, which no language could adequately describe. He pictured in glowing terms the incidents of that journey across the snow, and the providential discovery, when the searchers had almost given up hope, of the little Masonic flag which Mr. Brooks had, with thoughtful care, hoisted upon the tent where his unfortunate comrades remained. When the party reached the tent not a sound was heard, but with poetic delicacy of feeling, the men formed in silent file on each side of the door, and Dr. Kane tottered between them into the darkness, and was welcomed with the words, "We expected you, we knew you would come." Then his weakness and his gratitude overcame him, and he sank among them in a gush of tears.

This was a great picture, said the speaker. History could not afford one so worthy to be commemorated. Let it be painted; let it be hung in every Grand Lodge in the world; let it be floated in the breeze, until it shall crumble in dust. And now, my friends, what would you give to see this same Masonic banner which saved the lives of the noble band? It has been presented to the Grand Lodge of Massachusetts. And though it has not yet reached us, we can imagine that we see it already; and we see it unhurt by the cannon shot, unsoiled by blood, as when it was taken from the fair hands of her who embroidered it, by the hero who bore it so bravely afterwards. And we shall ever preserve it and proudly show it unto strangers and pilgrims, until every rag of it is dust.

A Brother was lost in the barriers of ice in the Arctic Sea; a voice came from his devoted household; and the youthful champion advanced towards the dread domain of the winter; he stood beneath the rocky towers of the pole; and hurled down his gage against the glaciers and dared them to do their worst. He left the pleasures of civilization and the enticements of a luxurious age, to advance into the spectral gloom and terror of the Arctic regions, where, at every step, courage was met by peril, and tempests roll their ceaseless thunders against its hoary battlements.

His life exemplifies the superiority of mind over matter—the difference between smiling man and lowering fortune. In the regions of night and famine and death, mock seas and Northern lights, hideous apparitions of an unfinished world—when we see a cultivated, generous man encounter all this to save a lost Brother, we are wonder-stricken at his sacrifice and devotion—then this whole region becomes a rough frame and background to hold the brightest picture of human virtue. It gives a sublime idea of the unity of human affairs and the community of human weal.

He returned no ensanguined soldier from a victorious battle; no great statesman, crowned with diplomatic honors, but a young man whose virtues had reached a poetic height, and whose enterprise demanded our admiration.

Since then, from all parts of the earth his earnest admirers had hung in breathless suspense over the dying couch. Could the world's wishes have prevailed, he would still be with us; but the decrees of Omnipotence are unchangeable. His last words were, "I hold that man in slight esteem who is afraid to die."

He had with him in his last hours the three greatest boons that man could have—his friend, his mother, and his Bible.

His funeral dirge thrilled the heart of the nation, and soon his lifeless body rested beneath the consecrated dome of Independence Hall, at the foot of the marble statue of Washington, with a sword and the Masonic symbol resting over it.

Let us not say his death was unkind. The Lord's appointment is the creature's hour. As his grasp closed upon the laurel wreath, death sent his dart and his eyes closed upon the scenes of earth. He has found the true weary man's rest. No more will he launch the frail boat of mortality among the ills that beset us in this life. Henceforth the name of Kane is precious to Masonry and America.

In conclusion, the speaker asked—Who would not be willing to risk his life in exploring the hidden mysteries of that Northern region, if only to plant there two flags, the Masonic banner which Solomon bore, and that other, the stars and stripes which Washington unfurled?

DR. KANE'S MASONIC FLAG.

We have been kindly permitted to lay the following interesting correspondence before our readers:—

Office of the Grand Master of the Grand Lodge of Massachusetts.

BOSTON, MARCH 23d, 1857.

DEAR SIR:—As the official head of the Grand Lodge of Massachusetts,—the oldest Masonic body on this Continent,—I have the honor to transmit to you, herewith, resolutions which were unanimously adopted at a fully attended communication of the said Lodge, held in this city on the eleventh instant.* They express sentiments honorable to the memory of one dear to his countrymen, to the world, and peculiarly so to our Order.

I would avail myself of this opportunity to make a request, which you will not, I trust, deem an unreasonable one: It is, that the flag which bore the emblems of Masonry to the furthestmost known region of the Arctic World, may be deposited among the valued memorials of our Grand Lodge; there to remain in commemoration of an example of moral heroism and religious fortitude under trials and privations to which human nature is seldom exposed.

With my personal condolence on your irreparable bereavement,

I am, respectfully, your obedient servant, JOHN T. HEARD.

To HON. JOHN K. KANE, *Philadelphia.*

Philadelphia, 25th April, 1857.

MY DEAR SIR—I pray you to present my thanks and those of all my household, to your venerable Lodge for the honor it has rendered to my lamented son.

He was indeed a true Craftsman; he appropriated his light and his life to charity; and it is just, therefore, as well as grateful to his memory, that his Brethren should commemorate his devotion to the pledges of our mystic Order.

I have delayed this note of acknowledgment, in the hope of sending with it his little Masonic flag—the same flag that drooped from the tent-pole on the ice-floes, and that spread itself proudly to the Polar seas. But I have not as yet been able to reclaim it from among the remains of the expedition. I still hope to find it, and to offer it to the acceptance of the Institution you so worthily preside over.

Renewing the expression of my thanks, I beg leave to subscribe myself, dear sir,

Your Brother and friend,

J. K. KANE.

To the R. W. JOHN T. HEARD,

Grand Master of the G. L. of Massachusetts.

*The resolutions may be found on page 189, current vol. of this Magazine.

MASONIC HALL, SOUTH BOSTON.

DURING the last year, the Brethren of St. Paul's Lodge, in conjunction with the Gate-of-the-Temple Lodge, have made extensive alterations in the above building, refitting and decorating it with exquisite taste.

The most noticeable features, are the canopy and fresco work. The canopy is made of rich crimson velvet of tasteful design and drapery, with the proper ensignia embroidered in gold. The whole fabric is graceful and elegant, and hangs from the ceiling to the floor; at the back of the structure is a finely executed rising sun, blended with soft clouds, the whole forming a beautiful and appropriate design.

The ceiling is laid out in pannels of subdued and harmonious colors, with artistical designs, judiciously placed. The walls are pannelled in blue—as appropriate for Master's Lodges.

The four explanatory pictures used in a particular Degree, are of magnitude, and painted directly on the walls, occupying the space from ceiling to floor. The first picture, the Temple and Porch, is executed in *encaustic*, and displays great taste and judgment in design and coloring. Indeed it is rarely, if ever, a picture of such merit and finish can be seen out of a gilt frame.

The majestic building, with its columns and pilasters, is seen in the distance; its colossal dome—gilded by the rays of a setting sun, and in bold relief to a warm oriental sky. The tassellated pavement, and the brazen pillars in the foreground, with their highly ornamented chapters and pommels, are skilfully drawn and carefully shaded, with taste and correctness.

The next picture covers 150 square feet, and is a most difficult and successful piece of drawing in linear perspective. It represents a Masonic Chamber near the vestibule of the Temple,—the well known winding steps leading up almost to the top of the audience apartment. Each step is a study by itself.

The Orders of Architecture most revered by Masons, stand free in the foreground; the lights and shades of these architectural beauties cannot be excelled. So cunningly arranged is this composition, and so artful the combination of colors, that the most careful and steady gaze is required in the visitor to decide whether it is a real chamber, or produced by the deceptive brush of the Artist.

The next picture is an outside door of full size, and one can hardly refrain at attempting to push it open.

The fourth and last of the series—the subject is understood by all Masons—is a masterly design and well executed. The management of the light and perspective, the treatment of the whole subject, and the facility by which a candidate can recognize the 'work' as he proceeds, are apparent.

Whether viewed from six feet, or twenty, the effect is the same. Unlike the ordinary frescos, it does not require "distance to lend enchantment," but more like a parlour picture, than a frescoed wall.

The whole of the decorations reflect much credit on the committee, but more especially Bro. William Shütz—a member of Gate-of-the-Temple Lodge,—whose designs and artistic skill have stamped him as an artist of the highest order.

The Brethren of both Lodges testify to his character as an upright man, and a good Mason.

It is doubtful whether another Lodge under this jurisdiction, can display such designs for magnitude, correctness, and beauty, as are to be found in the above Lodge-room.

Both Lodges are in a healthy state, under the government of Wor. Brothers Richard M. Barker and Thos. Hill, Jr.

Country Lodges, who meditate decorating their Halls, will find in Bro. Shütz a true artist, and a gentleman, and his suggestions will be found valuable with reference to Masonic appropriateness and designs. His taste and education in colors, have secured for him the adornment of our city library, which is to be enriched in *encaustic*, by his pencil.

W. J. R.

THE ROUGH ASHLER.

[WRITTEN FOR THIS MAGAZINE.]

MASONRY is full of beautiful emblems. She paints pictures on the mind, which viewed from a right point never fail to leave a *moral* reflection on the heart. Her language is ancient and Oriental; and she is ever collecting materials of thought, on the hill, in the vale, everywhere beneath the starry canopy of heaven. A true Mason like the Duke in the Forest of Arden—

“Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in everything.”

Among the Jewels of the first Degree in Masonry, there were two stones employed in the building of King Solomon's Temple, the *ROUGH ASHLER* and the *PERFECT ASHLER*. They were intellectual emblems of humanity, and viewed from the plan of our spiritual temple as laid down by the Master on his Trestle-Board, they are beautiful and instructive; for the great Light of Masonry teaches us that all mankind originated from the same quarry, and experience demonstrates to the Mason that the two classes or prominent specimens of human nature are the *Rough Ashler* and the *Perfect Ashler*.

Let us meditate for a few moments on the appearance of the *Rough Ashler*, as contemplated from a stand-point on Mount Moriah, both in its natural and emblematical state. It is a stone—a stone taken from the quarry—heavy, solid, durable in its nature, susceptible of a polished surface under the beat of the Gavel and slowly penetrating edge of the chisel, as applied by the persevering hand of industry; and after being hewn, squared and numbered, becoming a part of a glorious structure. So is the true and worthy applicant for admission into a Lodge. He must be, to a certain extent, qualified for such honor. He must be taught and disciplined by the working-tools of the Fellow-Craft, have a fair character, sense enough to be trusted, without suspicion, a disposition capable of Brotherly love and a desire of improvement: He comes forward ignorant of our mysteries, as the stone which has laid buried for ages in the mountain mass. He comes into the light when fitted and prepared “by a virtuous education, his

own endeavors and the blessing of God," so that he may hereafter shine as a Living Stone in the spiritual building, eternal in the heavens.

But, before the candidate can be admitted into our mysteries, he ought in his rough-ashler state to be examined, surveyed and measured with scrupulous care. To follow out the emblem—Are there cracks and crevices in the Stone? Is it easy to work? Is it capable of being made useful? Are there any latent defects in the size, color or grain? Is it solid and of true grit, or only a conglomerate—or an adhesion of slate, pebbles and sand—which once admitted and set up among the costly and noble blocks of the building would soon get loose and crumble into fissures, making hideous chinks through which an eavesdropper might peep into forbidden apartments. An *Ashler* of this kind the Overseers of old never failed to reject.

These are questions of surpassing importance. To lay aside all imagery, is the applicant a man of truth and virtue? Can he be trusted, or is his mind leaky as a sieve, letting out the good and retaining only the chaff? Is he sincere, of good habits, pure morals, realizing his dependence on our Creator and a believer in his Word? Has he an honest and respectable calling, and is he upright in his dealings, a kind neighbor, good citizen and an honorable man? Thus we might go on, tracing out some of those numerous qualifications which make up a unity of character in good men and true. For it is not enough, that we are told, "I know nothing against the applicant!" This is only negative testimony. The great point is his positive character for truth and virtue and improvement. Is he one with whom we could fellowship, and call by the endearing name of Brother?

Now among the *Rough Ashlers* used in the building of King Solomon's Temple—beyond all manner of doubt—there were some—perhaps but few—so very rough, so twisted and corrugated in form and feature, that even the Master Workman's skill could not polish the excrescences nor fit them for the builder's use. Such stones were rejected, and left among the rocks and boulders and pebbles scattered over the desert. Is there not sometimes an illustration of this emblem in our day among the multitude of candidates who apply, where roughness of manners and rudeness of speech have left a stamp and stain which the Art can never cure;—persons who can not make a good *joint* in any part of the structure, nor harmonize with the beauty of its proportions? Such rough ashlers have no business in a Lodge. For if any person living ought to excel in politeness and cherish the charms of a courteous deportment, it should be the Mason.

Again. When the Overseer in ancient times examined the *Rough Ashler*, before he set the Craft to polish and adorn it, he personally measured it with his eye, looked on its face and scrutinized every feature in order to form some judgment of its fitness from the external appearance. So in every well-governed Lodge, it is the bounden duty of the Committee to see the applicant, converse with him, examine his features, trace as far as may be the genealogy of every noble virtue in their expression and thus gather from his appearance and deportment some idea of the man, before he is recommended to be made a Mason. Most men carry their character in their visage, and no means should be

neglected which will contribute to make the history of an applicant fully known. It is so essentially important to keep the Lodge pure, and elevate its standing by the union and dignity of a virtuous brotherhood. Nor can too much caution be used by a Brother, who vouches for an applicant. Above all others *he* ought to know him; and to recommend one, of whom he knows almost nothing—perhaps merely because he was a transient acquaintance, or happened to be a fellow-boarder, would be like a Mason of old directing the Overseers to some *Rough Ashler* he scarcely ever saw or examined, and which on inspection might turn out to be only shelly slate or a species of Roxbury pudding stone.

The Perfect Ashler is reserved for the next Magazine.

S.

SUPREME COUNCIL 33d.

THE annual convocation of the Supreme Council 33d, for the Northern Jurisdiction of the United States, was held at the Masonic Temple, in Boston, on the 12th, 13th, 14th and 15th days of May, ultimo. Of the members of the Council present, were M. P. Bro. Edward A. Raymond, Esq., of Boston, Sov. G. Commander; Ex. Gov. Robt. P. Dunlap, of Maine, Lt. G. Com.; Charles W. Moore, G. Sec. Gen.; Rev. Albert Case, Assist. G. Sec. G.; Simon W. Robinson, G. Treas.; Giles F. Yates, Esq., Dep. for New York; Maj. K. H. Van Rensselaer, Dep. for Ohio; Charles Gilman, Esq., of Maryland; Rev. Paul Dean, of Massachusetts, G. Prelate; and Andres Cascard, Esq., Representative of Venezuela, S. A.

In the Consistory, which was opened for work on each day of the session, there were present, delegates from Maine, Massachusetts, Rhode Island, New York, Pennsylvania, Maryland, Ohio, and Illinois. The attendance was unusually large, and at no former session has there been so great an amount of business transacted. Letters of apology for absence, were received from New Hampshire and Connecticut, which States have not before for many years failed to be represented.

A large number of candidates were taken through the degrees to the 32d, and Ill. Brother CHARLES R. STARKWEATHER, Esq., of Chicago, Illinois, was received and affiliated as a member of the Supreme Council, to fill the vacancy occasioned by the death of the late Brother Nathan B. Haswell, of Vermont.

Quite a number of Charters were ordered to be issued; but as we have not space for a full account of the proceedings, we omit all details until a more favorable opportunity.

On the evening of the second day of the session, the Grand Commander, Bro. E. A. RAYMOND, received the members and other invited guests, at his elegant residence in Concord Street. It was a pleasant "re-union," and an occasion to be enrolled among the joyous memories of the past.

We shall endeavor at an early day to lay before our readers an abstract of the proceedings.

AN INTERESTING LETTER.

THE following interesting letter was handed us on the day of its date, but was mislaid at the time. It is from one of our most venerable and highly respected Brethren, (now seventyseven years of age,) and while it breathes a warm affection for our Institution, bears the most ample testimony to the purity of its principles. It will be gratifying to our readers:—

Hingham, 18th Sept., 1856.

C. W. MOORE,—*My dear Brother,*—I would render thanks for your invitation, and your kind attentions to me at the Franklin Parade yesterday.

During the last thirty years or more of my lengthened earthly life, I have been without the pleasure of anything near such a beautiful gathering of members of the Masonic Family.

I gazed upon the mass of fine looking young Masons, with astonishment and admiration.

O my friends! with what joy and gladness were my offerings of gratitude to our Loving Father, the Grand Master above, for such evidences of his having smiled upon and send down his blessings on the right.

In time of persecution and need, we looked to the "Strong Deliverer," and we now see he has not forsaken us.

There must have been of late, much labor in your glorious cause of benevolence,—members of the Fraternity must have worked hard, with strong and willing hearts and hands.

But courage Brothers!—"Your labor has been with the Lord and your recompense will surely be with your God."

Yesterday was to my soul one of solemn joy, constant activity of the heart's highest emotions.

I met with (and probably for the last time here) many associates of my earlier days, and feasted on the sweet remembrance of the dear departed, now in the celestial world, enjoying the reward of their past labors of love and lives of fidelity and truth.

I would assure you and others of my affectionate regards.

Remaining your elder Brother,

JNO. BAKER.

I have said above, "young Masons"—such was the appearance to dimmed eyes of *seventyseven*. Excuse is expected, if needed.

PAST MASTERS IN GRAND LODGE.

A GRAND LODGE is a modern idea, but none the less a good one. It is a representative body, the constituents being the working Lodges. Nobody has, by the old or new practice *universally*, a permanent right to membership in the Grand Lodges. Those Lodges have usually, perhaps, included Past Masters, but that course is neither ancient nor universal. The Lodges having the right to establish Grand Lodges, have also a right to say who shall represent them therein. Nobody, by being made Master of a Lodge, acquires an indefeasible life-estate in the Grand Lodge. The idea is destructive of every idea of Masonic government, certainly as practised in this country, and we believe as

practised everywhere else. In many States it is considered expedient to constitute Past Masters members of the Grand Lodge ; but it is always done as a matter of expediency, and not because Past Masters can claim the right.—*G. L. of R. Island.*

MEMBERS OF THE INSTITUTION.

It is mournfully true, that there are degraded men in most communities, and they manage to creep into all institutions. The veteran army of the Revolution had its Arnold ; the twelve apostles, a Judas ; and tall among the *sons of light* once appeared *Lucifer*, now the prince of Devils ! Such objections apply to the individual member, and not to the institution.

Shall marriage be abolished because here and there an unhappy match is made ? Shall pretty maidens and bright-eyed widows, peeping from weeds of mourning, cease to charm and wed heart-broken bachelors and disconsolate widowers, because now and then an unworthy *husband scolds, pulls the hair and thrashes with the broomstick his loving and dutiful wife*, and leaving her at home to *nurse the baby, goes spinning yorn* through the neighborhood, setting people by the ears ; and returns late at night to *cheer and console his meek and forbearing spouse with one of Mrs. Caudle's latest lectures !!* SURELY ! SURELY ! not ! These are but spots upon the sun, and moles upon the cheek of beauty.

But the criticisms of the objector upon our members, are often unjust and fastidious, proceeding from narrow views and a propensity for fault-finding ; and perhaps when his neighbors sit in judgment upon his character, the verdict is not more favorable than that which he renders against the merits of our Brethren.

Whilst, on behalf of the fraternity, I would apologize for the moral infirmities of human nature, I would make no concession to him who assumes to look with contempt upon any of our Brethren on account of their limited intelligence, or humble conditions in life. In the Masonic family are to be found men of every order of intellect, and of all ranks and stations, meeting upon a common level.

The All-wise Creator has produced infinite variety in every department of the universe. Behold the little rill leaping from the clefted rock in the mountain's side, and murmuring through the vale below, and then turn your eyes to the mighty ocean, bearing on its bosom the fleets of opposing powers, and wafting from shore to shore the commerce of the world ! See the tiny humming bird dancing upon rapid wing from flower to flower, and then mark the great condor, breasting the storm-cloud that blackens the lofty summit of the Andes ! Gaze with wonder and admiration upon yon vast globe wheeling in its interminable orbit, but despise not the beautiful little lamp that twinkles in the chandelier of Heaven ! *The magnificent* and the *minute* are equally the works of God, and alike challenge the admiration of man ! Lientenant Maury, standing upon the national observatory, turns the great telescope upon the Heavens, and contemplates with amazement the mighty worlds that blaze over the boundless fields of space ; and then descending to the earth he takes the microscope and traces

the infinite wisdom of the Creator in the mechanism of the mite and animalculæ!

The mental and moral powers of men are alike diversified, fitting them for various stations, duties and occupations in life. If all men were poets and astronomers, and spent their time building castles in the air, and gazing at the stars, all the arts and industrial occupations of life would be abandoned. The hammer, the spindle, and the loom, are more useful than the telescope and the harp. It is unpretending *labor* that causes our reluctant mother earth to yield the bread to feed, and the materials to clothe the multiplied millions of her sons, who spring from her bosom. It is the laboring classes that array BEAUTY and WEALTH in the habiliments of fashion, build towns and cities, construct railroads and telegraphs, burthen the ocean with ships, and unfurl to every breeze the white sails of commerce! The exiled son of Erin, who throws up the levee upon the bank of your river; and *poor old Ned* who-wields the shovel and the hoe, eats the corn cake, and vexes the drowsy ear of night with the rude melodies of his banjo, are as necessary and useful in their respective stations and appropriate occupations, as the lawyer, the doctor, the senator, the minister and the judge; and hence the All-wise Creator has diversified the intellects and the tastes of men, so as to adapt them to the various pursuits of life!

Let the objector go and learn wisdom from the *Fox*, renowned in fable, who, when he had assembled his forest forces to make war upon the *Lion*, was admonished by one of his conceited Generals to dismiss from his ranks the timid *hare* and the stupid *donkey* as unfit for any service. Be not over hasty in thy conclusions, replied the cunning *Fox*. It is true that the *hare* is a timid soldier, and might shrink from the shock of the battle, but he is nevertheless exceedingly fleet, and may be usefully employed as a courier in bearing dispatches. The *donkey* is beyond question a stupid fellow, but we require a trumpeter to announce to the embattled hosts the proper time to make the charge, or to retreat, and the *loud hoarse voice* of the *donkey* admirably qualifies him for this important branch of the service.

Perhaps if the fastidious objector, who assumes to criticize the mental and moral endowments of some of our unpretending Brethren, could find his way into a Masonic Lodge, he might be employed in some such service as Reynard assigned to his *cousin*, the *donkey*.

Some of the best Masons I have ever known—men most ready to open the hand of charity, and supply the wants of suffering humanity, have occupied the more humble walks of life.

"Full many a gem of purest ray serene,
The dark unfathomed caves of ocean bear,
And many a flower is born to blush unseen,
And waste its sweetness on the desert air."

Masonry was instituted, and has been patronized by the wisest and best of men; and whilst, like the great truths of the Bible, it is adapted to the comprehension of limited capacities, it challenges the admiration of the greatest intellects!—*E. H. English*.

MORAL BEAUTIES.*

THE moral beauties of Masonry, acknowledged as its chief glory, are not as clearly seen by some of the Craft, nor as highly appreciated as they should be. Everything that is truly excellent in Masonry is dependent upon the moral principles which are the foundation of the whole system. Our Creed is "Faith in God, Hope in Immortality, and Charity to all Mankind." In what God? As Christian Masons, the God of the Bible, the Creator, Preserver, Saviour, Comforter and Sanctifier of the faithful. In what Immortality? In that which was brought to light through the gospel by Him who hath abolished death. In what Charity? That which is greater than Faith and Hope, which is supreme love to God and universal good will to man. This grace is immortal.

Our principal tenets are Brotherly Love, Relief and Truth. What can be sounder and more deeply moral than our creed? What more beautiful and simple than our Tenets? That institution built upon the sand (we have from high authority) must fall, but that which is built upon a rock, resists all floods and storms; and amid crumbling empires and falling dynasties, still lifts its time-honored head above the ruins, pursuing those labors of love and good will to the human family, that have characterized Freemasonry in all ages of its existence. Dr. OLIVER very truly says: "There is something in Masonry deeper and better than words and signs and ceremonies," and I say that he who is content with merely knowing how to work his way into a Lodge room and to pass himself as a Brother, will never see the real living beauties of Masonry, will never behold the dazzling glory of the Mystic Temple. Its moral, its scriptural excellencies.

I admit that the outward defences thrown around our institution, are absolutely necessary to preserve the secrets of the Order from unhallowed hands, and the approach of the imposter and the unworthy; and all Masons should be perfect in a knowledge of them; but then we must bear in mind that they are but the casket that contains the precious jewel—the hull that conceals the kernel—the shell to preserve the egg. The destruction of the one is the inevitable ruin of the other. *Preserve both.*

Masonry itself is a living, active principle, possessing both a body and a soul, as well as outward adornments. Its paraphernalia and mystic signs are but the robes that enshrine and cover its vital, living principles; with which every Mason should be deeply imbued. We should all stand by and contend for the old *land-marks* of the Order, and never recognize the existence of any power under the canopy of heaven to change those features of the Masonic Ritual, which mark its distinctiveness as a system, and give it its universality in the three symbolical Degrees.

The world may and ought to progress in the arts and sciences, in philosophy and morals. In our efforts to do good, to alleviate the sufferings of our species, to dry the widow's tears, to educate and relieve the orphan, to hush the sighs of affliction and human woe, to shelter the homeless, feed the hungry, clothe the

* From an address before the Grand Lodge of Arkansas, by M. W. NAT. G. SMITH.

naked and instruct the ignorant, in all these, as the divine mission of our Order, we may progress. There should be progression. But in the observance of our Ritual we should be "Old Fogies." While it behooves us to preserve with vestal vigilance, all the words, signs and ceremonies of the Ritual, we should also dig deep for the pearls that lie concealed at the bottom, and familiarize ourselves with our great principles and become well acquainted with those sublime doctrines so beautifully taught and illustrated by our symbols. To do this satisfactorily requires great diligence. We must not only commit to memory our lectures, but should avail ourselves of all the Masonic publications and authorized Masonic literature, to which we can gain access. Time and perseverance accomplish all things; and the beauties and moral excellencies of Masonry are only to be discovered and rightly appreciated by the industrious and diligent student. A lazy Mason is a misnomer.

MASONRY AND NATURE.

BY BROTHER E. H. ENGLISH.

THERE is a striking analogy between Masonry and Nature. This may be observed in the ceremony of opening, closing, conferring the degrees, and in the *lights* and emblems. It originated in an age when men studied Nature rather than books. No wonder the children of the wood love it. An old Indian Chief, who visited the Grand Lodge of Ohio, was asked by the Grand Master, where his people got Masonry?

"From the Great Spirit," was his reply.

How long have they had it?

"Ever since the trees began to grow and the rivers to run."

In the olden times, moreover, Masons congregated in deep valleys and upon high hills or mountains; and thus, whilst they were secure from the intrusion of the curious, they were afforded opportunities of contemplating the grand, the sublime and the beautiful in Nature! The wild sequestered vale, where leaps and laughs the limped brook, or sleeps the silvery lake, or rushes and roars the winding river; and the blue, rugged mountain top, bathed in the pure clouds, and *gilded by the sun's first and last beams*, are places best adapted to the contemplation of what is most beautiful, sublime and majestic in the works of Nature.

There is one pleasing thought connected with the Lodges of our ancient Brethren. Convened in the spacious Temple of Nature, under the broad canopy of Heaven, illuminated by the *great lights* which God hath set in the firmament, they were reminded of the UNIVERSALITY OF MASONRY—that CHARITY is not bounded by narrow walls, but with a warm heart and wide extended arms embraces the whole earth!

It was in the Masonry of Nature, that ST. JOHN THE BAPTIST, whose birth day we now celebrate, was educated. Reared in the wilderness, feeding upon locusts and wild honey, and, like Demosthenese, studying elocution among rocks and caves, at the full age of manhood, he suddenly made his appearance as the

advocate of a new religion, moved the masses of Judea by a stern, stirring and overpowering eloquence, which caused the wondering multitudes to flock to the banks of the Jordan, and receive at his hands an ordinance significant of the purity of that system of religion which had for long ages been adumbrated by Jewish types and shadows.

The Baptist possessed in a marked degree the cardinal Masonic virtues, and was an eminent patron of the Order. Hence we dedicate our Lodges to him, and his christian compeer, the EVANGELIST, who was alike distinguished for his attachment to Masonry. It was not because they were *christians*, but for the reason that they were eminently devoted to the Order, that Lodges, in christian countries, since the era of the Crusades, have been dedicated to the SAINTS JOHN. Ancient Craft Masonry was organized long before the christian era, and inculcates a religion strictly *catholic*, or general, in its character. It is the propagandist of no particular creed, and adopts nor condemns any party platform.

STRANGERS AT MASONIC FESTIVALS.*

BRO. WARREN moved:—"That in future no person not being a member of the Craft be allowed to dine at any of the Masonic Festivals." He said: "I believe the Brethren are generally aware that this in some measure alludes to the practice of introducing to the table at our Masonic festivals gentlemen as singers who are not members of the Craft, thereby leading the Brethren unconsciously to do wrong, by making allusions to matters affecting the Craft which ought not to be alluded to in the presence of strangers. This is another point on which I feel I may fairly ask and expect the support of the Grand Registrar (hear, and laughter), whose attention I beg to call to rule 11, page 22, of the Book of Constitutions. (Hear, hear.) That rule says:—'There shall be a Masonic festival, annually, on the Wednesday next following St. George's Day, which shall be dedicated to Brotherly love and refreshment, and to which all regular Masons may have access, on providing themselves with tickets from the Grand Stewards of the year. No private Lodge within the London district shall have a Masonic feast on the day of the grand festival.' I submit that the words 'all Masons' are superfluous, if other persons may sit down. (Hear.) This motion is chiefly addressed to the musical profession; but if gentlemen of one profession may be present, there is no reason why gentlemen in other professions should be excluded. (Hear, hear.) There are, moreover, so many excellent and efficient musical Brethren connected with the Craft, that it is not necessary to introduce any who do not belong to our Order." (Hear, hear.)

Bro. Dobie: "There are the ladies!"

Bro. Warren: "The ladies do not sit down at the table with us, and they do not come into the gallery till after dinner. I have served as Steward to the charities, and have called the attention of the other Stewards to the question. On the last occasion the Grand Stewards did take notice of it, but that is the only time, in the course of four years, that I could get the Stewards to do so. Therefore it is that I have thought it necessary to bring the matter before Grand Lodge.

* From the proceedings of the Grand Lodge of England, March 1857.

About three years ago, at one of the festivals, a ticket was sent to a Brother who was proprietor of one of the daily papers, and that Brother sent one of his reporters, who was not a Mason, to take a note of the proceedings at the festival. His presence was, however, objected to, on the ground of his not being a Mason, and I supplied an account myself. (Hear.) If they admitted musical gentlemen not Masons, they ought to admit reporters not Masons; they were inconsistent in making a distinction between one profession and another in such a matter."

Bro. Binckes seconded the motion, on the ground that the admission of strangers amongst the Brethren at the festivals was productive of evil, as the Brethren might be inadvertently led to make use of the words and signs in the presence of such strangers, which ought carefully to be concealed. (Hear, hear.)

The motion was agreed to.

KEEP WITHIN COMPASS AND SQUARE.

BY BRO. C. SLOMAN, LONDON.

To feel for mankind as we feel for ourselves,
 Is a maxim we ever should hold;
 From the monarch who reigns, to the peasant who delves,
 We are all of the very same fold.
 Let the cynical fool the opinion despise,
 But this truth everlasting will stand:
 When we see others fall, we should help them to rise,
 And assist them with heart and with hand.
 Then be reason your guide, of excesses beware;
 Still keep within compass, and act on the square.

From the point in the circle we wisdom can glean,
 Unto all we a limit should see;
 For even economy may become mean,
 And bounty profuseness may be.
 Thus virtue itself demarcation should find,
 And the boundary line keep within;
 For if prudence, true pilot, we once leave behind,
 We know not where regret may begin.
 Then be reason your guide, of excesses beware;
 Still keep within compass, and act on the square.

Let's be taught by Dame Nature, her laws are the best,
 Hath not ocean the land as its bounds?
 The earth in its orbit is never at rest,
 Yet in safety the planet goes round.
 Autumn comes before winter; ere summer the spring;
 Thus a proper succession they keep;
 For each season its own gracious blessing doth bring,
 From which Man his enjoyment can reap.
 Then be reason your guide, of excesses beware;
 Still keep within compass, and act on the square.

EXPULSIONS BY CHAPTERS.

Question : "Is a Master Mason eligible to the office of Master of a Lodge, who has been expelled from a Chapter of Royal Arch Masons, he having received the degree of Past Master in said Chapter? If he is not, would he be if he had received the degree of P. M. in a convocation of such? Or could he be restored to all the rights and privileges of a P. M. in a convocation of P. M.'s, of which he had been deprived by his expulsion from a Chapter of Royal Arch Masons? Or does expulsion from a Chapter affect the standing of an acting Master of a Lodge?"

The Standing Committee on Masonic Jurisprudence, to whom was referred the foregoing question, report :

That they, as members of this Grand Lodge, are ancient *Master Masons only*, and therefore know nothing about the law governing Chapters in the expulsion of members, or whether they *ever expel* them. Nor do they know anything about the degrees in a Chapter, or mode of conferring them—*if they have any*—and have not observed anything in or about this Grand Lodge that would lead to the discovery of the same; and therefore ask to be discharged from the further consideration of the business of the Chapters.—*G. L. of Ohio.*

 THE POLITICS OF MASONRY.*

It is a landmark of the Order, impressed upon the candidate for its mysteries, at the threshold of every degree, that Masonry does not interfere with his *religious, political or civil* duties and opinions. When a man presents himself at the door of a Masonic Lodge, desiring admission, we make no inquiry as to his peculiar faith, further than to ascertain that he believes in God; knowing that if he recognize the existence of the Supreme Maker and Ruler of the Universe, it *necessarily follows* that he is a believer in moral accountability; and influenced by the hope of reward and the fear of punishment, in the future; and that his conscience may be safely entrusted with our sublime mysteries. This is common ground. It constitutes the great foundation stone of all religions, whether of civilized or savage people. There is, perhaps, no nation or tribe of men upon the globe, that does not, in some form, recognize the existence of the Supreme Being. Even the wild Indian, with—

—————"Untutored mind,
Sees God in the clouds, and hears him in the wind."

If Masonry were to push her inquiries beyond this, it would become sectarian, and cease to furnish a common altar around which men of every creed may unite in sincere friendship, mingle their sympathies, and heartily co-operate in the exercise of an enlarged charity.

The admission of *party politics* into a Masonic Lodge, would be as baleful in its consequences as the creeping of the *old serpent* into the blooming bowers of innocent Eden. All that is beautiful would be blasted—all that is harmonious would be turned into discord.

* Address of Bro. E. H. English of Arkansas.

Going on a visit to a Lodge not long since, and passing the dwelling of an old friend, whose head was whitened with age; but who had not been a Mason long enough to become thoroughly acquainted with its spirit, I invited him to the Lodge. "No," said he, "I have not been to the Lodge for twelve months."

"Indeed! and why not?"

"Ah! there are too many *Know Nothings* in the Lodge!"

"*Know Nothings* in a Masonic Lodge! why, my dear sir, this must be looked into, and if it be true they must be turned out!"

Reaching the Lodge, I found about sixty good looking men assembled, quietly conversing together upon social and domestic matters, and all seeming to mingle and interchange courtesies in the most harmonious manner. When the Lodge was about to be opened, I mentioned what my old friend upon the road had told me, and remarked to the Worshipful Master that if there was a *Know Nothing* present he must be put out of doors! The Worshipful Master being a man of good sense, and well understanding the genius of Masonry, comprehended quite readily my meaning, and responded that there was *not one* present.

A verdant looking *novitiate* upon my right, glancing his eyes over the room, looked at the Worshipful Master with astonishment, and whispered to an old Mason sitting next him, that there were "*lots of them in the Lodge.*" The old man shook his head!

Now, said I, if there is a *democrat* or *sag nicht* present, he must be put out!

"Not one," said the Worshipful Master.

An expression of wonder came over the face, and an incredulous smile expanded the broad mouth of an honest looking young *Dutchman* sitting at my left!

Perhaps you have a congregation of *old line whigs* assembled here, then?

"Not one."

Well, what then *are* all these men?

Whatever they may be in the world—whatever political sentiments they may profess as American citizens, *here*, around this altar, they are all *Masons* and all *Brethren*, linked together by the golden chain of sincere affection, "among whom no contention ever arises, but that noble contention, or rather emulation, of who can best work, and best agree."

When I go to the ballot box to exercise the elective franchise, I stand there not as a *Mason*, but as a citizen of this free country, and the preference which I may give to one aspirant for public office over another, may be determined by any considerations which may seem to me to be good—I may inquire into whatever, in my judgment, may contribute to, or detract from, his fitness to make, administer, or execute the laws of my country.

But when my Brother desires assistance or relief, I do not pause to inquire what religion he professes, to what political party he belongs, or under what sun he was born—nor does it matter what language he speaks. It is enough that he is a *Mason*—he wants bread, clothing, or shelter for himself, his wife, or his little ones—or that he is bowed down by disease, and requires a watchful eye, and a ministering hand at his bed-side during the tardy hours of the tedious

night. And though he may speak a language to which I am a stranger, yet if he utter in my ear talismatic words drawn from the common vocabulary in which Masonry instructs all her sons, of every country and climate, he touches my heart, and commands my services!

But though *Masonry* permits not her white garment to trail in the dust of party politics, she is nevertheless quietly exerting an influence upon the destiny of this great country. Almost every State and Territory in this vast and growing confederacy, has its MASONIC GRAND LODGE, and the friendly correspondence carried on, and the fraternal relations existing, between these bodies, will do much to bind together and preserve the UNION.

THE CANADIAN LODGES.

THE subject of the complaints of the Brethren in Canada, was before the Grand Lodge of England, at its quarterly communication in March last. The Grand Master submitted a communication, in reference to which the London Freemasons' Magazine, says:—

“In his last communication, the G. M. promises the Canadian, and, we presume, other colonial Brethren all they can desire. His Lordship will not forego any of his prerogatives nor attempt to bind his successor, but whilst he continues in office, will allow the Brethren in Canada, and of course in Australia also, to nominate their own Prov. G. M., subject to his approval. And, says the G. M., ‘I shall not withhold my approval from any Brethren so recommended, unless for weighty reasons, which I shall be prepared to state and justify.’ This is fair and honorable, and such a condition as no reasonable body of men can object to. His Lordship then alluded to a proposed reduction of the colonial fees, a matter we regard as of very secondary importance, and stated that he had already provided for the issue of blank certificates to the Prov. G. Ms. in the colonies, which would prevent any complaints relative to the delay of their transmission from England. On the proposal to allow the Prov. G. Ms. to issue warrants for new Lodges, the G. M. has very properly determined that the power must continue with himself, though he says that an equivalent prerogative has always been exercised by the Prov. Grand Masters of Colonial Lodges, ‘for they have granted Dispensations for holding new Lodges, the warrants for which are never withheld.’ The G. M. further promises to subdivide the Colonies as much as possible, so that every Lodge may be brought within a convenient distance of its Prov. Grand Lodge. We believe that this communication will prove satisfactory to the great majority of our Canadian Brethren, and it gives us sincere pleasure to see the conciliatory spirit manifested by Grand Lodge, a spirit exemplified in the kindest manner by the Grand Master, who consented that a petition from Canada West, on the subject of what we trust we may henceforth consider as past grievances, should be referred to the Colonial Committee, in conjunction with himself.

MASONIC CHIT CHAT.

SEVENTEENTH JUNE.—The inauguration of the Statue of Gen. WARREN, on Bunker Hill, on the 17th instant, promises to be an occasion of unusual interest. The presence of Gen. Scott will, as a matter of course, call out the military in large numbers, besides which the most popular and best disciplined regiment in New York, numbering some five hundred rank and file, with a Band of seventy members, has signified its intention to be present.

The city governments of Boston, Charlestown, and we believe Roxbury and Cambridge, have made the necessary appropriations and arrangements for the occasion.

Masonically—the indications are that there will be a general attendance of the Lodges and other Masonic bodies in the Commonwealth. Some sixty Lodges have signified their intention to be present, and the number will probably be increased before the arrival of the day.

It may be useful to say here, that the Grand Lodge will assemble at the Masonic Temple at 9 o'clock on the morning of the 17th, and that the Lodges and Brethren will assemble and be formed in procession in the Mall opposite the Temple, at the same hour.—Marshals will be in attendance to give all necessary information and directions. The Chapters and Encampments will also assemble at the Temple, at the same hour.

It is to be hoped that the request of the committee of arrangements as to dress—*black coats, pants and hats, and white gloves*—will be complied with. *White hats and umbrellas* in Masonic processions can always be advantageously dispensed with. In case of rain, the umbrella may be tolerated; but not the *white hat*, in any event. It is good in its place, but that place is not a Masonic procession. Nor do we hold in higher esteem the *slouch*, or Kossouth hat,—at least not on public occasions.

TWENTYFOURTH JUNE.—We do not understand that there will be any public celebration of St. John's day, in this State, the present year,—the ceremonies on the 17th being very generally considered quite sufficient for one month. The day, however, will be duly honored by our Brethren of Rhode Island,

who would be very happy to see their friends from Massachusetts. We understand that the DE MOLAY ENCAMPMENT of this city have been invited to perform escort duty for the Grand Lodge of the State on the occasion, and that they will probably appear in full numbers. They will add much to the general appearance of the procession. The address, as stated in our last, is to be delivered by Rev. GEORGE M. RANDALL, D. D., and will undoubtedly be of a character to give general satisfaction.

The day will also be observed at Nashua, N. H., and probably many of our Brethren in the northerly sections of the State will avail themselves of the opportunity to be present.

☞ A correspondent at Portland, Maine, under date May 8th, writes as follows:—"Our Grand Masonic Bodies have just closed their annual sessions, which were very busy ones, occupying over three days. Harmony and good feeling prevailed throughout. Hon. ROBT. P. DUNLAP was chosen Grand Master of the Grand Lodge (G. Master True having declined a re-election); which station he consented to accept, at the solicitation of friends, and in compliance with the wishes of a large number of the older Masons, who were desirous to avail themselves, while they could, of his Masonic and legislative experience in the government of the Grand Lodge.

Gen. Jos. C. Stevens, of Bangor, was elected G. H. P. of the Grand Chapter, and also G. Master of the Grand Encampment. I believe this selection of presiding officers has given great satisfaction.

☞ We state for the information of those of our Brethren who are interested in the matter, that a Chapter of Rose Croix, and Consistory of S. P. R. S. have been regularly chartered and organized at the city of Pittsburgh, in the State of Pennsylvania. Ill. Bro. James S. Hoon, G. C.

☞ We acknowledge the receipt of a copy of a monthly paper just started at Chicago, Ill., by Bro. James A. Clarkson, at one dollar a year, called the "Trestle-Board." It is in the newspaper form, and partially devoted to Masonry. We have not been able, since its receipt, to do more than run our eye hastily over it. From such an examination we judge it to be well conducted, and worthy of patronage.

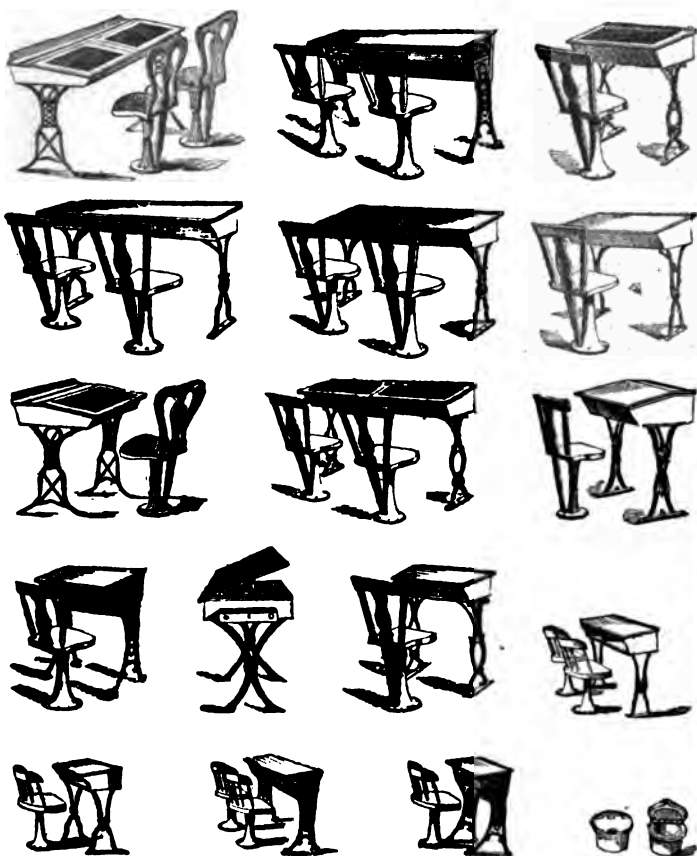
EXPULSION.—At a regular meeting of Santa Rosa Lodge, No. 16, at Milton, Florida, on the 3d May, 1857, Allen B. Blalock was unanimously expelled for unmaasonic conduct.

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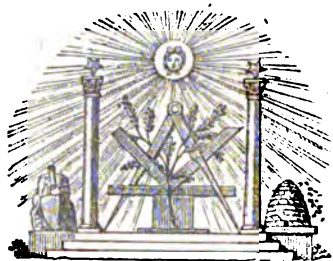
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MASONIC CELEBRATION.



Orders in the Fraternity are most respectfully invited to be present and participate in the festivities of the occasion.

THE M. W. Grand Lodge of Ancient Free and Accepted Masons of the State of Rhode Island, will celebrate the Festival of St. John the Baptist, with St. John's Lodge, No. 2, which will then celebrate its CENTENNIAL ANNIVERSARY, in the city of Providence, on the 24th day of June next. Members of the various

OLIVER JOHNSON,
JAS. SALSBURY,
SAMUEL LEWIS,
J. A. D. JOSLIN,

COMMITTEE OF GRAND LODGE.

GEO. F. WILSON,
JAMES HUTCHINSON,
G. T. SWARTS,

COMMITTEE OF ST. JOHN'S LODGE, No. 2.

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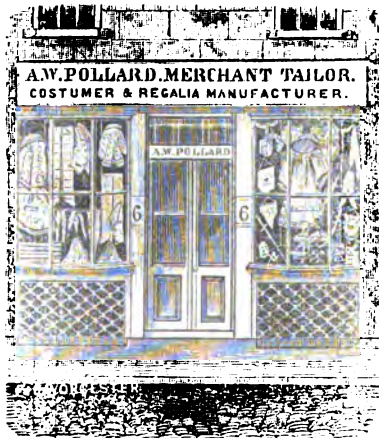
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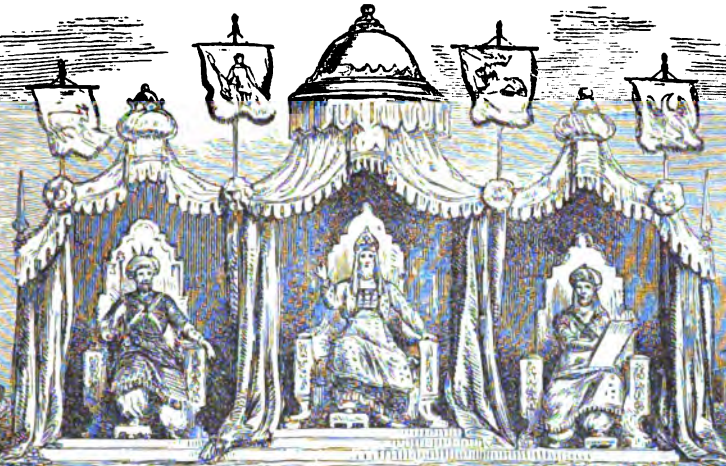


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BY CHAS. W. MOORE.

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W. BAKER, SC. BOSTON.

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LETTERS.

List of Letters from May 27 to June 29.

BUSINESS.—A S Stover, Chambersburg, Pa.—P Lawson, Lowell—W Smith, N. York—H T Clark, Tarboro', N. C.—J W Torrey, Melbourne, Australia—C R Starkweather, Chicago, Ill.—Benj. Tolman, Concord, Ms.—P Lawson, Lowell—J C Butler, Cincinnati, O.—J S Welber, Gloucester—C P Anderson Philadelphia—C Childs, Dubuque, Iowa—W L S Wilson, Anchor Town, O.—H C Ranney, Chicago, Ill.—D J Calligan, Peoria, Ill.—C W Dickson, Halifax, N. S.—L S Bancroft, Pepperell—J P Ferrell, Mackinaw, Ill.—G W Craig, Versailles, Ky.—C P Anderson, Philadelphia—P M Cincinnati, O.—A S Ruthven, Galveston, Texas—T S Seymour, N. York—C P Anderson, Philad.—W Thomas, Decatur, Mi.—E R Ives, Alligator, Florida—P M Greensboro', Mi.—W Baker, Brunswick, Me.—D Roper, Grenada, Mi.—P M Chicago, Ill.

REMITTANCES.—A Jones, Columbus, O.—N Mayer, Galena, Ill.—C R Starkweather, Chicago, Ill.—C S Kellogg, Woodville, Mi.—Dudley S Jennings, Marshall, Texas—J B Brown, Ware, Ms.—Ball, Hutchings and Co., Galveston, Texas—J W Batchelder, Lafayette, Ala.—A O'Sullivan, St. Louis, Mo.—J S Reeves, Meigsville, O.—G Pettit, Benton, Mo.—A C Hausler, Lewiston, Ill.—J B Brown, Palmer, Ma.—W R McAdory, Mars P. O., Ala.—S Richard, Benton, Ala.—W H Copp, Norwich, Con.

THIS MAGAZINE

IS

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“*CHARLES W. MOORE, Editor Freemasons' Magazine, 21 School st., Boston.*”

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GRAND LODGE CONSTITUTIONS.

A few copies of the new edition of the *CONSTITUTIONS of the Grand Lodge of Massachusetts*, for sale at the Grand Secretary's Office, 33 School street. Price \$1.50. June, 1857.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. XVI.]

BOSTON, JULY 1, 1857.

[No. 9.

GRAND LODGE OF NEW YORK.

WE are indebted to the kindness of a reliable and esteemed correspondent for the following interesting notice of the proceedings of the Grand Lodge of N. York, at its recent communication. The most important act of the session was the *rejection* of the "articles of union" agreed upon by a committee of its own body and a corresponding committee of irregular Masons. These articles were noticed in our last number, and our readers are therefore sufficiently well acquainted with their terms. In rejecting them the Grand Lodge has simply vindicated the integrity of its own character and position.

It will be seen that an attempt was made to produce a reversion of the decision of the Grand Lodge on the Canada difficulties, but it was very properly rejected. The Grand Lodge of England has this whole matter before it, and the probability is that the reasonable requirements of the law-abiding Brethren in Canada will be acceded to, and thus all just cause of complaint removed. The course of the recusant Brethren in Canada was an unfortunate one, but hardly more to be deprecated than that of some of their sympathizing Brethren on this side of the line. Both parties may yet learn that rebellion against lawful authority is not in harmony with the teachings of Masonry, nor a safe precedent in Masonic government.

Another measure of great importance in the proceedings of the Grand Lodge, is the suspension of all Masonic intercourse between the Brethren of Pennsylvania and New York. We are not sufficiently informed—and if we were we have not the necessary space this month—to lay before our readers so full an account of the causes that have led to this unhappy

result, as the importance of the case would seem to demand. We therefore leave it for the present, on the statement of our correspondent :—

New York, June 8, 1857.

RT. W. C. W. MOORE.

Dear Brother,—Our Grand Lodge closed its labors on Saturday last, after a very interesting session of nearly a week. The number in attendance was unusually large. Several of our venerable Past Grand Officers were present, and evinced a lively interest in those subjects which partook of a general character. There were present a goodly number of the Representatives of other Grand Lodges, the presence of some of whom was indicated by the "Representative's Banner," suspended in the East.

The proposed *articles of union*, which were noticed by you in the last number of the Magazine, were the absorbing theme of the session. The discussion of that subject—either directly or indirectly—occupied two or more precious days of the Grand Lodge,—broken into occasionally by pressing matters of business, which could not be dispensed with. *The articles were defeated by a very large majority.*

This subject for several months past has excited extraordinary interest throughout the entire jurisdiction; fearful apprehensions as to its consequences, produced a corresponding anxiety and watchfulness; so that the fraternity generally, whether active or inactive Masons, became alive to its grave importance. It is, doubtless, attributable to this fact, principally, that we are indebted for the pleasure of so general a representation of Lodges.

A feverish anxiety, I thought, was manifested for the success of these propositions; so much so as to lead to indiscretions, detrimental to the main object all had in view—that of correcting the Masonic difficulties in the State. There was a test vote imprudently—in my judgment—forced upon the members, on the first evening of the session. It clearly showed, however, the true position of the Brethren on that question. There was very little difference between that and the final vote upon the main question. Brethren had come either under instructions from their Lodges, or with their minds already made up, and the sequel clearly established the fact, that scarcely any change had taken place in their minds in the interim.

The subject was finally disposed of, first, by *rejecting the proposed articles of union*. Secondly, by adopting a resolution empowering a committee to *recede* any propositions, from any source, with a view to restore entire harmony to the fraternity in the State. Thirdly, by *rescinding* a resolution adopted in 1852, declaring certain Warrants incapable of being revived, unless the holders of them applied for admittance within a given time. Fourthly, by amending the Constitution, so far as it can be done at one communication, so as to admit to membership in the Grand Lodge, Past Masters who were such on the 31st of Dec., 1849—at the same time curtailing their vote so that the Past Masters of each Lodge have, collectively, one vote only. Care was taken, in these amendments, to clearly set forth the doctrine we have always contended for, and hold to be true, that Past Masters, as such, have no inherent right to membership in a Grand Lodge.

I have no doubt more would have been effected towards securing entire harmony in the State, had there been more time. Had the Brethren suffered that question to be disposed of at an early day of the session, the consummation of this vital and important subject, would, in all probability, have been reduced to a certainty. As it was, the whole matter was crowded into the business of the last half day; thus cutting off all possibility of concocting an effective plan of accomplishing our desire.

It is true, we have cleared away the rubbish, and a foundation, good and solid, is prepared to receive the material for the building. There is no impediment in the way, and a committee is prepared to receive any propositions which may be offered; but there are no means furnished whereby those propositions—if any—may be acted upon and carried into effect. This might have been secured had a little further time been afforded. As it is, the subjects presented to the committee will have to lay over for another year, unless it may be found necessary or deemed desirable, to call an extra meeting of the Grand Lodge to receive their report.

You will be gratified to learn that our Grand Lodge remains perfectly satisfied with the position it took in regard to the *Masons of Canada*, at its last Annual Session. An effort was made to secure the recognition of the Independent Grand Lodge of Canada, by a resolution, and a strong appeal was made in its behalf; but both fell still-born, and the subject was quietly laid upon the table, where it was permitted to remain. A few minutes before the close of the session, an ineffectual effort was made to take it from the table. Upon consulting the most influential members of the Grand Lodge, I found that their opinions had undergone no change upon that subject, since our last annual communication.

The Grand Lodge cut off all Masonic intercourse with the Grand Lodge of Pennsylvania, until the Masons of that jurisdiction give to us that justice, and the Masonic world that consideration, which Masonic law and equity claim at their hands. So long as they persist in their unreasonable course, of *non-intercourse* with the Brethren of this jurisdiction—after our position has been pronounced Masonic, and we are acknowledged to be Masons, good and true, by the whole Masonic World—so long should we resist their pretensions against the deliberate opinions of the Masonic family, and disapprove their unjustifiable course towards us. This retaliatory course would have been adopted long ere this, had not charity for our Brothers' opinions and feelings restrained us, and our fraternal love controlled our judgment.

The line is now reluctantly drawn which separates us from our Brethren of Pennsylvania. How long it shall remain thus to divide us, will be for them to determine. We are satisfied in the correctness of our own position, and hope to meet with the approbation of, and be sustained in it by, our Brethren of other jurisdictions.

The Grand officers were all re-elected, except the Junior Grand Warden, who declined. Bro. B. H. Austin, of Buffalo, was elected in his place.

The Grand Lodge, with the Grand Master at its head, proceeded to a church in Broadway, and participated in appropriate services to the memory of our departed Brother, Dr. E. K. Kane. The Eulogium was delivered by the Hon.

Bro. C. W. Andrews, and a commemorative Ode was read by the Hon. Bro. A. I. H. Duganne. The committee deserve, as they will I trust receive, the sincere thanks of the brotherhood for the elegant manner in which the whole affair was gotten up and conducted.

Yours truly, and in fraternal love.

INAUGURATION OF THE STATUE OF GEN. WARREN.

THE imposing ceremonies of inaugurating the Statue of Gen. WARREN on Bunker Hill, took place on Wednesday the 17th June, in the presence of probably not less than five thousand ladies and gentlemen, all comfortably seated under a mammoth tent, which had been erected for the occasion on the Monument grounds. The day was most propitious for all who took part in the ceremonies. The rain of the preceding day had laid the dust, so that no inconvenience was experienced from that source, and the sun being obscured by floating clouds, the fatigue of a long march was rendered comparatively light.

The procession was formed in Boston, under the marshalship of Col. Aspinwall, and the arrangements were probably all carried out according to the programme, though there was more delay in the execution of them than is always agreeable. The procession began to move about noon, and reached the pavillion on the hill between three and four o'clock. The streets and houses on the route were filled with spectators, and many of them were beautifully decorated with flags. But as these and all the general arrangements are so fully described in the papers of the ensuing morning, we do not feel the necessity of encumbering our pages with any particular notice of them. They were all worthy of the occasion and honorable to the patriotic sentiments of the people. But our business is with the Masonic ceremonies, and these demand more space than we have in our pages to devote to them.

The two prominent features in the procession were the Masonic and Military, and they were both large and brilliant. The Masonic formed the second division, and we are inclined to the belief that on no former public occasion has the Fraternity of the State ever appeared in so large numbers or to so much advantage. There were not, however, so many Lodges present as was expected. Many that had accepted the invitation of the Grand Lodge and signified their intention of being present, were deterred from doing so by the unfavorable indications of the weather the preceding day and evening.

The Grand Lodge assembled at the Temple punctually at 9 o'clock in the morning, and the Brethren were formed in procession and ready to

take place in the line, precisely at 10 o'clock—the hour designated by the Chief Marshal of the day, for the whole body to move. The responsibility of the subsequent delay, therefore, does not, in any degree, rest with the Marshals of the Masonic division, who performed their laborious and difficult duties with commendable promptness and ability. The Chief Marshal of the division was W. Brother WILLIAM S. GARDNER, Esq., of Lowell, (Marshal of the Grand Lodge,) and his Aids were BRS. BENJAMIN DEAN, CHAS. A. DAVIS, E. T. WILSON, ISAAC C. EASTMAN, D. MC. B. THAXTER, and EDW. D. BELL, who wore the costume of the De Molay Encampment of Knights Templar, and were mounted. The assistants, on foot, were Brothers Robert Wood, Henry T. Kimball, Jacob Baldwin, Jr., Wm. P. Jones, John A. Goodwin, Leonard Brown, Samuel Boyd and John A. Stevens.

The procession was formed in the following order :—

The Grand Encampment of Massachusetts and Rhode Island, with about one hundred and fifty Knights, consisting of the Boston Encampment, (under the command of Dr. Lewis,) Pilgrim Encampment of Lowell, and delegations from the Springfield, and other Encampments. In the absence of the Grand Master, (Dr. D. Harwood,) who was prevented by illness from attending to the duty, the command of this escort devolved on Sir John McClellan, as the Dep. G. Master of the Grand Encampment. This body, as usual, presented a beautiful appearance, and secured by their good order and soldierly movements, their full share of the attention and praise of the spectators. They were preceded by the Weymouth Band.

Next came the Lodges, preceded by the Brass Band. The date of the Charter, location of each Lodge, with the names of the Masters, and the number of members present, are here given in their order :—

- Baalbec—East Boston, 1853, S. T. Bliss, 75.
- Mount Tabor—East Boston, 1846, S. L. Fowle, 60.
- St. Paul's—South Boston, 1847, T. Hill, Jr., 75.
- Star of Bethlehem—Chelsea, 1844, E. W. Lothrop, 35.
- Liberty—Beverly, 1824, John B. Hill, 20.
- Norfolk Union—Randolph, 1819, J. White Belcher, 42.
- Jordan—South Danvers, 1808, N. P. C. Paterson, 35.
- Pentucket—Lowell, 1807, Isaac Hooper, 40.
- Amicable—Cambridge, 1805, George B. Eaton, 40.
- Mount Carmel—Lynn, 1805, T. A. Ingalls, 20.
- Mount Lebanon—Boston, 1801, F. H. Sprague, 100.
- Fraternal—Barnstable, 1801, R. S. Pope, 30.
- Rising Star—Stoughton, 1799, G. Talbot, 30.
- Meridian—Natick, 1797, Malachi Babcock, 60.
- Hiram—West Cambridge, 1797, I. H. Wright, 60.
- St. Paul's—Groton, 1797, Ebenezer Sawtell, 15.
- Columbian—Boston, 1796, William B. Fowle, Jr., 100.

Old Colony—Hingham, 1792, Ely Whitton, 65.
 King Solomon's—Charlestown, 1753, Caleb Rand, 75.
 Massachusetts—Boston, 1770, John Fellows, 50.
 Tyrian—Gloucester, 1770, T. J. Babson, 25.

[The Charter of this Lodge bears the signatures of General Joseph Warren and Paul Revere.]

Ashler—Rockport, 1852, Eben Blatchford, 25.
 Philanthropic—Marblehead, 1760, David Blaney, 40.
 St. John's—Boston, 1733, Solon Thornton, 50.

St. Andrew's Lodge, in which Gen. Warren was initiated and of which he had been Master, but which does not appear in this list as a distinct Lodge, was represented by its oldest surviving Past Masters, in the body of the Grand Lodge. Next came the Royal Arch Masons, under the banner of Adoniram Chapter of New Bedford, and they made a very fine appearance.

The Supreme Grand Council 33d for the Northern Jurisdiction, was represented by Ill. Brothers Edward A. Raymond, G. C. ; Rev. Paul Dean, as Lt. G. C. ; S. W. Robinson, G. Treas. ; and Rev. Geo. M. Randall, (32,) as G. Secretary. These Brethren wore their appropriate regalia and rode in an open barouche.

The Grand Lodges of New Hampshire and Rhode Island, with Past Officers from those of Maine and the District of Columbia, came next.

Then followed the Grand Lodge of Massachusetts,—a detachment of Knights from the Boston Encampment, under the command of Sir John K. Hall, acting as a body-guard ; and it is proper to add here, that this duty was most admirably and acceptably performed by the Sir Knights to whom it was entrusted. The Grand Lodge was organized as follows :—

| | | | |
|-------------------|---|------------------------|---------------------------|
| | Grand Tyler—Br. Eben F. Gay. | | |
| | Grand Stewards, with white rods—Brs. John Low and William Palfrey. | | |
| | Grand Standard Bearer—Br. Isaac Cary, assisted by Brs. C. W. Walker and L. L. Tarbell, in the costume of the De Molay Encampment. | | |
| | Grand Pursuivants—Rev. Br. Albert Case and Br. James Perkins. | | |
| Knights Templars. | Grand Chaplains—Dr. Osgood, of Springfield and Rev. Br. N. M. Gaylord, of Boston. | | |
| | District Deputy G. Masters—R. W. Brs. Isaac P. Seavey, Sylvester Baxter, Wm. North, Daniel Reynolds and W. W. Wheildon, p. t. | | |
| | Corresponding Grand Secretary—Br. William Makepeace. | | |
| | Grand Treasurer—R. W. Lucius R. Paige. Recording G. Secretary—R. W. Chas. W. Moore. | | |
| | Senior G. Warden—R. W. Bradford Wales. Junior G. Warden—R. W. John H. Sheppard. | | |
| | Deputy Grand Master—R. W. Rev. William Flint. | | |
| | Deacon, with black rod, | { Grand Master, | } Deacon, with black rod, |
| | Br. Ezekiel Bates. | { M. W. JOHN T. HEARD. | } Br. Enoch Hobart. |
| | Grand Sword Bearer—Br. Peter C. Jones. | | |
| | Grand Stewards, with white rods—Brs. Jesse P. Pattee and John Alden. | | |

The procession thus formed, consisted of about two thousand Masons, and took its place in the line, under the direction of its Chief Marshal,

and proceeded to the Pavillion on the Hill, where the ceremonies took place as follows :—

1. Music by the Germania Band. 2. Prayer by Rev. James Walker, President of Harvard College. 3. Ode. 4. Uncovering of the Statue. 5. Address of Presentation by Hon. Edward Everett, on behalf of the subscribers to the Statue. 6. Address of Reception by G. Washington Warren, Esq., President of the Monument Association. 7. Masonic Ceremonies. These commenced with the following brief address to the Grand Master by the President of the Monument Association, W. Bro. Warren.

Most Worshipful Grand Master of the Grand Lodge of Massachusetts :—You have been invited here from your connection, and that of your fraternity, with the Bunker Hill Monument Association, and with the illustrious man whom we have assembled to honor, to perform the Masonic ceremonies of inauguration. Thanking you, sir, and your fraternity, for the noble manner in which you have responded to the call, by the full attendance of the Brethren of the Order, I have now to request that you will perform, as far as the limited time will permit, those services, according to Masonic usage.

The M. W. Brother JOHN T. HEARD, Esq., Grand Master of the Grand Lodge of Massachusetts, responded to this invitation in the following appropriate and able address. And we take the liberty here to say, that no part of the ceremonies of the day commanded greater attention or was received with greater apparent interest by the vast concourse of persons present. It was eloquently, earnestly and effectively spoken :—

MR. PRESIDENT—

The invitation which you so courteously extended to the Grand Lodge of Massachusetts, and through that body to the Masonic Fraternity under its jurisdiction, to assist in the inauguration of this Statue, has been most cordially accepted. The large number of Brethren here assembled, manifests the deep interest they feel in the occasion. With pride and pleasure they unite with their fellow-citizens in honoring the memory of the soldier and patriot, and no other portion of this assembly acknowledges with livelier emotion and gratitude his gallantry and self-sacrificing devotion to his country. But another consideration has influenced us to join in the impressive ceremonies of this day: General Warren was a Brother Mason—an active, zealous, honored member of our Order.

He was admitted to membership in 1761—when only about twenty-one years of age—in St. Andrew's Lodge in Boston. Over this Lodge he was elected Master in 1769; and during that year, so highly were his efforts to promote the efficiency and honor of our institution appreciated, he was promoted to the station of Provincial Grand Master by the Grand Master of Scotland—the Right Hon. George, the Earl of Dalhousie. This office he filled to the time of his death, with great benefit to the Craft and honor to himself. The punctuality and zeal with which he discharged its various and responsible duties

are evidenced by the fact, that he presided at thirtyseven out of the forty communications of his Grand Lodge, held while he was Grand Master. It is worthy of remark that two of the three communications from which he was absent, were held in June and September, in 1774, when, in the language of the record, he was "engaged in consequential Public Business." At this important period, the distinguished Paul Revere was his Senior Warden, and Colonel Joseph Webb, an officer of the revolutionary war, his Junior Warden, both of whom were afterwards Grand Masters. Thus were these eminent men united together by fraternal relations peculiar to our society, and co-operating, in elevated and important positions, in the great movement which resulted in the national independence of our country.

The last communication of the Grand Lodge at which General Warren presided, was held in the Green Dragon Tavern, in Boston, on Friday, March 3d, 1775. The business of the meeting having been concluded, the Lodge "was closed to the first Friday in June." This communication did not take place. The battle of Lexington, and the seige of Boston, interrupted the peaceful gatherings of the Brethren, and they were for a time suspended. The learned biographer, (Chas. W. Moore,) of the Masonic life of Warren, to whom I am indebted for some of the facts which I have stated, informs us that at the bottom of the page on which the proceedings of the March communication are recorded, there is this entry :—

Memo. 19th April, 1775, Hostilities commenced between the Troops of Great Britain and America, in Lexington Battle. In consequence of which the Town was Blockaded, and no Lodge held until December, 1776."

On the morning of the 17th June, 1775, 82 years ago, our Grand Master engaged in the conflict that has rendered this spot memorable. Regardless of personal danger, and anxious for his country's honor, he plunged into the thickest of the fight, and by his encouraging example, stimulated his countrymen to those deeds of valor, of which every American is justly proud. But it was not his privilege to survive the contest—he fell one of the first martyrs in that struggle, the blessed fruits of which it is our happiness to enjoy. His death cast a deep gloom over the community; and by none was it more keenly lamented than by the Fraternity. To them he had been attached by ties, personal and official, for many years; they knew him intimately; they loved and honored him; and it was natural, therefore, that the sudden and violent termination of his life, should have been felt by them as an irreparable loss.

The Masonic Fraternity have always been among the foremost in rendering honor to the memory of the brave and devoted men who sacrificed their lives on this field in the noble cause of American freedom.

After the evacuation of Boston by the enemy, March 17, 1776, the first care of the Brethren was the preservation of the remains of their esteemed chief. The body having been identified, it was conveyed to Boston and deposited in the Granary Burial-ground. On the occasion, impressive funeral services were performed in King's Chapel, and an eulogy was delivered by R. W. Brother, Hon. Perez Morton, afterwards Solicitor General of the State.

To King Solomon's Lodge, of Charlestown, belongs the honor of erecting the first Monument to the memory of Warren. A lot of land, on this hill, having

been generously given for the purpose by Hon. James Russell, the Lodge raised upon it, in 1794, a Tuscan Pillar, eighteen feet in height, the pedestal of which was "eight feet high, eight feet square, and fenced round to protect it from injury." The pillar was surmounted with a gilt urn, bearing the initials and age of the deceased, enclosed in the square and compasses. On the pedestal was an inscription "in memory of Major General Joseph Warren, and his associates," who were here slain. This structure was dedicated in December, 1794, when an address was pronounced by the Master of the Lodge, Brother John Soley, Jr., who, in 1826, was Grand Master of Massachusetts.

On the 8th of March, 1825, King Solomon's Lodge presented the Monument, with the land upon which it stood, to the Bunker Hill Monument Association. Under the auspices of that body the Pillar was removed, and in its place the granite obelisk before us, was erected. The corner-stone of the "Bunker Hill Monument" was laid with Masonic ceremonies on the fiftieth anniversary of the battle. They were conducted by M. W. John Abbot, assisted by our illustrious Br. Lafayette, and in the presence of Daniel Webster, who was President of the Association, of members of the national and state governments, the military, and a vast concourse of people. Thousands of our Brethren joined in the procession and performances of the day.

The completion of this Monument in 1843, afforded another opportunity to the members of our Order to unite with their fellow-citizens in celebrating the noble deeds of the soldiers and patriots of the revolution.

Again, on the 24th of June, 1845, on the occasion of depositing "an exact model" of the original Monument, within the obelisk, the Fraternity assembled in great numbers. This Monument was provided through the liberality of King Solomon's Lodge; and under its direction and patronage the ceremonies of inauguration were conducted. The interest of the celebration was increased by the presence and eloquence of the venerable R. W. Br. John Soley, Esq., who a half century before, delivered the address at the dedication of the original structure.

And again, at this time, Mr. President, is our ancient and honorable institution summoned to aid in placing here another testimonial to departed greatness. This Statue, which so faithfully preserves the features, form and expression of the renowned person it represents, we shall now proceed to dedicate in accordance with ancient Masonic usage; and may it long endure to remind American citizens of the virtues of him who poured out his life's blood in contending for the great principles upon which our institutions of government are founded.

The services then proceeded as follows:--

Grand Master. R. W. Senior Grand Warden: In accordance with the vote of the Grand Lodge of Massachusetts, passed at the communication of that body, held in Boston in March last, we are assembled here to assist in the inauguration of this Statue of Major General Joseph Warren, which has been sculptured by a skillful artist, under the patronage of a number of public-spirited citizens, in honor of him whose devotion to his country's cause in its struggle for National Independence, terminated his life. This illustrious individual, at the time of his death, occupied the highest station in our Order, which he had, for a series of years, filled with distinguished ability: It is my order, therefore, that the Brethren

and all others present, maintain silence, that our solemn services may be duly observed.

Senior Grand Warden. R. W. Junior Grand Warden : As the solemn rites of Freemasonry, appropriate to the inauguration of a Statue erected to the memory of General Warren—a Past Grand Master,—are now to take place, you will enjoin upon the Brethren, and all others who are present, to observe the decorum befitting the place and the occasion.

Junior Grand Warden. Brethren, and all others who are present : You will take notice that the M. W. Grand Master will now perform the ceremonies adapted to the inauguration of a Statue : Let order and silence prevail.

Grand Master. R. W. Deputy Grand Master : What is the proper Jewel of your office ?

Deputy Grand Master. The Square.

Grand Master. Have you applied the Square to those parts of the Foundation-Stone that should be square ?

Deputy Grand Master. I have, Most Worshipful, and the Craftsmen have done their duty.

Grand Master. R. W. Senior Grand Warden : What is the proper Jewel of your office ?

Senior Grand Warden. The Level.

Grand Master. Have you applied the Level to the Foundation-Stone ?

Senior Grand Warden. I have, Most Worshipful, and the Craftsmen have done their duty.

Grand Master. R. W. Junior Grand Warden : What is the proper Jewel of your office ?

Junior Grand Warden. The Plumb.

Grand Master. Have you applied the Plumb to the several edges of the Foundation-Stone ?

Junior Grand Warden. I have, Most Worshipful, and the Craftsmen have done their duty.

Grand Master. The Craftsmen having skillfully and faithfully performed their duty, I declare the Foundation-Stone of this Statue “well formed, true and trusty.”

Rev. Noah M. Gaylord, the Grand Chaplain, then read the following selections from the Bible :—

“Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine.” *Genesis xxvii. 28.*

“Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.” *Gen. xxvii. 18.*

“Then shalt thou take the anointing oil, and pour it upon his head and anoint him.” *Exodus xxix. 7.*

“And then shalt thou take the anointing oil, and anoint the tabernacle, and all

that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy." *Exodus xl. 9.*

"That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil." *Deuteronomy xi. 14.*

"Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil." *Deuteronomy xii. 17.*

"Now therefore the wheat, and the barley, the oil, and the wine, which my Lord hath spoken of, let him send unto his servants." *2 Chronicles ii. 15.*

"I have found David my servant; with my holy oil have I anointed him." *Psalms lxxx. 20.*

"And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart." *Psalms civ. 15.*

"And the earth shall bear the corn, and the wine, and the oil; and they shall hear Jezreel." *Hosea ii. 22.*

"They that dwelleth under the shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon." *Hosea xiv. 7.*

"The field is wasted, the land mourneth; for the corn is wasted; the new wine is dried up, the oil languisheth." *Joel i. 10.*

"Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith." *Joel ii. 19.*

The following Masonic Hymn, written for the occasion, by Rev. Bro. WILLIAM R. ALGER, was then sung to the tune "Old Hundred," the audience joining in the singing:—

When once of old, in Israel,
Our early Brethren wrought with toil,
Jehovah's blessing on them fell
In showers of CORN and WINE and OIL.

When there a shrine to Him alone
They built, with worship sin to foil,
On threshold and on corner-stone
They poured out CORN and WINE and OIL.

When once our noble WARREN moved
Athwart the battle's dread turmoil,
And shed his martyr blood, it proved
Our country's CORN and WINE and OIL.

And we have come, fraternal bands,
With joy and pride and prosperous spoil,
To honor him by votive hands
With streams of CORN and WINE and OIL.

The Statue of our Master Grand
We plant upon this hallowed soil—
Hark to the shoutings of the land!
Pour on it CORN and WINE and OIL.

Here, where he fell, stand it for aye:
 No serpent round it ever coil,
 But truth to latest ages say—
 'T was placed 'midst CORN and WINE and OIL.

The Grand Master then took the cup containing the Corn, and delivered it to the G. Marshal, who presented it to the Deputy Grand Master, (Rev. Dr. WM. FLINT,) who poured it upon the ground, saying—

“May the Supreme Architect of the Universe strengthen and sustain the Craftsmen to finish the work founded by their fathers as shall best redound to His honor and the welfare of this nation.”

[The corn was taken from a parcel of wheat, part of which was used at the laying of the Corner-Stone of the Bunker Hill Monument, in 1825. The G. Master was indebted for it to the kindness of Mrs. Appleton, the widow of Brother Benjamin B. Appleton, who was at that time a Deacon of the Grand Lodge.]

The cup containing the Wine having in like manner been delivered to the Senior Grand Warden, (Hon. BRADFORD L. WALKS,) he poured it upon the ground, saying—

“May the Giver of All Things bestow his blessing upon all patriotic and benevolent undertakings; and plenteously bestow upon this people that virtue and wisdom which shall enable them to preserve and transmit to succeeding generations the privileges they enjoy.”

The cup containing the Oil having been delivered to the Junior Grand Warden, (JOHN H. SHEPPARD Esq.,) he poured it upon the ground, saying—

“May the Great Ruler of the Universe preserve the Union of the United States, and may it be a bond of Friendship and Brotherly Love that shall endure through all time.”

He then repeated, in a very eloquent manner, the following Ode, written by himself:—

SPOTS there are, forgotten never,
 Spots where freemen died or won;
 Glory shines on them forever,
 As it shone on MARATHON.

Mark yon granite Column towering,
 Looming up o'er land and sea;
 There the storm of war, first lowering,
 Burst on our Thermopylae.

There, the dreadful onset braving,
 Our Grand Master fought and fell,
 Like dying Knight with Red Cross waving,
 While the trumpet sounds his knell.

Pioneer to peace and glory,
 Nobly was his life-blood spent;
 He needs no stone to tell his story,
 Bunker Hill 's his Monument.

Hark! responding to each other,
 Spirits on this hill-top wait,
 While the Statue of our Brother
 Solemnly we consecrate.

Corn, Wine and Oil were symbols given
 In primeval Palestine,
 When Brethren sought a boon from heaven,
 Upon temple, church or shrine.

WINE—from th' rich grape's blushing fountain,
 CORN—which grew in field or glen,
 OIL—from the Olive's sunny mountain,
 Were the pure oblations then.

Shade of WARREN! From thy dwelling
 View thy happy native land;—
 From sea to sea our UNION swelling—
 Oh! forever may it stand.

The Grand Master then said,

“ May Corn, Wine and Oil, which the Craftsmen employ as symbols of ‘ health, plenty and peace,’ abound among men throughout the world ; and may this Statue long continue to stand upon this eminence as a memorial of affectionate gratitude to one who sacrificed his life for the benefit of mankind.”

The Benediction was then pronounced by Rev. Dr. Osgood, of Springfield, as follows :—

“ May the blessing of the Almighty God, the Ruler of the Universe, in whom we all live, move and have our being ; the Being who has bestowed upon us so many national blessings, who has brought us together on this occasion to render honor to the memory of one to whom honor is due—may the blessing of that God be upon us, and continue to bless us, until time shall be no longer. For Christ's sake. Amen !”

Response by the Brethren—“ So mote it be.”

The Masonic ceremonies being concluded, addresses were delivered by Gov. Gardner, of Massachusetts, Gov. Dyer, of Rhode Island, Gov. Holley, of Connecticut, Hon. Robt. C. Winthrop, Hon. James M. Mason, of Virginia, and Hon. John P. Kennedy, of Maryland ; and the assembly was appropriately dismissed by Mr. Warren.

Persons holding tickets of invitation then repaired to the City Hall, where a handsome collation had been prepared by the City authorities of Charlestown, and where they were briefly welcomed by Mayor Sawyer. Mr. Warren also received his friends and invited guests at his residence on Monument Square.

The Boston Encampment of Knights Templar also furnished a collation for its members and invited guests at Chapman Hall, which we hear very highly commended.

It is enough perhaps to say, in conclusion, that the whole proceedings of the day were eminently successful and creditable to all parties engaged in them. Nothing to our knowledge occurred to be regretted, but much to be remembered with satisfaction and pleasure.

R. W. WM. H. WHITE, GRAND SEC. GRAND LODGE OF ENGLAND.

WE learn from London, that this distinguished Brother tendered his resignation as Grand Secretary of the Grand Lodge of England, to the Grand Master of that body, in April, and that the resignation has been accepted, and the vacancy filled by the appointment of the R. W. Brother GRAY CLARK. Brother White is not far from eighty years of age, and has been a Mason *fiftyeight years*,—for *fortyseven* of which he has held the office of G. Secretary. In referring to this circumstance, at a recent Masonic banquet in London, where he happened to be present, he took occasion to say—that “during this long time he had received from his Brethren much kindness and attention,—for which he felt deeply grateful, and he could truly say that he had ever endeavored faithfully and conscientiously to perform the duties of his office. Those duties of late years had very much increased, and he felt that advancing age did not render him more fit to cope with labors so arduous. He had therefore, as probably they were aware, placed his resignation in the hands of the M. W. G. M., who had been pleased to accept it. To the close of his life, however, he should never forget the pleasure and happiness derived from his connection with the Craft, and the many obligations he felt himself under to its various members.”

Brother White was the oldest Grand Secretary living; and, like his father, whom he succeeded in the office in 1810, was an able and accomplished officer.

GRAND LODGE AND CHAPTER OF MISSOURI.

WE are indebted to our attentive correspondent at St. Louis, for the following notice of the proceedings of the bodies above named, at their recent communications. We have not received a copy of the report on foreign correspondence, which he suggests may have been sent to us; and it strikes us as not a little singular that the report should have been printed and circulated, if such be the fact, before it was presented to the Grand Lodge. We are gratified to perceive that our talented Brother A. O'SULLIVAN, Esq., has received the appointment of chairman of this important committee,—a place for which he is eminently fitted by experience and acquirements, and the duties of which should never be committed to unqualified hands:—

GRAND LODGE.

The Grand Lodge A. F. A. Masons of Missouri, held its Annual Communication in the City of St. Louis, commencing on 25th of May, and closing on the 30th.

The Grand Lodge was opened in ample form, by the Most Worshipful Benjamin Sharp, Grand Master. Seventy-eight Lodges represented.

The address of the Grand Master recommends the disposal, in some shape, of the Masonic College. A resolution was adopted, instructing the Board of Curators "to receive proposals from Associations, or Colleges, to purchase the College property, and report at the next Session of the Grand Lodge."

The Report on Foreign Correspondence is from the pen of Bro. Geo. Whitcomb, and as he had it printed, he has doubtless sent you a copy. If I can lay hands on one, I will send it to you.

There were twelve Charters granted at this Session.

The following is a list of Grand Officers for the present year :—

Samuel H. Saunders, Otterville, G. M. ; P. Draper, Louisiana, D. G. M. ; Marcus Boyd, Springfield, G. S. W. ; John F. Houston, Carrollton, G. J. W. ; John D. Daggett, St. Louis, G. Treas. ; A. O'Sullivan, St. Louis, G. Sec. ; J. E. Drake, Carrollton, G. S. D. ; John Decker, St. Louis, G. J. D. ; A. Stille, St. Louis, G. T. ; A. O'Sullivan, Chm. For. Cor. ; A. O'Sullivan, G. Lecturer.

GRAND CHAPTER.

The Grand Royal Arch Chapter of Missouri, convened in the City of St. Louis, on Wednesday, the 20th May, 1857.

The Grand Chapter was opened in ample form, by the M. E. G. High Priest, John W. Chenoweth, assisted by the Grand Officers. Seventeen Chapters represented.

The address of the G. H. Priest refers to Royal Arch Masonry in the State, and is altogether of a local character. A large portion of the Report on Foreign Correspondence is devoted to the proceedings of the triennial meeting of the G. G. Chapter. The Grand Lecturer exemplified the work on the several Degrees, including the R. A. which was approved by the Grand Chapter.

The following were elected officers of the G. Chapter for the present year :—

D. De Haven, Boonville, G. H. P. ; P. Draper, Louisiana, D. G. H. P. ; Marcus Boyd, Springfield, G. K. ; John F. Houston, Carrollton, G. S. ; John D. Daggett, St. Louis, G. Treas. ; A. O'Sullivan, St. Louis, G. Sec. ; Rev. J. F. Truslon, Independence, G. Chap. ; Chas. Levy, St. Louis, G. C. H. ; W. R. Peueck, St. Joseph, G. R. A. C. ; A. O'Sullivan, St. Louis, G. Lecturer.

NON-AFFILIATED MASONS.

THE following is from an intelligent correspondent, who has held eminent positions in the Institution, and whose suggestions and opinions are entitled to much respect :—

Marshall, Texas, May 19, 1857.

COMP. C. W. MOORE,—Masonry in Texas is believed to be in a very prosperous state. But I think its prosperity here, as elsewhere, more apparent than real. I think its condition very like that of this country, when Gen. Jackson declared, "I leave this great people prosperous and happy." But there are things here that especially conflict with my conceptions of genuine Masonry. Our Grand Lodge have recently adopted a constitutional provision to the effect that no Mason shall be permitted to visit a Lodge under its jurisdiction, more than three times, unless he petitions for membership. If he petitions, and is rejected, he may visit the Lodges for a year ; at the expiration of which time he must again petition. This regulation seems to have originated in a misconception, or perhaps a misapplication

of a *recommendation* of the ancient Constitutions, that every Mason should be a member of some Lodge. I say, a misapplication, because in England every Masonic body was under the jurisdiction of the Grand Lodge. There was no such thing there as a Grand Chapter, Council or Encampment; consequently a Mason who did not unite himself to some Lodge, was, so to speak, unchurched. He was, in the most comprehensive sense of the phrase, "unaffiliated." Here you may be a member, nay, the presiding officer of a Chapter, Council and Encampment, and still subject to the operation of the rule of the Grand Lodge of Texas. In this country, under our system of Masonic government, is not such a regulation at war with the true principles of Ancient Craft Masonry? If such a regulation be admissible at all, ought not various classes of Masons to be exempt from its operations—such as P. G. Masters of this or any State—Masons of thirty years good standing—members of other Masonic bodies, &c., &c.

I would propound another question to you. Ought the trial of a Mason, against whom charges are preferred, to be postponed, to await the action of a court of justice on the same charges, say for nine or twelve months?

Yours fraternally,

J.

We presume our correspondent's doubts as to the actual prosperity of the Institution, rest upon his fears that it is progressing too rapidly; and in this he is by no means singular. There are aged and experienced Brethren in all parts of the country who sympathize with him in this opinion. Our hope is, that the result will show they were mistaken.

The rule to which our Brother takes exception, is not a new one; nor is it peculiar to the Constitution of the Grand Lodge of Texas. We are not aware, however, that it has ever before been made to extend over a whole jurisdiction. It is usually limited, as in the Constitutions of the Grand Lodge of England, to the Lodge or Lodges in the place where the non-affiliated Brother resides,—leaving him free to visit all other Lodges, at his pleasure. And this would seem to be sufficient for the purpose contemplated by the rule, namely: The Brother who would enjoy the privileges of the Lodge in or nearest his place of abode, shall, as a condition of such privilege, connect himself with it as a member, and thus contribute to its support. We think this an equitable requirement, and therefore regard the rule as a proper one. We should not however favor any proposition to give a wider scope to its operation. But our correspondent suggests that Brethren belonging to Chapters should be exempt from its operation; probably for the reason that he regards such Brethren as contributing as large to the support of the Institution as those who are only members of Lodges. And this is doubtless true; but the difficulty is that the Grand Lodge can legislate only with reference to its own affairs. It knows nothing of the Chapters, and cannot therefore make laws with reference to them, or their members. Probably four-fifths of the members of every Grand Lodge are wholly ignorant of the character of the Chapters, and know them as Masonic bodies only by report. We

do not see, therefore, that they can probably be asked to make exception in favor of their members. Past Grand Masters may, with great propriety, be exempted from the operation of the rule, if they desire it. Their past services should secure them any reasonable privilege or indulgence at the hands of their Brethren.

In answer to the second inquiry of our correspondent, we need only say, that we do not think the Lodge, in the case submitted, would be *legally* bound to regard the action of the court at all. It would be fully competent for it to proceed to examine the charges at once, and to expel the accused, if found guilty. Still, circumstances might render delay altogether proper, particularly in a difficult or doubtful case. Conviction on the part of the Lodge could hardly fail to prejudice the accused in his trial before the court. This the Lodge would have no moral right, as it could have no desire, to do. But no precise rule can be given for such cases. They must be determined according to the facts and circumstances under which they occur.

REVIVAL OF CLINTON LODGE, EAST WILTON, N. H.

AFTER a recess of a quarter of a century our Brethren of the beautifully romantic village of East Wilton, among the hills of New Hampshire, have revived their Lodge, under circumstances which promise future success and permanency. Having fitted up a neat and convenient Lodge room for their accommodation, the same was solemnly Dedicated by the Grand Lodge of the State, on the morning of the 4th June last; and in the afternoon of the same day the officers of the Lodge were publicly installed by the M. W. Grand Master, Alfred Greeley, Esq., of Nashua. The ceremonies took place in the public Hall of the village and in the presence of a large assemblage of ladies and gentlemen, to most of whom they were new, and to all apparently interesting. The installation services were followed by an address by Rev. GEO. M. RANDALL, D. D. of this city. It was an extemporaneous effort, consuming about fortyfive minutes, and we do but slight justice to the talented speaker when we say that it was an eminently successful and able performance.

Great credit is due to the committee, (consisting of Bros. Lawson, Hodgdon and Templeton,) to whom the duty of fitting up the hall was entrusted. The new regalia of the officers and members is exceedingly neat and appropriate, and all the other appointments are in keeping with the proprieties of the place and the purposes for which they are to be used.

THE PERFECT ASHLER.

[WRITTEN FOR THIS MAGAZINE.]

A STRANGER to Freemasonry, who judges our Institution by what he hears from the ignorant or gathers from the writings of our enemies, resembles a person, who seeing only the reverse side of a piece of tapestry, ridicules every figure as grotesque and deformed, and denounces the whole work as a caricature. To examine a picture of this kind fairly and form a truthful idea of its merit, the spectator should behold it from a suitable position and in a right light.

A PERFECT ASHLER was one of those beautiful stones, which composed the most splendid structure the world ever saw—the Temple of King Solomon on Mt. Moriah. It was a finished piece of workmanship, and fitted to its place by the builders' hand, whether at the foundation, in the walls, or aloft as a Capstone, it formed a perfect joint with its fellows and harmonized most exactly in the contour of the whole; and we are told that it was set up without the sound of the hammer, ax or any tool of iron;—a beautiful illustration of a well-governed Lodge where strife and noise and contention are unknown.

A *Perfect Ashler* is an emblem, type or figure applied to a true and upright Mason. He is prepared by his Creator for the great work, disciplined and improved by education, and is set in the place where he can do most good; for every Lodge is, or ought to be, a spiritual representation of King Solomon's Temple, and every Mason a workman therein. To the bright and well informed Mason this Temple is always before his mind's eye, the moment the Lodge is tyled. But the man of imagination, who has ever cultivated that rich quality of mind, which Dugald Stewart, calls the "Ideal Conception," will find in the Lodge a large field for contemplation. He is carried back to primeval days—to the land of Palestine—the mountains of Lebanon, which literally translated would be called "The White Hills"—to Jerusalem the site of Mt. Moriah—to the ancient Seaport Joppa—and to numerous places endeared to the Christian as the theatre of the most important events that ever occurred to the human race. Pictures of such scenery, as it were, are always hung up in the chambers of memory. All the explanations, lectures and ceremonies are Oriental and touching ages far back in the history of the world. I might add too that some most striking scenes in the Babylonish annals are brought forward; for from the Blue Lodges to the Royal Arch and the Templars Degrees, there is one continuous succession of the most fascinating narrative. So true it is, that the Lodge-room is a gallery of pictures, a chamber of beautiful imagery to him who has learnt to subdue his passions, and has made proficiency in Masonry.

It may be useful and interesting to meditate for a short time on the *Perfect Ashler*—state of the true and faithful Mason. We may consider his character thus formed in three points of view—the HEART—the HEAD—and the HAND. Each will be found suggestive and full of instruction: since from them a Lodge derives its *support* of the three great pillars Wisdom, Strength and Beauty. For if the members of the Fraternity were always ROUGH ASHLERS, ignorant of the lectures and ritual, neglectful of stated meetings or only gazers at ceremonies, averse to improvement, and regarding our Institution as a mere stepping-stone to personal advancement or political honor, how soon would the Fraternity sink into

insignificance; pass away as a dream, and our beautiful Temple be forgotten forever. In the days of our ancient Grand Masters, a Rough Ashler unfit for work was cast aside; and if neither oblong nor square nor marked for use, it was rejected among the rubbish. But in modern times, alas, too often such kind of Rough Ashlers are manœvered and worked into a Lodge, and when once entitled to the privilege, they can meet with the Brethren, though without improvement, honor to themselves or credit to the Fraternity.

Let us take a bird's eye view of these three sources of moral character in a Mason. And first of the

HEART. In the Heart the foundation of all goodness is laid. It is the seat of the affections. Out of it are the issues of life, and in it is that love of God only found, which no waters can quench and no element destroy. Here the candidate receives his first inquiries; here the initiate feels his first *impression*, and here the progressive Mason finds Brotherly Love, Relief and Truth taking up their dwelling. If the heart is insincere, a stranger to truth, and a disbeliever in Divine Providence, he is utterly unqualified for our sacred mysteries: he can neither be measured by the square, level or plumb. How can the infidel or the hypocrite believe in the immortality of the soul or the hope of glory?

The Heart of a true Mason is boundless as the universe and high as the Heavens. He is gentle, kind and forgiving; courteous in address and ever ready to help, aid and assist the unfortunate. He has tears for distress and is not ashamed to weep with those who weep. He feels a Brother's woe. He rejoices in a Brother's prosperity. He seeks to do good, and is ever cautious in word, thought and action not to injure a Brother's reputation; remembering that his tongue is a species of trowel, and that he should never daub with untempered mortar. In a word, the Heart cannot easily go wrong if the principles in the Head are sound: but if the principles are bad, the Heart cannot be right, for the motive comes from the head. This distinction is important.

THE HEAD. What would any man be whose *Heart* was overflowing with kindness and benevolence, while his *Head* was like an empty cask, without ideas and ignorant of everything useful or pleasing? Surely of such a dull companion, Shakspeare's Welshman must have been the model, and sat for the picture:

"O, he's as tedious

As a tir'd horse, a railing wife;
Worse than a smoky house:—I had rather live
With cheese and garlic, in a windmill far;
Than feed on cates, and have him talk to me
In any summer-house in Christendom."

When we think of the Head, the metropolis of the intellect—the chamber of the imagination—the citadel of the judgment—what a vast region for contemplation lies before us. The mind is a microcosm, a miniature world; the whole starry heavens form its canopy. It can travel into regions, where no telescope could ever reach, and with a rapidity no electric Telegraph can ever follow. How delightful is the reflection that we can be always improving and forever making progress. We can lay up treasures not only morally, but mentally, "where neither moth nor rust doth corrupt nor thieves break through and steal." We can aspire to a high rank among the intellectual beings in the world to come,

by fitting ourselves for honor and usefulness on earth with the talents God has given us. We may seek a crown of glory. We know not what we can do till our energies are put to the top of their speed, and every day, hour, and minute are faithfully employed. Men talk of old age as impairing the mind. It is no such thing. It is intemperance, gluttony, excess, which do the deed: or the mind grows rusty, and corrodes for want of discipline and exercise: and we lay all the blame on the broad back of Nature. Our illustrious Brother Dr. Franklin must have thought thus, when he said at eightytwo years of age, "Had I gone at seventy, it would have cut off twelve of the most active years of my life, employed too in matters of the greatest importance."

But my pen has taken such a sudden start, since contemplating the beauty of a *Perfect Ashler*, that I must defer the completion of this article to another Number.

S.

BROTHER NAHUM CAPEN.

BROTHER CAPEN having been officially announced as the future Post Master of Boston, the following concise memoir of him, from the "History of Columbian Lodge," will be interesting to those of our readers to whom he is personally unknown. And this is doubtless true of many of the younger members of the Institution, even in this city, where Brother Capen has spent the greater part of his active life:—

Bro. Nahum Capen was born April 1, 1804, in the town of Canton, Norfolk county, Mass., and received the first degrees of Masonry in Columbian Lodge, under peculiar and very interesting circumstances. The occasion was deemed an extraordinary one, as may be inferred from the fact, that the degrees were conferred upon him in presence of the officers of the Grand Lodge—the Grand Master presiding. The origin of this distinction may be briefly stated.

In 1826 or 1827, at the time of the Morgan excitement, Bro. Capen was applied to, he being connected with a large publishing house, to publish the *Secrets of Freemasonry*, being promised large profits if he would consent to give to the work the influence of his firm, and take measures to insure it an extensive circulation.

Instead of yielding to the temptation, he solicited a statement of motives from the author for pursuing such a course; and being favorably impressed by what he knew of the institution, to favor and defend it, he prevailed upon the applicant to abandon his purpose, as a wicked one, and to consent to submit his case as one of want, to the good judgment of the government of the Grand Lodge. After much and patient investigation, the erring Brother confessed his error, and earnestly and repeatedly, with tears of gladness, thanked his benefactor for saving him from shame and degradation, and the institution from the scandal of the world. Resolutions of thanks were passed and tendered to Bro. Capen, for the course which he pursued, and as a mark of respect, the degrees were conferred upon him as an honorary distinction; he having expressed a determination to become a member of the Order. The Chapter Degrees, and those of Knights Templars, were also conferred upon him, and for the same reasons. These meetings were attended by a few of the leading Masons of the Commonwealth, and were rendered intensely interesting by the peculiar circumstances which occasioned them.

In Dec., 5833, Bro. Capen was appointed by Grand Master Abbot, Corresponding Secretary of the Grand Lodge, which office he held until Dec., 5840. While holding this office, he visited Europe in 5835, and officially communicated with the Grand Lodge of England. He delivered a communication from the Master of the Grand Lodge of Massachusetts, to the Master of the Grand Lodge of England—the late Duke of Sussex. The account of his visit to Kensington Palace was made on his return, and may be found on the files of the Grand Lodge.

As might be supposed, one who was ready to defend Masonry, unasked, and before he became a member, would not be likely to prove a silent or inactive observer of events, after he was made a Brother, under circumstances of so much interest. His Masonic life was commenced in the midst of the Antimasonic war, and he made numerous contributions to the press, and continued to exert himself on all proper occasions, so long as Antimasonry was kept alive.

In 5829, he delivered an address before Constellation Lodge, Dedham, Mass., at their public celebration, June 24, which was printed in Boston, and republished in Albany, N. Y., for general distribution. He wrote an elaborate reply to the letter of the Hon. Richard Rush, of Pa., which was continued in six successive numbers of the Boston Masonic Mirror, and which was republished, in a cheap form for general distribution, in Lancaster, Pa. He was the author of the Appeal to the Masons of Vermont, and in 5833, he replied to the Hon. William Wirt, in the Boston Masonic Mirror; and in 5837 he delivered the Annual Address before the Grand Lodge, at the public installation of officers at the Masonic Temple.

Bro. Capen wrote the biography of Dr. Gall, and edited his works—translated from the French in six volumes—and the biography of Spurzheim, and edited his works published in the United States. He was principal editor of the Annals of Phrenology, in 2 volumes, 8vo. He edited the writings of the late Judge Woodbury, in 3 vols., and the Massachusetts State Record, from 5847 to 5851, 5 volumes. He was one of the first to write on the subject of International Copy-right, in the United States, and was the author of a letter to Hon. John Davis, of the United States Senate, respecting the U. S. Census—and the Census Board was originated by his suggestion. He is the author of other works, on Science, History, Political Economy, &c., &c. The following are some of the public journals to which he has occasionally contributed articles on Political Economy, Science, Education, &c., &c.

Boston Daily Advertiser, Boston Daily Post, Boston Courier, Boston Atlas, Boston Palladium, Boston Evening Gazette, Workingman's Advocate, Jackson Republican, American Traveller, Boston Times, Boston Spectator, Bay State Democrat, Masonic Mirror, Mason Magazine, Pennsylvanian, Phila., Washington Union, National Intelligencer, Washington Star, etc., etc., etc.

As a political writer Brother Capen has for many years occupied a high position in the country, though his productions have generally appeared under anonymous signatures. We have not the necessary space for any particular specification of his labors in this respect, nor is this the proper place for such details. They belong to the secular papers of the day and to his future biographer. We fully subscribe to the Washington Union, that "his historical and political writings, in beauty of style and clearness and force, compare most favorably with those of our ablest writers." He has for sometime past been engaged on a "History of Democracy," which might, perhaps, with better pro-

priety have been called the "Political History of America," for such is its general character. When completed it will probably be one of the most valuable political works ever given to the country.

That Bro. Capen, in his new and important position as Post Master of the metropolis of New England, will acquit himself to the acceptance of the community, and infuse into the department a system and order and dispatch, such as the place demands, none, acquainted with his business talents and energy of character, will for a moment doubt. We understand that it is his purpose to make himself thoroughly acquainted with the operations of similar offices both in this country and in Europe, and he will doubtless introduce such improvements as may seem to be required for the better accommodation of the business public.

THE ORDER IN DOVER, N. H.

[For the Freemasons' Monthly Magazine.]

C. W. MOORE, Esq.

Dear Sir,—Presuming that you and the readers of your valuable publication, will be glad to hear of the prosperity of our beneficent Fraternity in any locality, even though it may be beyond the limits of your own State, I have assumed the liberty of offering a few words with regard to the Institution in this ancient town, but young and thrifty city.

The Order of Freemasonry has existed here for many years; and as in other places, has always numbered, among its members, a goodly share of the intelligence and integrity of the city. By its deeds, as well as its professions, it has commended itself to the approval and respect of the community; and it has thus ever stood upon a strong and sure foundation, constantly winning its way to the regard and good wishes of the thoughtful and the wise.

Through good report and through evil report, the Institution has held on, in the unobtrusive, and "even tenor of its way," from time to time adding to its numbers, as applicants were found worthy to obtain the important privilege of its association, and at the same time, with its increasing facilities, doing in a wider field its appropriate work of benevolence and charity.

The departments of the affiliation here, are Strafford Lodge, No. 29; Belknap Royal Arch Chapter, No. 8, and Orphan Council of Royal, Select, and Superexcellent Masters.

Strafford Lodge was instituted Oct. 23, A. L. 5817, and the following principal officers were installed, viz:—

John Williams, W. M.; Andrew Peirce, S. W.; William Palmer, J. W.

In 5818, Andrew Peirce was elected W. M. serving three years.

In 5821, Jacob Kittridge was elected W. M. In 5822, Andrew Peirce. In 5823, Daniel Hack. In 5824, George Piper. In 5825, Benjamin Wiggin. In 5826, John Tapley. In 5827, Moses Paul.

About this time a general tempest of opposition to the Order, was raised, and a political party was organized, ostensibly to crush alledged abuses and wrongs, and to put down a secret and dangerous conspiracy everywhere banded; but, in reality, to bear a few ambitious and designing demagogues into power, on the wings of

wild and unnatural excitement. And whatever has been said of the Institution of Freemasonry, in times past, and whatever may be said of it in time to come, this, at least, we think, will be conceded on all hands,—that true to its avowed genius, and its professions, Masonry took no opposing and antagonistic part in the madness that ruled the hour; but calmly and patiently leaning upon the anchor of Hope, awaited the hour which it knew must sooner or later come, when the tempest's rage should be stilled, and the last sigh of the "weary worn-out winds" on which it was borne to silence, should give token of its eternal slumber! And though a quarter of a century elapsed, ere a storm so madly roused, and so wildly raging, was hushed, yet the time at length came, and the Order whose principles are founded in the eternal rule of Right, everywhere started into new and vigorous action, like pure gold seven times tried, to shine more brightly and more purely from the ordeal! Its peace-breathing spirit everywhere, is happily emblemized by the action of a Lodge in Western New York. Brethren had been accustomed to meet from time to time, in a consecrated Hall, for their appropriate work. But in the midst of their labors, the iron hand of persecution was laid upon their altars. Resolved on peace with all men, the Brethren quietly withdrew, closing the door of their sanctuary behind them; the Key remaining in the custody of the faithful guardian—the working material barred from the world, and the world from it: and when the fury of the storm had past, whose winds had howled the requiem of a quarter of a century of years, they who had retreated in the freshness and vigor of manhood, now returned,—their frames enfeebled by age, and their heads covered with the blossoms of the almond-tree,—to find the Sacred Word still open upon the altar, as they had left it, and on its opened pages the emblems of the duties which it teaches; and the Craft, thus called from *affliction to labor*, renewed their work where they had left it,—to retire no more, as we trust, till called to the sweeter labors of the celestial Lodge above!

Strafford Lodge, during the greater part of this excitement, sought peace and tranquility in inaction as a banded Lodge,—each of its members, in his individual capacity, doing what he might to permeate the minds of men with its principles, and the Lodge-labor was not revived until A. L. 5848. From that time forward, it has steadily and rapidly advanced in numbers, and in usefulness.

Among the most active and influential members of olden time, and still by a kindly Providence, permitted to labor among us, we have the pleasure of recording the names of Andrew Peirce and Moses Paul, whose influence, with that of a host of others, by the exhibition of their many manly and Masonic virtues, has been such, as to aid greatly in the advancement of the interests of the Institution, whose aim is, the promotion of the great interests and happiness of humanity.

From data already given, it will be seen that among the most permanent and active of its officers, have been two names already mentioned, the now venerable and Hon. Andrew Peirce, late and first Mayor of our young city, and Capt. Moses Paul, a prominent citizen of Dover, and now President of the Board of Common Council. The latter gentleman has, for many successive years, and until the two years last past, acted as Master of the Lodge, and the great interest which he has always manifested, has done not a little to bring it to its present prosperous condition.

The present officers of Strafford Lodge, were installed April 8, A. L. 5857, and are as follows, viz:—

Richard N. Ross, W. M.; John Twombly, S. W.; Charles Doe, J. W.; Mark

Thompson, Treas. ; George Piper, Sec. ; *Thomas J Greenwood, Chap. ; Thomas Spurlin, S. D. ; Nicholas Pinkham, J. D. ; John B. Bruce, Tyler.

The present Master, R. N. Ross, is an intelligent and well instructed Mason, and at no time, in the history of the Lodge, have additions to its numbers been more frequent, nor the signs of continued prosperity more auspicious than at the present !

Belknap Royal Arch Chapter was chartered and duly constituted, Oct. 16, 5826, and the following officers were installed, viz :—

Andrew Peirce, H. P. ; John Williams, K. ; Moses Paul, S.

The Chapter, like the Lodge, has been highly prosperous. Moses Paul (alluded to as Master of Strafford Lodge), has been its M. E. H. P. for many years, and under his supervision, Order, Harmony, Regularity and usefulness have gone hand in hand with its prosperity.

Comp. Paul is at the present time a distinguished officer in the G. R. A. Chapter of this State ; and it being incompatible with the regulations of said Chapter, that its officers should, at the same time, preside over subordinate Chapters, Belknap Chapter has been reluctantly compelled to forego his valuable services and elect a successor. The present board of officers in the Chapter were installed May 3, A. L. 5857, and are the following, viz :—

Charles Doe, H. P. ; Richard N. Ross, K. ; Oliver Wyatt, Scribe ; Mark Thompson, Treas. ; George Piper, Sec. ; Thomas J. Greenwood, Chap. ; Thomas Spurlin, C. of H. ; John Twombly, P. S. ; George H. Torr, R. A. C. ; Joseph Hartford, M. of 3d V. ; Nicholas Pinkham, M. of 2d V. ; Ralph W. Hough, M. of 1st V. ; John B. Bruce, Tyler.

The presiding officer of the Chapter at the present time, Charles Doe, Esq., a young lawyer of our city, is a gentleman of much talent, enterprise, probity, and promise, and happily holds the entire and unreserved confidence of his companions.

"Orphan Council of Royal, Select, and Superexcellent Masters," was re organized A. L. 5856, and is yet in its early infancy, though the names of the present officers are a guaranty of its usefulness and efficiency. They are—

Samuel Dunster, M. I. G. M. ; Moses Paul, R. I. G. M. ; Charles Doe, I. G. M. ; John Twombly, T. ; Charles A. Tufts, R. ; Richard N. Ross, C. G. ; Thomas Spurlin, C. C. ; John B. Bruce, I. S. ; James Sampson, O. S.

The principal officer of the Council, Samuel Dunster, is a Mason of many years experience ; ardent in his devotion to the interests of the Fraternity in all its departments of labor ; and, as a gentleman, is highly honored in all the walks of life. He has long since presided with distinguished ability in Lodge and Chapter, and is at home, with dignity and ease, at any post of labor. Indeed, to the honor of the Fraternity here, it may be said, that such has been the efficiency and exactness of its labors, and the requisitions of its officers, that nothing is hazarded in saying that seven-eighths of its members are sufficiently conversant with the routine of labor, to assume with ease any post, from the 'East' to the 'outside of the door of the Lodge.'

The meetings of these respective bodies, have hitherto been held in Academy Hall, on Academy St., which, though neat, and well furnished, is insufficient in space and convenience, for the good accommodation of the Fraternity ; and consequently, with commendable enterprise they have, in a good degree of forwardness, at the present time, the preparation of one of the most elegant and convenient Lodge-rooms in New England.

They have taken on lease for a term of years, the upper part of Varney's Block, on Central Street, an eligible and fine location ; and besides their Hall, of ample dimensions, they will have accommodations by the way of *Ante rooms*, abundant for all purposes, and unsurpassed in convenience, by that of any body of Masons, probably, in the United States.

The Hall, we hope, will be ready for Dedication to Masonic uses early in July, and that nothing may be lacking whether for *strength* or *beauty* which artistic skill can furnish, it will be frescoed by one of the most successful artists of the country, and furnished in a style of neatness, appropriateness and elegance, at once creditable to the Lodge and to the Order.

On the completion of the Hall, when our accommodations will be all that we could desire, we shall indoubtedly inaugurate a Commandery of Knights Templar ; many of our Brethren having in other places been already exalted to that degree.

If the foregoing rapid sketch shall subserve no other purpose in interesting the readers of the Magazine, the hope is humbly cherished, that at the least it may tend to show to our Brethren elsewhere, that the Fraternity here is alive and active.

THOMAS J. GREENWOOD.

Dover, N. H., May A. L. 5857.

CELEBRATION AT PROVIDENCE, R. I.

THE celebration on the 24th June of the Centennial Anniversary of St. John's Lodge, No. 2, at Providence, R. I., was one of the most successful it has been our happiness to attend for many years past. The day was propitious and the attendance of the Brethren was large. The city was crowded with people from neighboring towns, and many of the streets and houses were gaily decorated with flags and devices. We have not space for details ; but we believe most of the Lodges and Chapters in the State were present. We also noticed in the procession Adoniram Chapter and Star-in-the-East Lodge, from New Bedford, the latter in large numbers. The Grand Lodge of Massachusetts, as the guest of the Grand Lodge of Rhode Island, was also present in its rich regalia. The escort to the procession was performed by St. John's Encampment of Providence, under the command of Sir James Salisbury, and the Encampment of the Holy Sepulchre of Pawtucket, Sir C. B. Farnsworth, Commander. The escort of the Grand Lodge of Rhode Island, with the Grand Lodge of Massachusetts, as its guest, was performed by the De Molay Encampment of Boston, under the command of Sir Clement A. Walker, M. D. The number of members present was between sixty and seventy, and they were accompanied by Bond's celebrated Cornet Band, of this city, numbering thirtyfive pieces ; and we take permission to say, that on no previous occasion has this fine body of Knights Templar appeared to better advantage or elicited higher commendation than on this, and on none has it been more worthily earned.

The services at the church were of a high order of excellence. The address by Rev. Dr. Randall of Boston, was of course the principal feature, and though necessarily lengthy, was listened to with marked attention. It was chiefly historical and much of it local in its character. It was an able production and

eloquently delivered. For the following synopsis of it we are indebted to the Boston Journal :—

In commencing his remarks, the Rev. speaker alluded to the long established custom of the brotherhood in celebrating the festival of St. John, and considered it one of the happiest features of the fraternity. But this celebration is one of more than usual interest—the long procession, the waving banners, and the brilliant display, are by no means all that to-day marks our festival. It is the renewal of old friendships and acquaintances, the cordial grasping of long absent hands, the calling up of old and bygone remembrances ; all these the day serves to call up, and after these how can any one go home except a purer Mason and a better and more elevated man !

He was glad to say that it was not his province to introduce the order of Masonry to the good people of the Providence plantations. This was done one hundred years ago, and its acquaintance had been growing and strengthening year by year. He had neither any need to speak the praise of the Order—its name and reputation were world wide, and it was superfluous even to mention it. The real cause then of the present festival at the present place, was that the Grand Lodge of Massachusetts and the Brothers of other States, might come up and congratulate the Brothers of St. John's Lodge on the advent of its hundredth anniversary—an age in the present fast living and fast dying days seldom reached, and always to be honored when seen. One hundred years ago this day this Lodge was instituted, and its numbers to-day showed a green old age. Long might it live and grow in numbers, virtue and good works, an honor to Masonry and a credit to humanity !

The speaker then proceeded to a review of the history of the Order, from its birthplace, at the Temple of Solomon, through the Jewish and Roman dynasties, continuing into the advent of the northern races into the South of Europe, extending through the days of chivalry and through the following ages, down to the advance of the Order in England, and to the formation of the first Grand Lodge in America, which was formed in Boston in the month of July, in the year 1733 From this time the march of the Order in America was onward and upward, increasing from the parent Lodge, until in 1756 the Order was established in eleven different States.

In this connection the speaker continued, giving a variety of interesting statistics relating to the advance of the Order, which were listened to with the most complimentary attention, and evinced a most careful and complete research into the history and progress of the fraternity in this country. It was, said he, in the year 1717 that the Order ceased to be one of practical Masonry, and after that year, members of all Crafts and professions were admitted, and the idea of Masonry as a band of builders became only speculative. The only work known to be done by the Order, as peculiar craftsmen, after that year, was the erection by the Masons of Rhode Island and the Providence Plantations, of Fort Hiram in the Island of Rhode Island, which, in the time of the Revolution, was erected by the Brothers and presented to the authorities of the State. Thus did Masonry early contribute to the liberties of our country, and he was sure the fire of patriotism burnt now as vividly as of old ! Its instincts were always towards the right, and well and truly had it followed the promptings of its nature.

At the conclusion of his address, the Rev. speaker gave a most hopeful picture of the present condition of the Order, and, founded as it was on the pure principles of Christianity, sustaining the highest attributes of humanity, and ministering to the

best needs of our nature, he saw the highest hope for a future career and history which should even eclipse the past and place the fraternity where it belonged in the scale of human impulses. In its advance he saw a brighter hope for our country, and in its growth a deeper and surer foundation for our free and republican institutions. Masons, all over the country, are a band of Brothers, a band all the stronger, because they are not political, and knowing neither north or south, devoted to our country—our whole country. Masons, all over the Republic, stood, a firm band of *Union lovers*, whose influence in times when troubles may arise must be for the best, and may be that which may turn the scale which shall perpetuate forever the glorious Union of our States. (Applause.) The speaker closed with enumerating the names and deeds of such Brothers as Washington, Warren, Hancock, Jefferson, Franklin, Greene and others of our Revolutionary heroes, eliciting at the mention of each honored name a hearty and spontaneous burst of applause. His address was extremely well written and delivered, and we learn that a copy has been requested for publication.

An original hymn, written by William M. Rodman, Esq., was then sung.

At the conclusion of this hymn the poem of the occasion was delivered by Bro. CHAS. C. VAN ZANDT of Newport. The production was one of more than ordinary merit, and was received with marked applause.

THE MASONIC ESSAYIST. — NO. 5.

BY BROTHER ANDRÉS CASSARD.

From the first degree of Entered Apprentice, the neophyte passes to the degree of Fellow Craft; having attained which, he endeavors, with earnest efforts, to reach that of Master Mason, the most interesting of the symbolic degrees. He thinks, and not without reason, that he is entitled to, and is deserving of it, on account of his distinguished labors. Under the tuition and discipline of the Master, he has acquired the necessary instruction in the science and literature of his degree, and has become acquainted not only with its theory, but, if I may so speak, with its practice also. More skilful in the execution of *his works*, and more deeply penetrated with a conclusion of *their* real utility, as well as beauty, his enlightenment and activity stimulated him with the hope of a speedy reward, even the attainment of the acme of his ambition.

It is not enough for him that *he possesses all the qualifications* that will serve to prepare the way to attain to the end he has in view. His mind becomes agitated with impulses not so commendable. If he is not "raised" immediately to the height he aspires to, he gets out of patience and complains of the interposition of *checks*, which he stigmatizes as *unnecessary delays*, and irregularities in the work; while those very checks are in reality the true approved forms peculiar to our institution. He refuses to submit to them and is unwilling to persevere, with constancy, in *travelling the road* prescribed for him, to attain the object of his ambition. He becomes excited, and shows a disposition to resort to *violent means*, if thereby he can, by possibility, gain his ends; and so renders himself an object of general distrust.

Herein is developed a part of the true moral of the 3d degree of Freemasonry.

To a wise and temperate Fellow-Craft, the difficulties we have alluded to, are but symbols: to an ever ambitious and temperate one, they are realities. The former regards a ceremonial in its *spirit*; the latter in its *literalness*. The ambitious Fellow Craft, to become a Master Mason, deems no hazard too great: he makes an onset upon the Master, as a means of obtaining, in the most speedy manner, the requisite information; but all such unlawful efforts prove fruitless and vain. His remorse is soon made manifest; his crime is represented to him in all its enormity; and *Masonic virtue and integrity fully vindicated and enforced*.

Man is generally weak in every situation of life in which he may be placed. He readily gives way to fear and succumbs to force. Imprudence and a natural impulsiveness may betray a Brother into the commission of a fault, which the kindness and generosity of his Brethren ever readily forgive; while at the same-time they instruct him how to avoid the commission of such faults in future. A long and painful experience has proved that fear has led men to commit some grave improprieties of conduct. Even those gifted with the greatest share of fortitude and strength of mind, have not been altogether guiltless. If any saved themselves, it has been at a risk and with difficulties; while others, by their conduct, have fallen into disgrace, which has, however, been *only* temporary, and has operated as a useful lesson.

In the Master Mason's Degree, is allegorically illustrated the grand idea of the ancient sages and true modern philosophers, that "*Life springs from the bosom of death*," or "*that all things change their forms, but nothing is extinguished*." This cheering and sublime thought, which the profane, wise in their own conceits, and not through ignorance, affect to despise, ought to dispose every Master Mason, to deep and serious meditations. On this basis is founded the beautiful and consolatory principles of morals, and religious truths, which are alike the boast of true Christianity and Freemasonry over the whole world,—in essence the same, though disfigured and varied by sectaries.

God bless those virtuous conscientious men who are devoted to the practice of true Masonic, moral and religious truths! Glory and prosperity to those who propagate them for the good of mankind, teaching the elevation of the spirit of man in veneration and love towards T. G. A. O. T. U., and love to our neighbors and Brothers, imploring his grace and mercy towards the repented guilty!

COMPLIMENTARY.

*Iris Lodge, No. 229, F. and A. M.,
Cleveland, O., June 4, 1857.*

BRO. CHAS. W. MOORE.—At a stated communication of Iris Lodge, No. 229, held May 25, the following resolutions were adopted, and the Secretary instructed to furnish you a copy for publication in the *Freemasons' Magazine*:—

Resolved, That in the removal of Henry C. Ranney, to the city of Chicago, our Lodge has lost an accomplished Master, and the Order in Cleveland a faithful friend and Brother.

Resolved, That as a testimonial of esteem and respect from Iris Lodge, over

which our Brother has so ably and impartially presided during the current year, there be presented to him a walking stick, bearing upon a gold head the following inscription: The fraters of Iris Lodge, No. 229, to H. C. Ranney, a parting token, *virtus junxit mors non separabit*, Cleveland, May, 5857.

Resolved, That the Secretary be instructed to make said presentment to Brother Ranney, together with a copy of these resolutions, and that he take occasion to express to him, in behalf of the members of Iris Lodge, their high sense of his character as a man and as a Mason.

Fraternally yours,

D. E. FIELD, *Sec'y.*

MASONRY IN NOVA SCOTIA, &c.

[THE following is from the first number of a periodical just established at St. John, N. B., by Edw. Willis & Co., called the "Freemasons' Monthly Monitor," and which, if properly conducted, as it promises to be, will be of much service to the Brethren in the Provinces. We are pleased to see that the work does not manifest any signs of sympathy with the rebellion in Canada] :—

At no period since the first introduction of Masonry into the Lower Provinces has the Order occupied so proud a position as it does at the present day. One hundred and seventeen years have elapsed since the Grand Lodge of Massachusetts granted a warrant for the holding of a Lodge at Annapolis, Nova Scotia, and since then, how many the vicissitudes through which the fraternity has passed! But, to the warm hearted Mason trials and tribulations are but inducements to increase his zeal and animate his desire for the welfare of the Institution; and so it has been with the Masons of these Provinces—both of the present and preceding generations—and the result now is, that in numbers, intelligence, and wealth, our Lodges can compare favorably with those of any other portion of the world, while the Brethren are, for the most part, diligent and earnest workmen. Under the management of the R. W. the Hon. ALEXANDER KEITH, Provincial Grand Master, the work has been ably carried on; differences existing among the Lodges have been healed, a more uniform system of work adopted, and the claims of Provincial Masons urged on the parent bodies in England and Scotland, while the great charitable objects of the Order have not been lost sight of. Until lately, however, the want of a governing body in New Brunswick had been a source of trouble to the Craft here. The communications of the Provincial Grand Lodge were generally held in Halifax, at such a distance from the Masonic centre of New Brunswick as to render it next to impossible for the Lodges of this Province to be represented at these communications. This was a serious inconvenience to the New Brunswick Masons; and, as the Lodges on English registry were very numerous, it became apparent that the only remedy was to procure from the Grand Lodge of England the proper authority for the erection of New Brunswick into a Masonic Province separate from that of Nova Scotia. By the exertions of the R. W. ALEX. BALLOCH a warrant was obtained, and on the 24th of last September, the PROVINCIAL GRAND LODGE OF NEW BRUNSWICK was instituted, and its officers installed in due and ancient form. It must have been cheering to Bro. Balloch, and those Masonic veterans who have been his

associates for so many years, thus to see their labors rewarded and Masonry placed on such a firm footing in New Brunswick, and we have no doubt, from the abilities he has already displayed, and from his knowledge of Masonic law, as well as his appreciation of the sublime precepts of the Order, that Bro. Balloch's rule will be as acceptable to the Brethren as it will be to the interests of English Masonry.

The Scottish Lodges in New Brunswick still remain under the authority of the Provincial Grand Lodge, held in Halifax, under Scottish authority, and though less numerous than the Lodges on English registry, are fully their equals in the knowledge of the Masonic art. They labor, however, under the disadvantage which has been so lately remedied by the English Lodges.

There are several Lodges in the Lower Provinces holding under the M. W. Grand Lodge of Ireland, and, for the most part, they are in a very efficient condition. The prompt manner in which their wants are attended to by the Grand Secretary, and the interest manifested in their welfare by the Mother Grand Lodge, together with the energy of the Brethren, have conducted towards rendering the Irish Lodges, true Masonic models.

We have found it difficult to obtain much information respecting the state of Masonry in Prince Edward Island and Newfoundland; but as both these colonies form part of the jurisdiction of Bro. Keith, it is fair to infer that the Lodges there are flourishing. We may state for the information of Brethren who are curious in such matters, that the first Masonic Lodge in Newfoundland was established in 1746.

We cannot better conclude this article than by congratulating our Brethren in this Province and Nova Scotia, under the jurisdiction of Bro. Keith, as well as those holding of other authority, upon the harmony at present existing among them, and trust that they may ever thus continue in the exercise of those principles of Brotherly Love, Relief and Truth, which are the brightest jewels of every Mason.

CORRESPONDENCE.

La Fayette, Ala., June 6th, 1857.

BROTHER C. W. MOORE,—Thanks be to the author of my existence that he has permitted me yet to *live*. Masonry with us (I am sorry to say) is on the decline,—its portals have not been sufficiently guarded; many have crept into our time-honored Society who have not evinced any true love or zeal for its ennobling principles, but have taken the *shadow* for the *substance*.

I, for one, am in favor of applying the pruning process, lopping off the decayed limbs, in order to afford the healthy ones an opportunity of growing and flourishing. I have been a member of the Order *thirtythree years*. and I can truly say, the better I become acquainted with its heart-consoling principles, the influence it exerts upon man over his depraved passions and immoral propensities, and its mild precepts, the more I admire it.

My heart has often been made glad at witnessing its acts of heaven-born charity, in drying the widow's tears, relieving the orphan, hushing the sighs of affliction and human woe—sheltering the houseless—feeding the hungry and clothing the naked.

I shall feel (when summoned to appear before the Great Architect of the Universe.) that my dear children will find fast friends *among my Brother Masons*, who are *true and trusty*.

Wishing you and yours every good,
I remain yours, truly and Fraternally,

J. W. BACHELDER.

Obituary.

BROTHER ISRAEL G. BIXBY.

Providence, R. I., May 28, 1857.

DEAR SIR AND BROTHER,—At a meeting of St John's Lodge, No. 2, of this city, the committee heretofore appointed to draft resolutions in reference to the death of our late Brother, ISRAEL G. DIXBY, reported the following, viz :—

Whereas, it having pleased the Supreme Architect of the Universe, to remove to that bourne from whence no traveller returns, our late Companion and Brother, Israel G. Bixby,

Resolved, That we, the Brethren of St. John's Lodge, No. 2, of Free and Accepted Masons, while we deeply deplore the loss of our late friend and Brother, we mourn not as those without hope, believing that he will be admitted into the Temple not made with hands, eternal in the heavens.

Resolved, That our sympathies and heart-felt sorrow are with all those who mourn the early removal of the widow's son, our beloved and cherished Brother.

Resolved, That we tender our deepest sympathy to the mother of our departed friend and Brother, in this, her great affliction.

Resolved, That these resolutions be placed in the archives of the Lodge. Also that copies of the same be sent to the mother, and the Editor of Moore's Masonic Magazine, Boston, with a request that he insert them in the Magazine

WM. C. BARKER,
Sec. St. John's Lodge, No. 2, Providence.

C. W. MOORE.

R. W. JOHN MILLER, P. G. M.

Belfast, Maine, June 2d, 1857.

MR. CHARLES W. MOORE.

Bro. and Dear Sir :—At a regular meeting of Phoenix Lodge, held last evening the following resolution was unanimously adopted, on receiving intelligence of the death of Bro. JOHN MILLER, of Warren, which you will please dispose of as you may think proper :—

Resolved, That the members of Phoenix Lodge have received the news of the death of our esteemed Past Grand Master, Bro. John Miller, with feelings of profound sorrow. He having long been a highly distinguished and devoted member and teacher in the Masonic Fraternity, we feel that the loss of his valuable counsel will be irreparable, but that his eminent virtues are upon perpetual record. To the widow and bereaved family of our deceased Brother, we extend our warmest sympathy, assuring them that our Supreme Grand Master above is alone able to sustain them in this their hour of affliction.

Fraternally yours,

T. THORNDIKE,
Sec. of Phoenix Lodge.

MASONIC CHIT CHAT.

Death of Brother Whiting.—We are, just as this sheet is going to press, called upon to perform the melancholy duty of announcing the death of Brother CALVIN WHITING, of this city. Brother Whiting some weeks since took a severe cold, which led to a solidification of one of his lungs, but his physician and friends indulged the hope that time and judicious treatment would ultimately restore him to health. But our Brother had for many years been laboring under an organic affection of the heart; and this was doubtless the immediate cause of his death.]

Brother Whiting was Recorder of the Grand Encampment of Massachusetts and Rhode Island and of the Boston Encampment. He was also the Secretary of St. John's Lodge and of St. Paul's R. A. Chapter, of this city, and his accuracy and elegance in these offices secured for him the confidence of his Brethren, and his purity of life and conduct the love of the whole Fraternity. He was buried on Sunday the 23d June, and his remains were followed to the grave by a numerous assemblage of his Brethren and fellow-citizens.

THE 24th JUNE.—St. John's day was celebrated at Nashua, N. H., by Rising Sun Lodge, by a public procession, oration and dinner. The address was delivered by our Brother Rev. WM. R. ALGER, of this city, and was doubtless an able and eloquent performance. We shall probably be able to lay before our readers a more definite notice of the exercises of the day, in our next number.

☞ We regret to learn that the Earl of Zetland, Grand Master of the Grand Lodge of England, is seriously ill, and that doubts are entertained of his recovery.

☞ We learn that a Chapter of Rose Croix has recently been organized at Alligator, Florida, of which Brother E. E. Ives is M. W. S.

EXPULSION.—We are desired to state for the information and protection of the Lodges and Brethren that *James H. Nichols* was expelled by United Lodge, No. 8, at Brunswick, Me., on the 26th February last.

SPURIOUS.—We have received official information that "an illegal and clandestine body calling itself the Supreme Council for the State of Louisiana, has just been established by *James Foulhouse*, in the city of New Orleans," and within the lawful jurisdiction of the Southern Council, at Charleston, S. C. The mere announcement of the fact will be sufficient to put our Brethren of this rite on their guard against imposition from this quarter. The only lawful Councils in this country have their seats at Charleston and Boston.

When a stranger presents himself to your notice in the character of a Mason, it behoves you to be particularly cautious in your endeavors to ascertain whether his pretensions be genuine; for if he should prove to be a cowan, the slightest word or hint which he might gather from any indiscreet disclosure on your part, would be sufficient for the foundation of an hypothesis that would be boldly trumpeted forth as a new and important discovery. Beware of it.—*Dr. Oliver.*

Silence, secrecy, and calmness of temper, are the unmistakable marks of a true Mason, He who incessantly boasts of his knowledge may be set down as an empty chatterer. Noise is not wisdom. Those who ostentatiously proclaim their own merits, may, for a time, enjoy the satisfaction of deceit; yet, in the end, their pretensions are sure to be exposed.—*Id.*

When a Brother uses offensive expressions in the heat of discussion, do not retort, but take time to consider quietly whether they were merely momentary emanations of the spirit, or whether they were intended as a premeditated insult; if the former, dismiss the subject from your memory; if the latter, forgive him, but be cautious how you trust him in future.—*Id.*

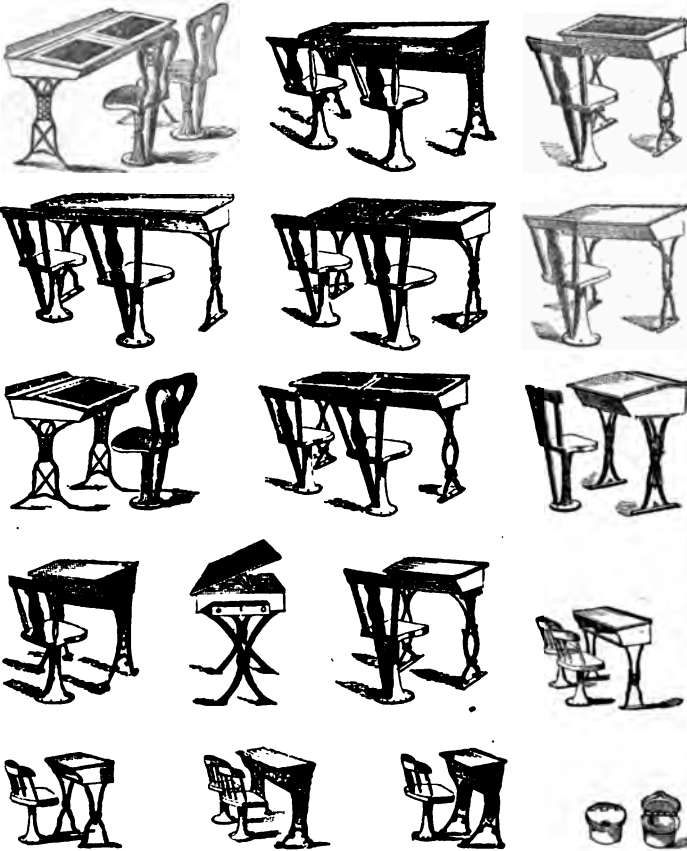
Your love of Masonry will be decided by your attendance on its offices. Where your treasure is, there will your heart be also.—*Id.*

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THE NEW TRESTLE-BOARD.

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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.

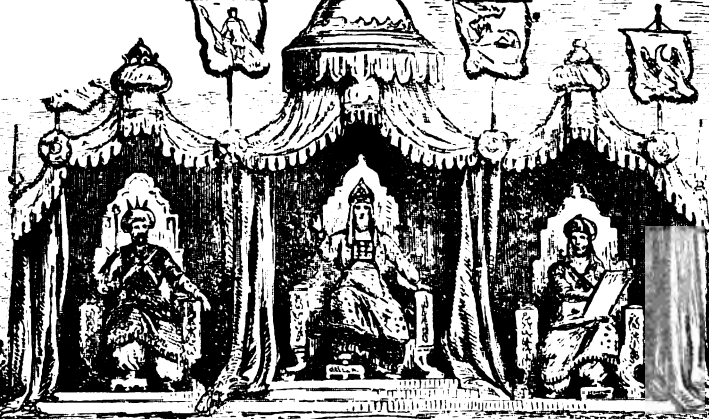


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