

THE
FREEMASONS'
MONTHLY MAGAZINE.

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

VOLUME XXVIII.

BOSTON:
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1869.

8.

MY FRIEND AND BROTHER,

REV. E. M. P. WELLS, D.D.,

Past Deputy Grand Master of the Grand Lodge of Mass.

WHO BY A LIFE DEVOTED TO DEEDS OF BENEFICENCE AND LOVE

AMONG

THE POOR AND DESTITUTE OF HIS ADOPTED CITY,

HAS PRACTICALLY ILLUSTRATED THE PRINCIPLES AND TEACHINGS OF AN INSTITUTION

WHICH THROUGH A LIFETIME

HE HAS ADORNED BY HIS VIRTUES AND SUSTAINED BY HIS FAITHFULNESS,

This Volume of the Freemasons' Monthly Magazine,

IS AFFECTIONATELY DEDICATED.

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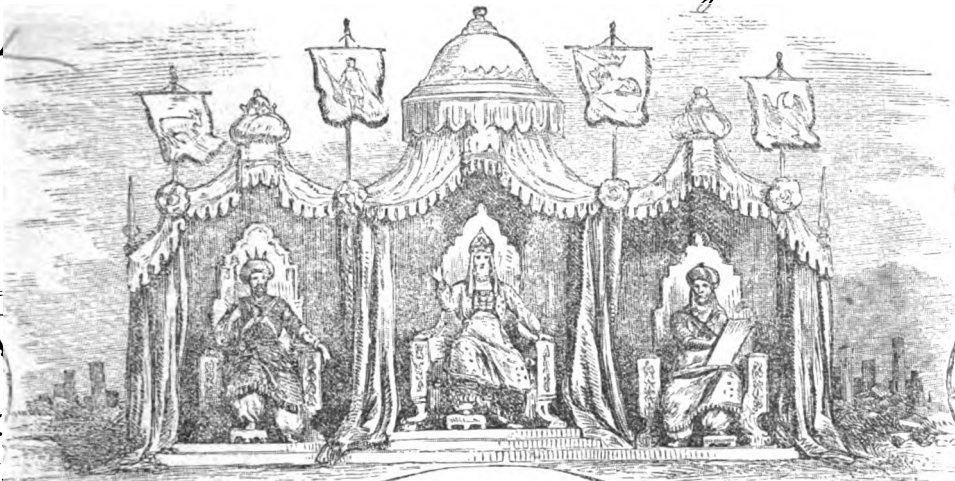
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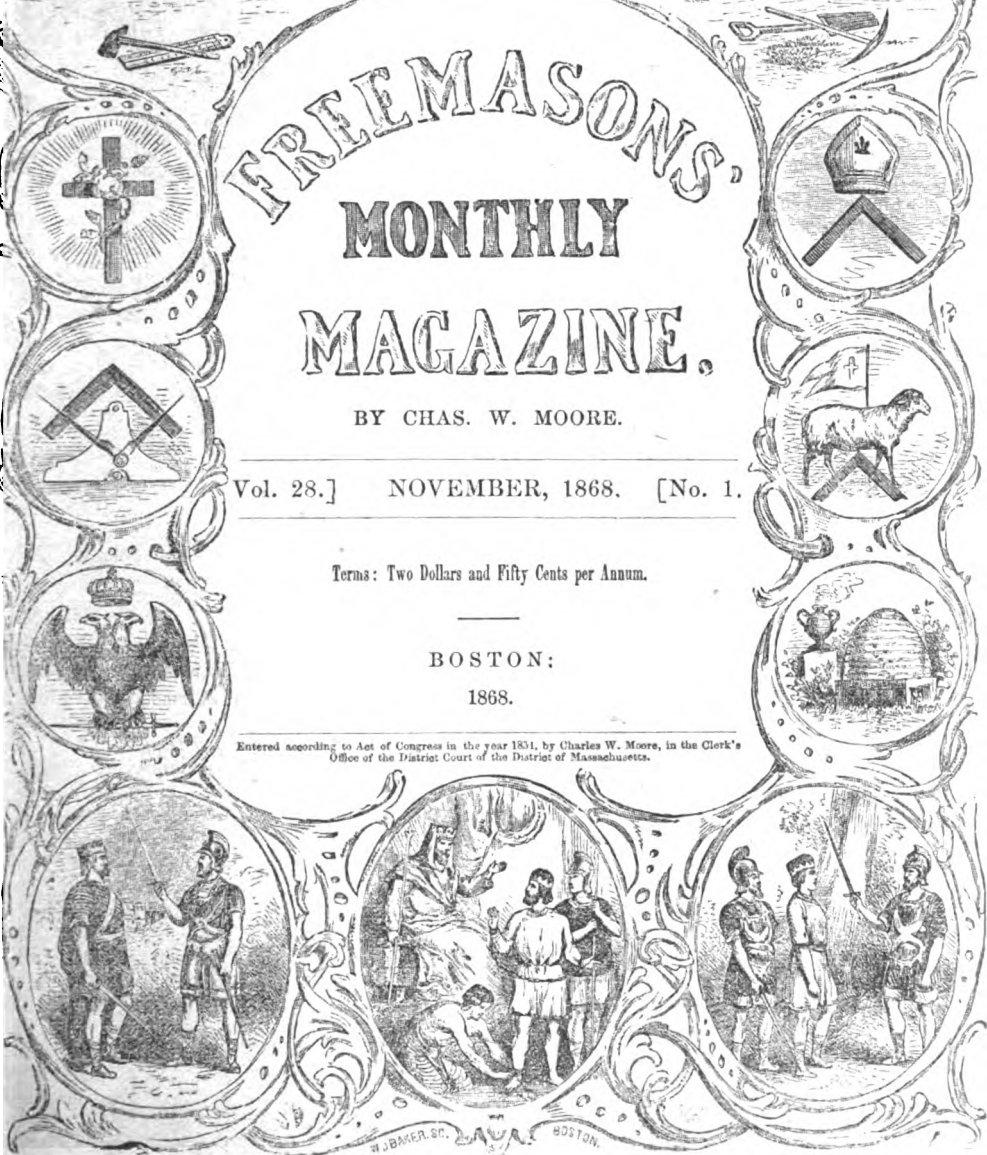
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DECEMBER 1, 1868.

[No. 2

GOVERNOR JONA. BELCHER (1730).

IN our issue for October last, we spoke of the early history of Masonry in the Province of New Jersey, and incidentally using the name of Governor Belcher, intimated an intention of referring, at an early occasion, to his connection with our Order while a resident of Massachusetts. But before proceeding to do so, we may be allowed to remark generally, that the establishment of the Grand Lodge in Boston in 1733, was an event which seems to have been received with universal favor and encouragement by all classes of the community. It was a popular movement, and the ablest and most distinguished gentlemen of the Province soon began to enroll themselves among its members. And it is a notable fact, that between the date above given, and the closing of the Revolutionary War, the names of a very large majority of the master minds who inaugurated and successfully accomplished that great movement, are to be found in the record-books of the Lodges that had been established in Boston in the intermediate time. We do not undertake to account for this on any other ground, than the high character which the Institution early assumed, and the dignified and unexceptionable manner in which its affairs were conducted. A recital of the names which might be given from the records, in confirmation of this, would be of very little interest to the general reader, unaccompanied by such historical notices as would be necessary to illustrate their individual characters, and to indicate their private and public relations. For such sketches we have neither the leisure, nor the room in our pages to spare. We may, however, mention such

names as Governor Belcher ; Jeremy Gridley, the king's attorney and the most eminent lawyer of his day in the country ; his brother, Maj. Gen. Richard Gridley, the engineer at the reduction of Louisburg in 1746, and who also constructed the fortifications at Lake George in 1756 ; was with Wolfe on the Plains of Abraham in 1758 ; and erected the fortifications at Bunker's Hill in 1775 : James Otis, one of the leading and ablest patriots of the Revolutionary period ; Gen. Joseph Warren, of imperishable memory ; Paul Revere and John Cutler, to whom, and the sturdy mechanics of Boston whom they led, the whole country owe a debt of gratitude, for effective services rendered in the early days of the great struggle which separated us from the oppressions of the mother country ; and among the merchants, such men as John Hancock, Thomas Oxnard, John Rowe, and a long list of others equally distinguished among the business men of their profession. But our present purpose is with Governor Belcher.

He was born in Boston in 1681, and was the son of Andrew Belcher, who rendered efficient service in the Indian Wars of 1675. He entered Harvard College at an early age, and graduated in 1699 ; soon after which he went to Europe, where he spent several years. On his return, he established himself in business as a merchant. He, however, engaged early in political life, and in 1729 was sent as an agent of the Province to England, where he discharged the duties of his commission with so much ability, that in the following year he was appointed to the Government of Massachusetts and New Hampshire, which appointment he held for eleven years, when he was superseded. He then again went to England, and so far succeeded in vindicating his official conduct from unfounded charges which had been made against him, as to obtain the appointment of Governor of the Province of New Jersey, where he arrived in 1747, and where he died ten years after, in the 76th year of his age.

In referring to his removal from the office of Governor of Massachusetts, Barry, in his excellent history of the period, says :— “ The opposition of Mr. Belcher to the currency schemes of the Province, and his agency in their defeat, rendered him obnoxious to their numerous favorers ; and these, joined to other measures, afforded a sufficient inducement to his enemies to solicit his removal. By forged and anonymous letters, and the help of unscrupulous falsehoods, his friends in England were prejudiced against him ; and, as he had failed to fulfil the expectations which had been formed of him, little difficulty was experienced in obtaining the consent of the lords of trade to his displacement. How far he would have succeeded in the management of

affairs under the new state of things about to be introduced, it may be difficult to say. His qualifications for the chief magistracy were certainly as good as those of his predecessors. He was a native of New England, and acquainted with its institutions, and, to a certain extent, imbued with its prejudices. He had early enjoyed the advantages of a good education, which were improved by travel, and by intercourse with intelligent circles in Europe. Graceful in his person, and generous in his hospitality, he was a favorite with all with whom he associated; and ambitious of distinction, he was enabled by his wealth to gratify his taste for public display. Condescending in his manners, he was popular with the masses; and, though he was a known friend to the prerogative, and a moderate supporter of the claims of the crown, he was not suspected of disloyalty to liberty, or of a want of regard to the welfare of New England."

We are unable to say where or in what Lodge Governor Belcher was admitted into the Masonic Fraternity. His admission, however, took place in 1704; at which time, he was in Europe. But it is evident, from the annexed correspondence, that he early connected himself with the "First Lodge in Boston," and that he took so great an interest in its welfare, as to command the respect and gratitude of its members. The correspondence was occasioned by his being superseded in the office of Governor of the Province:—

"THrice WORTHY BROTHER,— We, being a Committee appointed by the Mother Lodge of New England held in Boston to wait on you, take this Opportunity to acknowledge the many favours you have always showed (when in Power) to Masonry in General, but in a More Especial manner to the Brethren of this Lodge, of which we shall ever retain a grateful Remembrance.

As we have had your Protection when in the most Exalted Station here, so we think its Incumbent on us to make this acknowledgement, having no other means to testify our Gratitude but this; and to wish for your future Health and Prosperity, which is the sincere desire of us, and those in whose behalf We appear, and permit us to assure you we shall ever remain, Honored Sir,

Your most Affectionate Brethren and Humble Servants.

PETER PELHAM, *Secretary*, in behalf of the Committee."

To the above the following answer was returned:—

"WORTHY BROTHERS,— I take very kindly this Mark of your Respect.

It is now Thirty Seven years since I was admitted into the Ancient and Honorable Society of Free and Accepted Masons, to whom I have been a faithful Brother, and a well wisher to the Art of Masonry.

I shall maintain a strict friendship for the whole Fraternity, and always be glad when it may fall in my power to do them any services.

J. BELCHER."

Mr. Belcher was succeeded in his office as Governor of the Province by Governor Shirley, who appears not to have been a Mason. The Brethren of "The First Lodge," however, having long enjoyed fraternal intercourse with their Brother Belcher, were naturally solicitous to establish similar relations with the new Executive. To this end the following correspondence took place, and was published in the papers of the day. Though not exactly pertinent to the matter in hand, we think it of sufficient interest to justify its insertion in this connection:—

"May it please your Excellency,— We, being a Committee appointed by the Ancient and Honorable Society of Free and Accepted Masons of the Mother Lodge of America, held in Boston, presume to wait upon you with the utmost Sincerity, to congratulate you on your advancement to the Government of this Province, and to assure your Excellency that our Desire is that your administration may be successful and easy.

We have had hitherto the Honour of His Majesty's Governor being one of our Ancient Society, who was a well wisher and faithful Brother to the Royal Art of Masonry.

And, as it has been the Custom for men in the most exalted Station to have had the Door of our Society's Constitution always opened to them (when desired), we think it our Duty to acquaint your Excellency with that Custom, and assure you that we shall cheerfully attend your Excellency's Pleasure therein; and as we are conscious that our society are legal and faithful Subjects to his Majesty, so we may reasonably hope for your Excellency's Favour and Protection, which is the Request of Your Excellency's most obedient humble Servants,

PETER PELHAM, *Secretary*, in behalf of the Society."

To which his Excellency was pleased to return the following answer:—

"GENTLEMEN,— I return the ancient and honorable society my thanks for their address, and invitation of me to the mother Lodge of Free and Accepted Masons in America: and they may rest assured that

their loyalty and fidelity to his Majesty, will always recommend the Society to my favour and protection.

W. SHIRLEY.”

This correspondence is marked with great delicacy on both sides. It does not appear, however, that the Governor either then or afterwards, availed himself of the invitation so courteously extended to him. If not personally the rival, he had been elevated to the distinguished place he occupied by the political enemies of Governor Belcher. Between the two there was a radical difference of opinion on important questions of public interest, and in respect to which he had every reason to suppose the Lodge were in warm sympathy with Governor Belcher and his friends. He therefore did that which every sensible and prudent man holding his high position would have done under similar circumstances. The connection would not have embarrassed him, but that he did not know.

On the arrival of Governor Belcher in New Jersey to assume the duties of Governor of that Province, the Grand Lodge forwarded to him the following congratulatory letter : —

“THRICE WORTHY BROTHER, — It was with the greatest pleasure and the utmost Satisfaction We Received the News of your Safe Arrival at your Government of the Jerseys ; and from a just Sense of the distinguishing marks of your Esteem shown to the Ancient and Honorable Society of Free and Accepted Masons, when you filled the Chair of Government in this Province (which upon all Occasions we doubt not but you would still Continue,) We cannot but hope the sincere and hearty Congratulations of Our Lodge on your present happy accession, may meet with a favourable acceptance.

You have sufficiently distinguished your adherence to our Three Grand Principles in your Firm attachment to his Majesty's Person and Government, which (with joy we find) has preferred you to a second Commission (an uncommon Instance of Royal favor) and as the weight of so great a Charge must be attended with many concerns, so we heartily wish a happy Concurrence of anything that may Render your Administration satisfactory to your Prince, Advantageous to your People, and Easy to yourself, so that full of Days and full of honor (which but little survives our actions) you may finally meet with a reward of that Honor and Happiness which will be as Eternal as inconceivable. —

By Order of the Right Worshipful the Provincial Grand Master of

North America, and the Right Worshipful Master, Wardens, and Fellows of the Lodge held in Boston, New England, September 3d, in the year of Masonry 5747, Annoque Domini 1747.

CHARLES PELHAM, *Secretary.*”

To this Governor Belcher returned the following admirable answer : —

“**RIGHT WORSHIPFUL BROTHERS,**—I have with much pleasure received your respectful Congratulation of my Safe Arrival to this Government, dated from your Lodge in Boston ye 3d of last month. — From the Testimonials I carried with me to Loudon from your Lodge, I was Received by the Right Honorable the Grand Master ; and at the Lodges where I attended, as a Worthy Brother : I shall always with great Alacrity show Respect and Kindness to any one that may fall in my way, who is a Brother of the Society of Free and Accepted Masons ; and I am the more Gratified in the King’s Repeated Grace and Favour as it does me double Honor, in Clearing my Character from all Imputation, and sets me at the head of this fine Province, and may Reflect some honor on the Society of Free and Accepted Masons that the King has so publicly justified the Conduct of a Brother in his administration of the Government of two of His Majesty’s Provinces In New England for eleven years together.

I am much obliged to the Brothers of your Lodge for their kind Wishes of my welfare and Prosperity in the Arduous affairs of Government, but above all that they extend them to my Obtaining a reward of honor and happiness that shall be Eternal. — I have been received by the Good People here with uncommon marks of Respect and Kindness, which I shall return by all such acts of Goodness in my Power, as may most of all contribute to their Interest, and to their quiet and satisfaction.

May you Right Worshipful Brothers, and all and every one of your Lodge live long in much health and Ease, and in such other Circumstances of Life as you would wish for your Selves, and when this Life must be Exchanged for One that will have no end, May you all be Happy through the Mercy of God in Jesus Christ Our only Lord and Saviour ; amen.

From Kingswood House in the City of Burlington (New Jersey), this sixth day of October, in the year of Masonry 5747, Annoque Domini 1747.

J. BELCHER.”

To the Right Worshipful Thomas Oxnard Esq., Provincial Grand

Master of North America, The Right Worshipful Master, Wardens, and Fellows of the Lodge of the Ancient and Honorable Society of Free and Accepted Masons In Boston."

We can follow the Masonic history of our Brother no further; and here his active interests in the Fraternity probably ceased. It could not well have been otherwise, for at the time when he entered upon his new duties, there was not a Lodge in the Province of New Jersey, nor was there one, so far as we are informed, established there until 1762, — five years after his death, — when the Grand Lodge of Massachusetts, through its Grand Master, issued the necessary authority for one at Elizabethtown.

As we have already stated, Governor Belcher continued to preside over this Province until his death in 1757. Being highly educated himself, he took a deep interest in the general subject of education, and contributed by his means and influence in extending the usefulness of Princeton College. As a magistrate, he was popular with the people over whom he presided, and at his death left the fragrance of an honorable and useful life.

MASONRY AND THE SPANISH REVOLUTION.

WE find the following in one of our exchanges, and re-publish it for the purpose of entering our protest against the publication of such scandalous stories: —

A Madrid letter to the "London News," says: "The whole of this insurrectionary movement has been under the direction of a revolutionary committee, most of whom, I am told, are members of the Freemasons' society, — of which there are no less than forty-nine Lodges, numbering twenty-one thousand members, in Madrid, — and who have, for months past, been drilling and arming the people in preparation for this outbreak. So successful had been these efforts, that the last few days there have been, in Madrid, no less than twenty thousand men, all armed with muskets and revolvers (the latter the most common weapon), and ready to act at any moment against the government. Nor was the influence of this Junta, which of course acted in combination with General Serrano, Prim, and the others, confined to the people. They had friends in many of the public departments; and every telegram which was received in Madrid was read by them as soon as by the President of the Council, General Concha."

It is not quite clear that the correspondent of the "London News"

intended, by the above, any thing more serious than a ridiculous hoax, for it is hardly possible that he could himself have been so grossly deceived, or so stupidly ignorant, as to have believed a statement so evidently absurd and ridiculous. Forty-nine are probably a greater number of Lodges than have ever existed, at any one time, in all Spain during the last century; and that that, or any number approximating to it, are now in existence in the single city of Madrid, is entitled to no credit whatever; and even if the fact were so, the statement that the recent revolution was organized and accomplished by them, or through their agency, is absurd and incredible. Twenty-one thousand Masons would give about four hundred and twenty-eight members to each of the forty-nine Lodges, or at least double the average that can be found in any equal number of Lodges in the world. The whole story is a base slander upon the Institution, and the re-publication of it, uncontradicted, is only calculated to put into the hands of our enemies in this country, and wherever else it may be read, the means of fortifying the often repeated slander that Masonry is a political and revolutionary organization. Spain—priest-ridden and bigoted beyond any other nation in Christendom—has, with rare and short intervals, always been the terror and the deadly enemy of our Order. The first authentic knowledge we have of its existence was in 1727, when the Grand Lodge of England authorized the establishment of Lodges at Gibraltar and Madrid; and in 1731, a Provincial Grand Master was appointed by the same authority for Andalusia. At this time the papal persecutions began. Pope Clement the Twelfth, in 1737, fulminated a decree against it; and, in the following year, the Cardinal Firrao issued another, denouncing confiscation and death on all persons found guilty of practising Freemasonry in the kingdom. Two years after this, in 1740, Philip V. declared the galleys for life, or punishment of death by torture, the award of all persons who should be found connected with the heretical Institution. The Lodges, however, notwithstanding the severity of these proceedings, were not suppressed until hundreds of their members had fallen victims to their fidelity, and the murderous malignity of their persecutors. In 1751, Clement issued still another decree; but Benedict XIV., to whom its execution was entrusted, being himself a Freemason, it was not very rigidly, if at all, enforced. In the succeeding year, Ferdinand VI., being instigated thereto by Peter Torrubia (the Inquisitor-General), followed it by an edict declaring Freemasonry to be high treason, and punishable with death. And thus the persecutions continued until 1807, when Napoleon took possession of Spain, and placed his brother

Joseph upon the throne. Masonry was then resuscitated in the kingdom, and the Grand Lodge of Madrid was organized; and what is not a little remarkable, it held its meetings in the hall that had previously been occupied by the Inquisition! Under the patronage of King Joseph, the Order continued to flourish until the fall of Napoleon, and the restoration of Ferdinand VII., at which time the Jesuits were restored to power, the Inquisition was re-organized, and the exterminating process against the Craft was renewed. In 1814, Pope Pius VII., following the example of his predecessors, issued another papal bull, under the authority of which twenty-five persons—*suspected* only of being Freemasons—were arrested, and dragged in chains to prison, where they were probably all tortured or burned to death, though we have no authentic information of their fate. Four years afterwards, Ferdinand again manifested his enmity to the Order by a decree making the crime of Freemasonry punishable by death, confiscation, or transportation. In 1820, after the revolution, Freemasonry had a respite; and General Ballasteros, by command of the Cortes and Provisional Government, ordered the release of all persons suspected of Freemasonry, who might be found in the prisons; and the Craft was again partially restored; but, in 1824, a new decree was issued, commanding the Masons in the kingdom to declare themselves, and to deliver up all their papers and documents, under the penalty of being declared traitors; and later, in the same year, the Minister of War, Americh, issued a proclamation by which every member of the Craft in the nation was outlawed; and, in 1827, seven members of a Lodge in Grenada were executed for the crime of being Masous.

From this time to the present, Masonry in Spain, and in all its provinces, has been under the surveillance of the priestly power. It has, however, maintained a precarious existence, in defiance of papal bulls, and the persecutions of a bigoted priesthood. But, like the early Christian Church, it has been driven into the caverns and secret recesses of the earth, and its members have not dared to show themselves in open day, but under assumed names and fictitious characters. In view of such a history, to assume that they are, at this time, sufficiently powerful to have inaugurated and successfully carried through the recent great revolution, is preposterous and absurd. Masons, as such, had nothing to do with it, though, in common with all classes of their countrymen, they have great cause for rejoicing at the result of it.

AGED MASONS.

A CORRESPONDENT of the "Trowel" (Springfield, Ill.), gives the names of several of the oldest Masons in the country, now living in the Western States. The first he mentions is Jehiel Beardsley of Wisconsin, aged 79 years, and who has been a Mason 45 years. He was made a Mason in Essex County, New York, in 1823.

Major J. P. Furber of Prescott, Wisconsin, was one of the early pioneers in the West, and is 80 years of age. He was made a Mason in 1811, in Rochester, New York, and has consequently been a Mason 57 years. He still meets in Lodge with his brethren.

David Stiles of the same place, is perhaps the oldest living Mason in the world, and is commonly called "bright" in the degrees of the Lodge and Chapter. He is more than 102 years of age, having been born in Woodbury, Conn., on the 21st of May, 1766. He was made a Mason at Toronto, Canada, on the 27th of December, 1797, and is now a member of Hazle Green Lodge, No. 43, of Wisconsin.

To the above may be added the name of the Hon. Moses Wingate of Haverhill, in this State, who recently entered upon his 100th year. He was born Oct. 25th, 1769, and is the son of William Wingate, and grandson of the Rev. Paine Wingate, late of Amesbury, who died Feb. 19, 1786, aged 83 years, having been in charge of the Parish sixty years. Mr. Wingate has been a Member of the masonic fraternity since 1803, was Master of Merrimac Lodge of Free and Accepted Masons in 1813-14, and was made an honorary member in 1825. The last time he was present at the Merrimac Lodge was in his 97th year. He is still in good bodily health and retains his mind in a vigorous and clear state, taking a lively interest in public matters.

There is also now living in East Liverpool, Ohio, a venerable brother by the name of William Moore. He was born in 1778, in the county of Tyrone, Ireland. On the 22d day of June, 1799, he received the first two degrees of Masonry, and on the following day he was raised to the sublime degree of Master Mason. On the 29th of December, in the same year, he took the Royal Arch Degree, and, soon after, the orders of Christian Knighthood. He emigrated to America in 1803. Landing on the Delaware on the first of September of that year, he at once went to the West, and united with a Lodge in Beaver County, Pennsylvania.

Br. Moore, as will be seen, has been a Mason for *sixty-nine years*, almost the threescore and ten allotted to human life, and is to-day as zealous and devoted a Mason as in his youthful days.

REMINISCENCE OF BULL RUN.

THE awful disaster of Bull Run occurred on the 21st of July, 1861. It was a beautiful Sabbath day, though oppressively hot. The First Ohio, under Colonel M'Cook, in a brief lull of the battle, was prostrate upon the ground, panting in utter exhaustion. The joyful thought echoed along the lines, "The day is *ours*! The rebels are running!" The Ohio troops sprung to their feet, and with parched lips gave new wings to the cry. They could not, however, cross the Run until the pioneers had hastily constructed a bridge. While waiting, a young officer, subsequently Colonel W. H. Raynor, went in company with two sergeants, a short distance to the left, to get some water. Just as they had reached the much coveted stream, they heard a trampling through the thick underbrush of the forest, followed by that unearthly savage yell with which our troops afterwards became so familiar, and a squadron of rebel horsemen came thundering down upon them, crashing and roaring like an avalanche. Bewildered, and almost stunned by the sudden onset, Colonel Raynor instinctively drew his pistol and fired, just as a buckshot from the foe struck his instep, and numbed his foot. He dropped upon his knees behind a large tree, and gazed with awe and admiration upon the appalling scene. The snorting and trampling of the excited horses, the demoniac yells of the men, the rattling fire from their pistols and carbines, all blending with the roar of the battle raging around, seemed like the phantom of a delirious dream.

One of the horsemen, who had already fired his piece at Raynor, swung his carbine in passing, in lieu of a sabre, and brought it down, with all his force, upon the head of the wounded soldier. A few scintillations of light flashed through his eyes, a pang of acutest anguish shot through his brain, and he fell to the earth, apparently dead. After the lapse of some time, he was brought slightly to consciousness by some one tugging at his clothes. In utter bewilderment, he raised himself upon his elbow, and found that a rebel soldier, who was stripping the dead, had already taken possession of all his accoutrements, sword, pistol, canteen, and cap, and was endeavoring to get off his coat. The robber was so terrified at this sudden resurrection, as of a corpse, that he sprung upon his horse and disappeared in the forest, as though a ghost were pursuing him.

As Colonel Raynor gradually regained his senses, and recalled what had happened, he found that the rebel cavalry had swept over him in their impetuous charge, had apparently met a repulse, and had retired in as great haste as they had made the onset. He staggered to his feet, by the aid of the tree which had protected him from being trampled to death, and while standing, covered with blood and half bewildered, the woods all around being still filled with the exchange of hostile shots, he saw two rebel horsemen approaching. One said: "There's a Yankee, bring him along!" They immediately rode

up to him and the two powerful men seized him by each wrist, and dragged him violently between them for some distance, until the woods partially sheltered them from our fire, which was quite severe. As Colonel Raynor was thus forced along, he saw several rebels drop from their horses, struck by our bullets. At length he was lifted upon the horse in front of one of his captors, and carried behind the shelter of a small hill, where several of the rebel wounded had been collected. Quite a group gathered around the prisoner, cursing him in the strongest epithets of denunciation they could coin. But their victim, faint from his wounds, suffering from excruciating pain, and deadly sick, closed his eyes and paid no heed to curses or questions.

This silence enraged the rebels. One drew out a formidable knife, saying: "Let us cut out his cursed abolition tongue; he's got no use for it." Another struck him a blow with his clenched fist. A feeble effort of the half dead captive, to resent the insult, provoked peals of derisive laughter. At the same time, another rebel came up, covered with blood and with his right arm in a sling, and presenting, with his left hand, a pistol to the head of their helpless victim, exclaimed with one of the most brutal oaths: "This is the infernal hound who shot my horse and gave me this broken arm. I'll kill him!" In an attempt to execute his threat, he fired his pistol. But another, at this instant, struck up the assassin's arm, so that the ball just passed over his head into the tree against which he was leaning. This cowardly act raised quite a commotion, and several cried out vehemently against it, declaring it to be shameful to kill a wounded prisoner. Others however, defended the act, contending that every prisoner should be instantly put to death. "What did he come down here for," they exclaimed, "but to kill us, steal our slaves, ravish our women, and destroy our property? Dont they deserve hanging?"

In this hour of weakness, pain, and despair, death seemed not an unwelcome visitor; and the bleeding captive almost regretted that the ball had not pierced his brain. He was, however, soon lifted upon a horse behind a rebel soldier, and conveyed about four miles to the Junction. The battle was still raging at Bull Run, and many fresh rebel troops were met hurrying to the field. Our blood stained captive, almost blinded by weakness and pain, was assailed with the most profane abuse, and many a wish was expressed, to try the effect of a bullet or bayonet thrust through his heart.

It was early in the evening when they reached the Junction, and the captive was taken to a stable where quite a number of the wounded rebels had been conveyed. His guard, a kind hearted man, immediately sought a surgeon to examine his wounds. The surgeon, as he looked at him, said disdainfully: "Why that's a Yankee, let him wait; enough of our own men to attend to now!" Another surgeon was found who was more compassionate. His wounds were washed, and he was made as comfortable as the circumstances would permit. The generous guard, J. H. Lemon, of Radford's Cavalry, truly acted the part of the good Samaritan. He got some ice, pounded it up in his own handkerchief, and tenderly bound it round the throbbing brow of his captive. He inquired if he had any money, evidently intending to give him some, if he were destitute. In reply to Raynor's earnest expression of

gratitude, he said: "I only hope to get the same treatment from your men, if I ever fall into their hands. If you will relieve the distresses of a suffering brother Mason when in power, I shall be well paid."

As he said this, he pointed to a masonic pin in Colonel Raynor's bosom and hastily mounting his horse, rode away, leaving the wounded soldier in pain and despondency surrounded by the dying and dead. In the morning, the captive was removed to another barn, where he found some twenty Union officers, and learned, for the first time, the extent of our calamity. All these prisoners were then transferred to a train of cars, to be taken to Richmond. The constant arrival of fresh captives delayed the departure of the train until afternoon. All Monday night, and until the evening of Tuesday, the train crept slowly along, being constantly impeded by trains from Richmond, crowded with troops hastening to reinforce Beauregard's rebel army.—*Harper's Magazine*.

AN ELOQUENT APPEAL.

BY BR. ALBERT PIKE.

At the masonic banquet, given in honor of the inauguration of the new Masonic Temple, in St. Louis, Missouri, on the 18th of September, Albert Pike, Grand Commander of the Supreme Council, being called upon, came forward, and said:—

When she whom we loved; when she whom we loved in our youth, placed her little hand in ours, and at the altar, in the presence of the minister of God, pledged her faith to us, that she would "love, honor, and obey" us all our life, she became our companion through the stormy ways of life. [Applause.] When out in the great desert, through which now the steam horse is carrying the blessings of civilization to the extreme West, thirty odd years ago, when I clasped hands with a bosom friend on that prairie, when my life was in his hand, and his life in my hand, and we were there together, hand in hand, and heart to heart, depending on one another, almost alone in the world, he was my companion, as Masons should be companions to one another in the dark days of trouble.

He said, We came here to night, and were not coldly received, as some of us feared perhaps that we might be; but when in every Northern face, we meet a smile of glad welcome and rejoicing, as we once more clasp hands together; shame on the man who can carry away from this assemblage one single unholy feeling that should not belong to a pure masonic heart. [Applause.] God pity the man who will not here lay on the altar of Masonry every feeling of rivalry, every feeling of ambition, every feeling of ill-will in his heart toward a brother Mason; no matter what rite you believe, at what altar of Freemasonry you worship. Freemasonry is one faith, one great religion, one great

common altar, around which all men, of all tongues and all languages, can assemble; in which there can be no rivalry, except a noble emulation of rites, orders, and degrees, which can best work and best agree. [Applause.]

My brethren, how can I return you my thanks? Shall I return them in my own name, because you have so highly honored me as to call upon me again and again to address you? No. I know the compliment was not paid to me alone. I know it was but an expression of the masonic love and regard and affection, that you of the Northern States feel towards the brethren who, you think, erred in the last late civil war, but toward whom you maintained through that war those feelings of charity, masonic kindness, love, and affection, that become Masons to entertain toward one another in the convulsions of civil war. Shall I thank you in the name of my State? Shall I thank you in the name of Tennessee? Shall I thank you in the name of the whole South? No thanks that the South could return to you, if the South had authorized me to speak on behalf of the whole body of Masons in the South with my single tongue, could adequately express the thanks you deserve for the kindness you have shown on this occasion. I return you the thanks of universal humanity. I return to you, and this nation ought to return to you, thanks for teaching them the great lesson, that brethren of a common country, with the same blood flowing in their veins, may fight a desperate and bloody war for years; may expose their lives breast to breast, in supporting that which they believed to be right—a portion supporting the rights of States, as they understood them, and the other portion supporting the glorious old flag—the stars and stripes; [applause] that through it all, thank God, Masonry has furnished an example of charity and toleration, that shall teach the men of the South to respect the men of the North for fighting for what they believed to be right, in regard to their States.

At any rate, whether they have that charity or not—whether they believe they were honest or not—they shall, at least, have charity to forgive their brother, though he offend them ninety and nine times. [Applause.] I thank God, my brethren, that the news of this great assemblage will be over the whole world; that it will not, as it ought, be confined here in our own country, but that the cry shall go over the whole world to the honor of Masonry, that after a long and bloody and devastating civil war—when having come away fresh from our ruined homes and impoverished communities, among a people who were triumphant over us, we have come here and trusted to your magnanimity, because it is the loser that can afford to be magnanimous, more than the winner. [Applause.] And that we have been met with open arms, with no coldness or reservation, as Masons ought to meet, and if there was a latent, lurking, hidden ill-feeling, in the bosoms of any of us, that right here, now, we should all take the oath, and I propose to you to take it—that we swear that we will bury all feelings here under the altar of Masonry; that we here sacrifice upon the altar of Masonry all feelings of ill-will, jealousy, and rivalry, and ambition, within Masonry and without; [applause] and, moreover, that we will hereafter, by our lives, conversations or teachings, make Masonry a great power in this world; that we will show mankind that we have

intellect, learning, power, and might, to make Masonry a great power for the benefit of the human race; and Masonry will never be true to her mission till we all join hands—heart to heart and hand to hand—around the altar of Masonry, with a determination that Masonry shall become, at some time, worthy of her pretensions; no longer a pretender to that which is good, but that she shall be an apostle of peace, good will, charity and toleration.

IDOLATRY.

MYSTERY is in everything; it is an immutable law, and none are exempt from its operations or influences. Discoveries have been made, and the laws of nature, carefully studied, have revealed principles and rules for invention, but the great creative power, from whence nature sprung, is a sublime mystery to the human mind, unfathomable and beyond finite discovery. But, to every rational being, there exists a power greater than himself. It is self-evident. Hence, a disposition to worship, adore, crave, and fear. In the absence of revelation, ideas became deities, and the expanding intellect created idols and images, as the representatives of ideas, and those who lived in stupid ignorance learned to worship idols as gods.

Idolatry, as a system of worship, never prevailed among Freemasons. They worshipped God, who created all things, by whom all lived, in whom man had a being, whose power they held in awe, whose laws they acknowledged as universal, and whose absolute dominion was proclaimed by every thing they beheld. The same Supreme Jehovah revealed to Moses and worshipped by the Jews, was worshipped by all who were admitted to a knowledge of the arts and sciences, in other ways, and by different sacrifices. To them, the sun was a representative of fire, life, and reproductive power. All other things had an emblematical meaning, and all tended, among those learned in the mysteries, to the worship of the one true and Eternal God. Masonry is a system of pure worship, moral principles, and rules of living, drawn from symbols veiled in allegory, and always attractive to a mind in quest of what is good, elevating, and pure.

The square is an emblem of morality, because its lines are straight, its divisions perfect, its angles exact, and its surface even. The plumb is an emblem of rectitude, by which we are constantly reminded that our conduct should be such as to enable us to stand erect, with a conscience void of offence toward God and man. Time is an emblem of human life, moving onward from the cradle to the grave. And so with hundreds of others.

All worshippers enforce their ideas by means of symbolism—the same symbolism taught in Holy Writ. Orators, advocates, and preachers draw largely from emblematic reasoning, beauty, and power. This is all well. Symbolism cannot be separated from the Unseen, who rides upon the wind, who speaks in thunder, and whose majesty all things proclaim. Symbolism belongs inevi-

tably to the Invisible, who speaks silently to the conscience, involving a sense of guilt and a fear of retribution; who speaks to the intellect, and inspires improvement, invention, discoveries, and growth; who speaks to the heart, and points out the way of duty; who speaks to the soul, and carries it from nature to nature's God, and who communes, in silence and secrecy, with the spirit of man.

Order is the great law of Masonry, as it is in nature, providence, and all else. And, coming down to the practical, the question arises, wherein may Masons at this time be prone to idolatry? Every Lodge should have perfect order and thorough uniformity in all its opening and closing ceremonies for the sake of order and harmony, and the members should be thoroughly instructed in all the formulas and proprieties of the Lodge-room. It should be the labor and pride of every Master to bring his Lodge of intelligent brethren up to the highest standard possible of uniformity in ceremonies, and of official, social, and private masonic etiquette; for we maintain that order, system, and good breeding always pay. All this, for the sake of order and harmony, as means to an end, and not for show or display. It should always be the same. The principles, duties, and obligations of Masonry are ever to be kept in mind. When they are not, and the ceremonies and workings of Masonry become a mere show, or the means of gratifying personal ambition, or of advancing personal interests, it becomes a system of idolatry. The same is true of religious or any other ceremonies; but we are now speaking of Masonry. No society, not excepting any religious denomination, embraces so much intelligence as the society of Freemasons. Selected from every religious society, from every department of education, science, art, and industry, it must necessarily be inferior to none. Let Freemasons, then, flee all idolatry, and cling to the worship of HIM who is INVISIBLE. — *Masonic Trowel*.

THE POWER OF MASONRY.

A VERY intelligent correspondent, Br. A. B. Brown, of Ursa, Illinois, sends us the following incident of his masonic experience. He did not intend it for publication, but we "take the responsibility."

Br. Brown says: — "In the year 1851, I was, in company with an old Kentuckian, overtaken by a severe snow storm while crossing the *divide* between the north fork of the Trinity and Scott's rivers, in California. We were on foot and some four or five miles in advance of our company, who had determined to remain on the Trinity and not attempt the passage of the mountain until the next day.

"About dark we gained the summit of the *divide*, and there found a company of Mexican packers encamped; yet, in consequence of the unfriendly state of feeling existing at the time between the two nations, we were somewhat doubtful of the reception they would give us. 'How shall we manage

it?" said my friend, who did not know that I spoke the Spanish. "Oh," said I, "we will try them by *signs*," intending to surprise him by my knowledge of the language. Approaching one of the men, I inquired for the '*Maestro*,' and was directed to a fine looking, grey-headed old Castilian, to whom I briefly made known our situation, when — imagine my surprise at seeing my companion and himself shaking hands with all the cordiality of old friends, although neither spoke a word! "How is this?" said I, "my companion does not speak your language, and yet you appear like brothers!" The old Spaniard turned his eye full upon me, and said: "No difference my young friend; *you* speak the Spanish language very well, but *he* has the universal language of the Great King Solomon — we are brothers!"

"It is needless to add that we were hospitably and kindly entertained."

It is refreshing to note the subduing and humanizing influence of Masonry on this Mexican "man of the mountains." The then recent war between this country and Mexico had engendered a very bad spirit, and the enmity between the races had not yet subsided; the Mexican was doubtless a Catholic — at least in education and prejudices, and such are taught from the altar to regard Freemasonry as the very worst form of heresy. Yet by some means, in some place, when no "prying eyes" of priest were about, this old Castilian had become a Mason, and forthwith his hatreds and prejudices were all conquered at once. He would allow his national enemy to pass unmolested; he could do more — he could extend to him a Spaniard's hospitality, and welcome and protect him as a brother.

Such is Masonry; so it subdues the passions, conquers prejudices, circumscribes passions! So it sometimes changes the mountain robber into a friend, and secures a brother's hospitality in the tent of the stranger! No wonder the poet sings —

"Hail! Masonry divine,
Glory of ages, shine!"

THE London "Times," in an analysis of Thaddeus Stevens' character, says: "If we search out the secret of Mr. Stevens' life, we shall find its first explanation in a passionate love of equality." After the "Times" has given several illustrations, it adds: —

"The same principle explains a strange episode in his early career. He saw in the Freemasons a secret society whose members claimed a distinction from the rest of mankind, and he waged war upon a fraternity which offended him with a show of privilege."

The London "Times" could account more logically for Mr. Stevens' early anti-Masonry by its own subsequent statement that "*Thaddeus Stevens was a right good hater.*" He hated Freemasonry, for Freemasonry had once rejected his application for admission. He ceased in later life to attack Freemasonry, for by it he had been thoroughly defeated in the contest. — *Freemason.*

THE SYMBOLISM OF MASONRY.

BY BR. J. AUGUSTUS WILLIAMS, OF KY.

MASONRY speaks to her votaries in significant forms, in impressive ceremony, and in pleasing pantomime. With mute lips she explains imperishable truths by perishable things—the moral by the natural. She dramatizes her doctrines, and pictures forth her precious lessons. A rude stone picked from your quarries—a handful of earth gathered from your fields—a piece of metal or coal from your mines—a sheaf of wheat at harvest time—a lamb from the green pastures—the sun in the beauty of his rising, in the splendor of his noon, and in the softer glory of his setting—the natural objects around us, and the clouds and stars above us—the implements of art, the diagrams of science, and the incidents of history or romance—all these are her words. With these she frames discourse, and her language is universal. . . .

From the fadeless amaranth, the incorruptible acacia, the evergreen pine, living on amid the desolation of the year, we learn to conceive the deathless vigor and the fadeless beauty of the soul. From the buried seed and the flower upspringing in the vernal air, we comprehend the mystery of the grave, and learn the meaning of the resurrection. The lilies that neither wear nor spin; the sparrows that neither sow nor reap nor gather into barns; the restless ant and the tireless bee,—help us to lay hold on a wisdom more precious than all science.

We would here add, with emphasis, that in using things rather than words, as a means of investigating and communicating truth, we do not set aside or depreciate the Sacred Word as inadequate or unnecessary. We begin by making it the rule and guide of our faith and practice. It is our Great Light; and one of the first lessons that we learn in the Lodge is that all our symbols are dark and meaningless until the light of the Blessed Volume shines upon them.

Unfortunately, perhaps, we live in an age in which symbols have been almost entirely displaced by literature. Save in a few of the Arts, the nobler thoughts of man are found only in a conventional language; even has lost much of his imagery, and has become badly logical and economical, and his decorations, too, are often the meaningless devices of an idle and immoral fancy. Our ancient brethren were more imaginative, and consequently more moral in their designs. They studied nature through her intelligible forms, and imitated her Freemasonry in their own productions. Their walls were hung with emblems; their tapestry was interwoven with thought. Everything on which the eye could rest, whether in architecture, furniture, or apparel, was made by a rational art to express some fine conception. Even their manners and customs partook of this emblematic character. Their pageants, ceremonies, and etiquette were more than idle forms. A spirit not always pure, it is true, but still a *spirit* pervaded them all, and made them significant, and, therefore, masonic.

Our civilization is too material and utilitarian; it has banished all these things from the homes of men. They are seldom seen, save in some few Chris-

tian temples, in the artist's studio, or in the Masons' Lodge. How idealless, for instance, are all our common forms of architecture! How bare of thought are our walls! What unmeaning fancies disfigure their gilded papering! What senseless patterns lie upon our floors! Nursery, parlor, drawing-room, and church, where every object should be full of thought, betray the same barrenness of conception. Comfort and costliness there may be, but how vacant is the stare of our children when they look on all these blank and meretricious adornments of our homes, upon the spots and stripes, the idle carvings and meaningless shapes around them! Can we be surprised that they so often grow up to manhood, yea, and to womanhood also, without true taste and fine moral discernment.

Our ancient brethren, on the other hand, studied symbolism in every thing, even in their dress and personal decorations. The hem of their robe was a beautiful and instructive exposition of the ground principle of ethical science. The costume of the Jewish priest was in itself a homily, and the veil and brooch of the Jewish maiden were something more than mere adornments of her person.

I confess that if it were proper to criticise the prevailing styles, we would be tempted to beg for more expressiveness in the attire of the ladies. Our looms, brethren, should weave more thoughtful designs for our graceful sisters. Every gem, too, that sparkles on a bosom, every flower or feather that nods on a bonnet, should express some pure and simple thought that would lend the dignity of spirit to the loveliness of form. I plead guilty of a weakness that prefers the gem-like cross, the tiny anchor, the golden heart, the dart, or even the square and compass, if worn significantly, to all the idealless bobs and buttons and baubles that ever glittered on a fashionable attire. — *Square and Compass.*

MASONIC HYMN.

THE glittering vault above,
 The star-decked roof on high,
 Show the infinitude of Love
 Of Him who arched the sky.
 He made the dewy morn;
 He made night's starry band;
 At rosy morn's genial dawn
 Each Mason owns God's hand.
 At noon we come to thee;
 To thee let Masons live;
 Be ours the holy ecstasy —
 The bliss that virtue gives.
 Eve, with her dusky veil,
 Shall hear the voice of prayer;
 When manhood's sterling prime shall fail,
 On thee we cast all care.

SUSPENSION OF THE MASTER OF A LODGE.

THE W.M. of the Lodge of Australia, No. 530, Melbourne, appealed to the Grand Lodge, at its late meeting, against his suspension from his masonic functions by the D.G.M. of Victoria. It appears that a Brother Dempster, who was a member of the Lodge No. 530, did not like the election of a Past Master of the Lodge to the office of Treasurer; and whilst opposing the motion, he produced from his pocket certain acceptances which he said the brother in question had been unable to meet. Notwithstanding all this, the Lodge sided with him, and he was accordingly elected a Treasurer, and then began the difficulties in the Lodge. These went on for some time, and Br. Dempster became obnoxious to the members in consequence of the part he had taken in opposition to the election of Treasurer. Br. Dempster afterwards wished to propose six new members for initiation, but was told if he did so they would most assuredly be blackballed. Some other members were asked to propose them, which they did, and they were duly elected. On that night Br. Dempster asked the W. Master, as they were friends of his, to allow him to initiate them, and at first he seemed inclined to permit him, but afterwards he positively refused to do so. Br. Dempster then said he would withdraw their names, for although they had been proposed by other persons, they were still his candidates, and he felt severely the slight that had been put upon him by the W.M. He did accordingly tell these persons that there were disputes in the Lodge, and they were not initiated in it. In about a week afterwards he sent in his resignation with the amount of the fees due from him, and asked for his clearance certificate. The Lodge accordingly sent him his clearance certificate, but on the back of it they wrote that, at a meeting of the Lodge of Australasia, it was unanimously resolved that the conduct of Andrew Dempster was highly censurable, inasmuch as a number of persons, who had been elected and intended to be initiated in the Lodge, had been tampered with by Br. Dempster and that he had induced them to withdraw from it. It was also agreed that a copy of this resolution should be sent to the D.G.M. The Master of the Lodge, Br. Kelson, accordingly, on the 18th of April, forwarded a copy of this resolution to the District G.M., but on the 2d of May the District G.M. sent a communication to Br. Kelson, informing him, as Master of the Lodge, that the passing of such a resolution was irregular and highly improper, calling upon him at once to expunge all record of it from the minutes, and to give Br. Dempster a proper certificate and retract the offensive indorsement. Br. Kelson, in reply, said what was done was the act of the Lodge, and that he could not undo it. To this objection the D.G.M. said that, as Master of the Lodge, he was answerable for the conduct of it, and he ought not to have allowed such a resolution to have been proposed, and as the order for the erasure of the minutes was not complied with, the D.G.M. suspended Br. Kelson from his masonic functions, and against that

suspension he then appealed. Br. Kelson's defense was that it was the act of the Lodge and not his, and the By-Laws that gave power to issue clearance certificates required that such certificates should state the circumstances under which the bearers of them left the Lodge.

The Grand Lodge determined "that the suspension of Br. Kelson (the Master) be confirmed, with power to the D.G.M. to remove that suspension, on due submission being made."

[The error in this case was, that the Lodge did not prefer charges against the offending brother, but condemned him on *ex-parte* evidence and without a hearing, which the Master should not have allowed.]

FREEMASONS AS LABORERS.

As the Freemasonry of the present day is a lineal descendant of the operative Masonry of earlier times, so all our lectures and teachings appropriately inculcate, not the *dignity*, but the necessity of labor. As our ancient brethren wrought assiduously with the mallet and chisel, the level and square, in the quarries and upon the walls of the temple, so are we everywhere admonished to labor with equal assiduity, if not with the same implements. Not only are we exhorted to strive for the upbuilding of a worthy spiritual temple in every soul, but, by the tenets of Freemasonry, the absolute duty of every man to labor worthily in some calling, — some actual industry.

Every man from his reception into a Lodge until the close of his masonic career, has it constantly placed before his eyes, that he is to devote such a portion of every day to some *worthy* labor, that he can decently support himself and his family without the aid of others, and, if possible, provide a surplus for charitable purposes.

This is far different from the mere assertion of the dignity of labor by men who, perhaps, have never done a real day's work in their lives. It is a positive command, and earnest exhortation running through all the constitution of our order, and framing its very groundwork.

If any man has ever been a Mason who did not so worthily labor in some honest calling, he was, by so much, an unworthy brother, and short of the true standard.

We do not mean that every man need be a manual laborer, nor that a man is disqualified for membership in the fraternity who has already an income sufficient for his maintenance. The day has gone by for any such shallow distinctions to be recognized. Every man is now known as a worker who *works*, whether it be with his hands or his head; and the masonic fraternity can point with pride to a long roll of true, hard-working brethren, who have yet been so situated all their lives, as to be beyond the necessity of laboring for a support.

Let every brother remember then that idleness is unbecoming a Mason, and that if God has so endowed him with riches that he need not work for his subsistence, it was that he might have the more leisure for nobler and more exalted labors. It is not less the duty of the Master to place the designs upon the trestle-board, than of the humblest apprentice to do his part in carrying them out. — *N. Y. Courier.*

GRAND LODGE OF ILLINOIS.

We are indebted to the "Trowel" for the following particulars of the proceedings of this Grand Lodge, at its late Annual Communication :

IRREGULAR PROCEEDINGS OF LODGES.

(If the errors pointed out in the following, are properly improved, they may be useful in other Jurisdictions.)

R.W. Br. Cunningham presented the report of the Committee on Lodges u.d. The work, returns, and by-laws, of National, Princeton, Pera, Gardner, Allin, Troy, Dorchester, Watson, Laclede, Egan, Capron, and Vesper Lodges, were found correct. Five Lodges were found deficient in the examination of candidates for advancement; the record of five Lodges did not show by what authority they were convened; the records of seven Lodges were found imperfect, and sloverly kept; one Lodge recorded a balloting without any record of reception, or reference of petition, or report thereon. One Lodge provided for *special* regular meetings, and the same Lodge provided for indefinite suspension in certain cases without charges or trial. Six Lodges conferred degrees before the lapse of time required by law; one Lodge admitted members by dimit; one Lodge held a meeting on Sunday; one Lodge re-considered a balloting; one Lodge gave reasons for rejection; one Lodge gave no date of its meetings; one Lodge conferred the second and third degrees upon an E.A. without consent of the initiating Lodge, and without petition or ballot; the Master of one Lodge did other business at special meetings other than that for which the Lodge was convened; one initiated a candidate while open on the second degree; and the records of another show that the first degree was conferred while open on the second degree. Imperfect records and careless and incompetent secretaries are severely dealt with.

NEW LODGES.

The following is designed to operate as a check upon the too rapid and often inconvenient and unnecessary increase of Lodges: —

Resolved, That all Lodges under the Jurisdiction of this Grand Lodge are prohibited from acting upon or consenting to any petition for the formation of

a new Lodge under Dispensation, until the same shall have been presented at a regular meeting and laid on the table for one month.

PETITIONERS FOR THE DEGREES.

The following is in accordance with universally authorized masonic law, though not so with the practice too common in many of the Lodges in this country:—

Resolved, That all Lodges under the Jurisdiction of this Grand Lodge are hereby required to receive no petition for membership or the degrees, unless the petitioner shall have signed the same with his full name; and all Lodges are hereby required to preserve in their records the full name of each person hereafter petitioning for membership or the degrees.

LODGES AND MASONS IN THE STATE.

The number of resident members, including those of Lodges U.D. and not returned, will nearly reach, if not exceed, 30,000, while the non-residents will bring the sum total up to 32,000. The initiations the past year exceed 4,000, and the rejections more than 1,700.

There are 590 Lodges in the State; of these 576 are at work under Charters, 11 under Dispensations, two are under suspension, and one is dormant.

GRAND COMMANDERY OF ILLINOIS.

This Body held its Annual Communication at Chicago, in October, and elected the following officers for the ensuing year:—

R.E. Sir V. L. Hurlburt, G. Commander; V.E. Sir J. R. Gorin, Deputy; R.E. Sir A. W. Blakesley, G. Gen. P.T.; V.E. Sir C. E. Munger, G.C. G.; Rev. and V.E. Sir C. A. Gilbert, G. Prelate; E. Sir J. M. Pearson, G.S.W.; E. Sir A. J. Dunning, G.J.W.; E. Sir R. H. Foss, G. Treasurer; E. Sir J. H. Miles, G. Recorder; E. Sir Daniel Dustin, G. St. B.; E. Sir W. D. E. Andrus, G.S.B.; E. Sir A. S. Converse, G. Warden; E. Sir L. K. Osborn, G.C.G.

Nearly every Commandery in the State was represented. The Body being opened, the Grand Commander delivered a very excellent address, from which we take the following extract, being all we have room for the present month:—

“Our Order has withstood the shocks of the past, the combined assaults of its enemies in days when it was comparatively weak, and it can smile at the puny attempts to weaken its large growing power. Emissaries without cannot do lasting harm; and if we suffer loss, it will be from the infidelity and unworthiness of our members, the

moral treason of those within our sacred enclosure. We may become recreant to duty and principle, false to our obligations, and then we should meet the fate we merit; but while we are true to our aims, true to our history, we shall absorb more and more of the best intellect and heart of the world, and win new and nobler triumphs. No institution of history has been enriched by nobler names or prouder achievements. From our long roll of honor we might select the names of those who have been most eminent in *science, literature, and art*, whose lives have been sanctified by purity and philanthropy, surely ours is a noble lineage, and to-day, in calling to mind the thousands of the gifted and the good who adorn our *Order*, we may feel that our *ancestry* is not dishonored. We proudly point to the genius and culture arrayed under our banner, and bid the world render that honor which worth and greatness demand. The year has been marked by the unprecedented growth of our Order. In our own and foreign jurisdictions, peace and prosperity have abounded, and there has been a large and gratifying increase in all that makes effective strength.

IN MEMORIAM — SIMON W. ROBINSON.

GRAND ORIENT, BOSTON,
14TH DAY OF *Marchesvan*, 5629, A.:H.: answering unto OCT. 30, 1868, (V.:E.:)

*The M.:P.: Sovereign Grand Commander to all Freemasons of the A.:A.: Scottish Rite
in the Northern Jurisdiction of the United States.*

SORROW! SORROW! SORROW!

BRETHREN,—The Angel of Death has smitten us! Our Venerable and Illustrious Brother, SIMON WIGGIN ROBINSON, 33°, Past Sovereign Grand Commander and Active Member of our Supreme Council, departed this life on the sixteenth instant, at the ripe age of seventy-six years.

As a man he was universally beloved and respected; while, as a Mason, he faithfully served his brethren, and received their confidence, esteem, and the highest honors in their gift, having been in the York Rite Grand Master of Masons, in Massachusetts; Grand High Priest of the Grand Royal Arch Chapter of the same State, and Grand Master of the Grand Encampment of Massachusetts and Rhode Island.

He has gone down cloudless in the west, full of years and of honors.

In token of our respect for his memory, and sorrow for his loss, let the altars and working tools of the Bodies in this jurisdiction be draped with the violet badge of mourning for the space of sixty days, and these letters be entered on record.

Given at the Grand Orient the day and year aforesaid,

JOSIAH H. DRUMMOND,
Sovereign Grand Commander.

INFLUENCE OF FREEMASONRY ON CIVIL INSTITUTIONS.

It cannot be questioned that the effects of Freemasonry on society have been great, and of the most salutary character. It has accomplished much in the development of the idea of liberty, and in aiding the progress of free institutions. The last half of the eighteenth century was remarkable for its intellectual activity and the freedom with which all social, political, and religious questions were discussed. There was a universal mental unrest. The coming events seemed to cast their shadows before them, and there was a universal feeling that the old despotisms and feudal aristocracies were tottering to their fall, and that more equitable laws and institutions were about to be inaugurated.

These new ideas had an irresistible charm, and even kings, like Frederick the Great, and princes, like the Duke of Brunswick, and numberless nobles as well as philosophers and savans, were carried away with them. But it was in masonic Lodges that they found freest utterance and the most numerous and ardent disciples. Frederick himself, the Duke of Brunswick, Lafayette, La Place, and hosts of the princely, noble, and learned classes, were Masons, and in the Lodges, these sacred laboratories of thought, had learned the doctrines of liberty, fraternity, and equality. The Masons of that period, on the European Continent, were for the most part the apostles of democratic ideas. The Lodge itself, in all its teachings and government, suggested a constitutional and elective administration. Within the masonic circle all were equal. The mechanic was the peer of the monarch. Before the altar, illuminated with the burning triangle, all distinctions of rank vanished, and the brothers consequently constantly contemplated the image of a republic.

Most of the founders of our republic were Masons, and we cannot but believe that, in choosing a form of government after throwing off the British yoke, they were influenced by the spirit of Masonry. The mass of the people were monarchists — had no ideas of a different form of government, and probably expected, after having achieved their independence, a monarchical rule, with, perhaps, Washington as king. But Washington, Franklin, and their compeers, had been educated to democratic ideas in the bosom of the masonic brotherhood, and when called to the great work of laying the cornerstone of a new government edifice, they founded it on those ideas. Had they not been Masons there is room to doubt whether they would have established a republic.

Essentially republican in its nature, it constantly presented to the brothers a picture of a new order nowhere found on earth — the ideal of a civil government opposed to, and at the same time more perfect than, any existing civil organizations. Tyrants, therefore, hated it. "It was anathematized," says Louis Blanc, "at Rome by Clement VII, pursued in Spain by the Inquisition,

and persecuted at Naples. So in France, the Sorbonne declared Masons worthy of eternal punishment."

Nevertheless the Fraternity lived, and steadily advanced in influence and power. Working in secret, like the Cyclops in the forges of Vulcan, it fashioned those thunder bolts which shattered the dungeons of tyranny and sent despotism howling to its den of darkness. And we believe it will continue to be a shield of liberty, and a powerful protector of the rights of man. — *Boston Saturday Evening Gazette.*

RECOLLECTIONS OF THE HOLY LAND.

BY WHITTIER.

BLEST land of Judea! thrice hallowed of song,
Where the holiest memories pilgrim-like throng!
In the shade of thy palms, by the shores of thy sea,
On the hills of thy beauty, my heart is with thee.

With the eye of a spirit I look on that shore,
Where pilgrim and prophet have lingered before;
With the glide of a spirit I traverse the sod
Made bright by the steps of the angels of God.

Blue sea of the hills! in my spirit I hear
Thy waters, Gennesaret, chime on my ear;
Where the Lowly and Just with the people sat down,
And thy spray on the dust of his sandals was thrown.

Beyond are Bethulia's mountains of green,
And the desolate hills of the wild Gadarene;
And I pause on the goat-crag of Tabor to see
The gleam of thy waters, oh dark Galilee!

Hark! a sound in the valleys, where, swollen and strong,
Thy river, oh Kishon, is sweeping along;
Where the Canaanite strove with Jehovah in vain,
And thy torrent grew dark with the blood of the slain.

There, down from his mountains, stern Zebulon came,
And Naphthali's Stag with his eye-balls of flame,
And the chariots of Jubin roll harmlessly on,
For the arm of the Lord was Abinoam's son!

There sleep the still rocks and the caverns which rang
 To the song which the beautiful prophetess sang,
 When the princess of Issachar stood by her side,
 And the shout of a host in its triumph replied.

Lo! Bethlehem's hill-site before me is seen,
 With the mountains around and the valleys between;
 There rested the shepherds of Judah, and there
 The song of the angels rose sweet on the air.

And Bethany's palm-trees in beauty still throw
 Their shadows at noon on the ruins below;
 But where are the sisters who hastened to greet
 The lowly Redeemer, and sit at his feet?

I tread where the TWELVE in their way-faring trod;
 I stand where they stood with the CHOSEN of God;
 Where his blessing was heard, and his lessons were taught;
 Where the blind were restored, and the healing was wrought.

Oh! here with his flock the sad Wanderer came;
 These hills he toiled over, in grief, are the same —
 The founts where he drank by the way-side still flow,
 And the same airs are blowing which breathed on his brow:

And throned on her hills sits Jerusalem yet,
 But with dust on her forehead and chains on her feet;
 For the crown of her pride to the mocker hath gone,
 And the holy Shekinah is dark where it shone,

But wherefore this dream of the earthly abode
 Of Humanity clothed in the brightness of God!
 Were my spirit but turned from the outward and dim,
 It could gaze, even now, on the presence of Him!

Not in clouds and in terrors, but gentle as when
 In love and in meekness he moved among men;
 And the voice which breathed peace to the waves of the sea,
 In the hush of my spirit, would whisper to me.

And what if my feet may not tread where He stood,
 Nor my ears hear the dashing of Galilee's flood;
 Nor my eyes see the cross which He bowed him to bear,
 Nor my knees press Gethsemane's garden of prayer?

Yet, loved of the Father! thy spirit is near,
 To the meek, and the lowly, and penitent here;
 And the voice of thy love is the same, even now,
 As at Bethany's tomb, or on Olivet's brow.

Oh, the outward hath gone! — but, in glory and power,
 The SPIRIT surviveth the things of an hour;
 Unchanged, undecaying, its Pentecost flame
 On the heart's secret altar is burning the same.

DECISIONS IN JURISPRUDENCE.

BY M. W. A. A. SMITH, OF OREGON.

1. No person can be initiated, passed or raised in this jurisdiction who is unable to read and write, as every applicant must sign his petition in his own handwriting.
2. A Lodge under Dispensation has authority to enter, pass and raise candidates only. It cannot affiliate members upon dimitts.
3. A brother must have sat in open Lodge with another within one year, before he can properly vouch for him; otherwise he should be examined.
4. No regalia should be worn on funeral occasions but white gloves and aprons, with crape on the left arm, the officers wearing their jewels.
5. No Worshipful Master, Senior Warden, or Junior Warden, can resign or dimit after consenting to an election by being installed, until the expiration of his term of office.
6. On the presentation of a petition for the degrees or affiliation, a vote should be taken on its reception, and the vote must be unanimous in order to insure its reference to a committee.
7. All examinations as to proficiency must be had at stated communications.
8. No brother can be installed Worshipful Master of a Subordinate Lodge in this jurisdiction until he shall have received the Past Master's degree.
9. An unfavorable report of a committee on a petition for the degrees does not act as a rejection. The ballot must be spread, no matter what the report of the committee of investigation may be.
10. A Worshipful Master, Senior or Junior Warden of a Subordinate Lodge in this jurisdiction cannot be a petitioner for a new Lodge during their term of office.
11. A petition for the degrees after having been received and referred to a committee cannot be withdrawn.
12. Subordinate Lodges may give an E. A. or F. C. a certificate duly signed and sealed, setting forth the fact that he is an E. A. or Fellow Craft in good standing, empowering any other Lodge to confer the M. M. degree, upon his removal to another jurisdiction.

13. Those entitled to vote on an application for the degrees in a Lodge under Dispensation, are those mentioned in the Dispensation.

14. A Lodge cannot be opened for the transaction of any business in the absence of the Master and both Wardens, except by the Grand Master or his Deputy.

15. In answer to an inquiry what vote is necessary to restore an indefinitely suspended or expelled Mason for unmasonic conduct, I decided, the same that is necessary for the degrees, *unanimous*.

16. A candidate who has been irregularly made a Mason by a Lodge in good standing, cannot be declared a clandestine made Mason, or refused the rights and benefits of the Order; he not being held responsible for the improper act of the Lodge that initiated him.

17. The Worshipful Master has the right to place either of the Wardens or a brother from the floor in the East and permit him to confer either of the degrees after having opened his Lodge.

LIGHT.

Br. ENGLISH, of Arkansas, presents a full dissertation on the subject of Light. "Darkness," says our brother, "is an emblem of ignorance, superstition, barbarity, fanaticism, intolerance, vice, and crime. Light is a symbol of intelligence, refinement, true civilization, enlarged and liberal views — of all that is good, all that is virtuous, all that is beautiful. The Sun, the source of natural Light is the symbol of masonic Light, and Masons have been aptly termed the *Sons of Light*." On man and his helplessness, our brother states: "But man created for nobler ends, organized with distinct natures, one to perish here, and the other to live forever, is endowed with almost an infinite capacity for obtaining that *Light* of which the *Light* created by the Almighty fiat, in the beginning of time, when darkness covered the face of the great deep, is but the masonic *symbol*. Yet man, with all his superior endowments, comes into the world with less knowledge than most of the inferior animals. The *infant man* is less intelligent than the *infant ass!* and far more helpless. Masonry comes to man's relief. Masonry, like nature, reveals her sublime mysteries, unlocks the sources of Light to her toiling initiates. . . . The apprentice is taken from the darkness of the profane world and permitted to enter the ante-chamber, and stand upon the ground floor of that luminous Temple, whose higher apartments he is afterward to explore. In the third and sublime degree, the last of the symbolic series, the candidate enters the sanctum sanctorum of the *Temple of Light*. . . . All along the track of time, blackened by crime and stained with blood, Masonry has erected her Temples of Light and taught man to be virtuous, *charitable*, and *good*."

STAYING THE ADVANCEMENT OF CANDIDATES.

THE Grand Master of the Grand Lodge of Oregon, in his last annual address, has the following on this subject : —

That Lodge rejected an applicant for the degrees of Masonry, and in about six months thereafter again received his petition, elected him, and conferred two degrees upon him. Then by a mere objection lodged with the Worshipful Master, he was refused advancement. The Lodge then appealed to me for a dispensation to heal the error committed in violation of the Constitution. I declined to grant it, feeling that I was not authorized by masonic law and usage to do so. Believing, however, that the petition was received and acted upon inadvertently, and without any intention of violating a plain provision of our Constitution, I took no action in the premises; and I am clearly of the opinion that the Lodge committed another error in refusing advancement upon a mere objection. After a candidate has been elected, and received one or more degrees, he is vested with masonic rights, and is entitled to a fair trial upon every imputation laid against him, and unless charges are preferred for some unmasonic conduct, he is entitled to advancement when a constitutional time has elapsed and the necessary proficiency has been made. I gave the following as my decision: The law in this jurisdiction is that a clear ballot on a petition for the degrees entitles the applicant to the three degrees, and his advancement can be stopped only by presentation of charges or his failing to become proficient in the preceding degrees.

MASONRY IN WAR TIMES.

In February of last year, we met a genial brother who had been for four years an officer in a Wisconsin regiment. During the series of sanguinary battles which preceded the surrender of Atlanta, he was taken prisoner and in due time was carried to Charleston. On the way thither he became ill, and when he arrived in that city he was so far gone in typhus as to be bereft of his reason. He was placed in a comfortless outhouse adjoining the prison, and there left unattended to await the coming of the hospital surgeon. The officer came at last, and hurriedly made his rounds. Reaching the cot on which our friend lay, his attention was at once arrested by the bare and attenuated forearm of the patient, on which had early in his masonic career been painted in India ink a square and compass. Without a word of explanation to the attendant, the noble surgeon immediately ordered our friend removed to his own quarters, and there, through a tedious and dangerous illness, so fanned the flickering life-spark that in due time it grew into a steady flame. He lavishly supplied his wants, and in due season so successfully favored the effort made to secure an exchange, that our friend was at last sent home. Said the recipient of these benefactions to us: "Until that time I never had realized the force of masonic ties, and now I almost worship them."— *Exchange*.

MASONIC CHIT-CHAT.

CHRISTOPHER CARSON, better known as Kit Carson, the celebrated Indian hunter and guide in the Rocky Mountains, was a member of Montezuma Lodge at Santa Fe, by which his death was properly noticed, and a place for his remains in the masonic cemetery in that city, was tendered to his family.

MASONS SIX HUNDRED YEARS B.C. — Sir Charles Lemon, in his address, in 1846, to a Provincial Grand Lodge in England, observes: It happened last year that, traveling in Poland, he was induced to visit a very ancient Jewish temple, built six hundred years before Christ, and which is preserved in the same state in which it was originally built and ornamented; here he discovered masonic emblems similar to those now used by the Fraternity. He was introduced to the chief rabbi, whom he found to be a worthy Freemason.

JURISPRUDENCE. — No Master elect can be lawfully installed until the installing officer is certain that such Master is invested with the secrets of the chair.

Where a candidate has received the first degree, change of residence within the same Grand Lodge jurisdiction does not change the Lodge jurisdiction over the remaining degrees, unless by consent.

If Lodge A relinquishes a candidate to Lodge B, the candidate must petition Lodge B for such degrees as he has not received, and pass through reference, report, and ballot.

Objection by a member of Lodge A to the initiation or advancement of a candidate in Lodge B, is not imperative, but is entitled to, and should receive, full consideration, and even delay, when necessary to a calm and dispassionate examination.

Where a petitioner for degrees has been guilty of crimes unknown to the Lodge at the time of his initiation, he may be tried and punished by expulsion, suspension, or reprimand. — *Trovee*.

BILLS. — Subscribers to whom bills for past indebtedness to this Magazine have been sent, will oblige us by giving their early attention to them.

FOR SALE. — A complete set of this Magazine, 27 vols., neatly bound.

MASONIC USAGE. — The following question has been asked us by a New York brother:—

“Can the Master of a Lodge be tried by the Grand Lodge for an offence committed in his official capacity?”

Answer. — No. The Grand Lodge cannot try a Master of a Lodge for an alleged offence committed in his official capacity. Every Mason *must be tried by his peers*; and the Grand Lodge, when assembled, are *not the peers* of a Master of a Lodge. Being composed of the Master and Wardens of every warranted Lodge in the Jurisdiction, *two-thirds* of the same are not the peers of a Master of a Lodge.

The proper mode by which a Master of a Lodge could be placed on trial for violation of duty, would be to have charges preferred against him to the Grand Master, who would, if the case warranted it, appoint a commission, composed of peers, to try him. — *Keystone, Ohio*.

BR. ELDER MOSES HOWE, of Portsmouth, N.H., is hale at the age of 97 years. He has preached 8,000 times in 54 years, married 1,778 couples, and attended 2,167 funerals.

AT the end of the present year, the Earl of Zetland will have presided over the Grand Lodge of England for a quarter of a century. A commemoration fund is now being collected in honor of the event, and in aid of some charity.

BR. ALBERT PIKE has opened a law office in Washington city, D.C.

CAUTION.

We are informed that there is a person travelling about the State soliciting subscribers for this Magazine. *We have no such travelling agent.* The person referred to is an impositor, and to be treated as such.

December 1, 1868.

THE TRESTLE BOARD.

Orders for the TRESTLE BOARD (Lodge) or for the POCKET EDITION, with DIGEST, may be addressed to the editor of this Magazine, Post Office, Box 2739; to Lee & Shepard, A. Williams & Co., Nichols & Hall, Booksellers, Washington Street, or Pollard & Leighton, Tremont Street.

December 1, 1868.

JOHN ABBOTT LODGE.—The members of the John Abbott Lodge of Freemasons met for the first time in their new hall in Union Square, on the evening of the 27th ult., when the annual visitation of R. W. Henry Endicott, District Deputy Grand Master, and accompanying suite, took place. There was a very full attendance, and many visiting brethren from other lodges were present. The convenience and elegance of the new hall were much admired, especially the beautiful frescoes executed by Messrs. Wallburg and Sherry, of this city, the perspectives and scroll work exhibiting admirable skill. The new hall will be dedicated, and the officers for the ensuing year installed on the evening of December 15.

PLAGAIISM.—A correspondent in Mo. says that an address was recently delivered before an Encampment of Knights Templars in that State, made up entirely, with the exception of perhaps a dozen or fifteen lines, by extracts from the ritual and monitors of the Order, and *verbatim*, from an address delivered before an Encampment in this State. We have not the *curiosity* to refer to, though our correspondent says it was published at the time by one of our contemporaries. Such things, however mean and discreditable they may be, are too common to excite much surprise. We recently received a copy of a *new* monitor, being almost literally a copy of the Trestle Board, regardless of its copyright, and regardless also of the consequences which must necessarily follow from the few alterations made in it in producing disagreements in work and lectures, and destroying the uniformity in both, while it was the object of that work to secure both for the country. If we were to characterize such conduct, we should say it was not only dishonest, but infamous.

THE GALAXY.—This excellent Magazine for December is before us, filled as usual, with entertaining and instructive reading matter. Besides the continued articles of "Cipher" and "Words and their Uses," we find a sketch of "Mrs. Frances Anne Kemble;" also an article upon "Women as Physicians;" another upon "The Confederate Congress;" a story of "One too many," and a beautiful poem entitled "Acquitted." The miscellany consists of "Who took Tleonderoga;" "Boys;" "Exit the Blonde," etc.

The seventh volume of this work commences January 1, 1869, and we advise all

who wish for a good Magazine to subscribe for it.

SIR JOHN FRANKLIN was not a Freemason. Mrs. Franklin so stated in one of her published letters some years ago.

The "Little Corporal" is the title of an excellent little Monthly, for boys and girls, published at Chicago, Ill., by F. L. Sewell at \$1.00 a year.

THE Supreme Council of Brazil, valley of Savradlo, has made Ill. Br. Daniel Sickles, 33°, of New York, Secretary General of the Northern Council, an honorary member of that Body.

GRAND ENCAMPMENT, MASS. AND R. I.—The annual assembly of the Grand Encampment of Massachusetts and Rhode Island occurred on Friday, October 30, at the Masonic Temple, Boston, when the following were elected officers for the ensuing year: Wm. W. Baker, of Boston, Grand Master; Benj. Dean, of Boston, Deputy Grand Master; W. B. Blanding, of Providence, Grand Generalissimo; Wm. S. Shuttleff, of Springfield, Grand Captain General; Wm. Parkman, of Boston, Grand Treasurer; Solon Thornton, of Boston, Grand Recorder; Charles A. Stott, of Lowell, Grand Senior Warden; Wm. Sutton, of Danvers, Grand Standard Bearer; Tracy P. Cheever, of Chelsea, Grand Sword Bearer; Henry W. Warren, of Boston, Grand Warden; Henry W. Perkins, of Lowell, Grand Captain of the Guard; E. F. Gay, of Boston, Grand Sentinel.

COMMITTEE ON RITUALS, A. A. RITE.—At the last session of the Supreme Council, 33° for the Northern Jurisdiction U. S., the subject of the Rituals was referred to a Special Committee, consisting of—

- III. E. T. CARSON, of Ohio.
- " ORRIN WELCH, of New York.
- " CHAS. W. MOORE, of Mass.
- " THOMAS A. DOYLE, of Rhode Island.
- " H. S. GOODWIN, of Pennsylvania.
- " JOS. H. HOUGH, of New Jersey.
- " E. G. HAMILTON, of Indiana.
- " E. T. METCALF, of Michigan.
- " ALVIN B. ALDEN, of Wisconsin.

There has yet been no meeting of the Committee; but, as the subject is one of the highest importance to the welfare of the Rite, it is to be hoped that such a meeting will be held at an early day, either at New York or Philadelphia, or some other central point in the Jurisdiction.

C. W. MOORE'S

Pocket Trestle-board and Digest of Masonic Law.

For the Use of Lodges and Learners.

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

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

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

Sept. 1, 1865.

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THE
NEW TRESTLE-BOARD,

FOR THE USE OF

LODGES, CHAPTERS, COUNCILS, AND ENCAMPMENTS.

By CHARLES W. MOORE,

EDITOR OF THE FREEMASONS' MAGAZINE.

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

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

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

RECOMMENDATION.

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

M. Soussain

526 Washington



FREEMASONS'
MONTHLY
MAGAZINE.

BY CHAS. W. MOORE.

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H. BAKER, SC. BOSTON.

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Sept. 1, 1865.

THE

FREEMASONS'

MONTHLY MAGAZINE.

Vol. XXVIII.]

FEBRUARY 1, 1869.

[No. 4.

NEGRO LODGES.

THE history of the establishment of the "African Lodge" in this city, and the subsequent spread of Masonry among the colored population of this country, has been so frequently and fully set forth in these pages that we need not again trouble our readers further with the subject, than by a general re-statement of its principal points; and this we do, not as a matter of choice, but of personal necessity, forced upon us by the ill-advised and unauthorized imputations of parties more interested in the matter than ourselves.

The Warrant was granted by the Grand Master of England, in September, 1784, but was not received in this country until 1787, when the Lodge was organized. There were, at that time, two Grand Lodges in the State, holding and exercising co-ordinate and exclusive jurisdiction over the territory, — a right which, up to that period, had never been questioned, nor has it ever been conceded to any other masonic power whatever.

On the 24th of June, 1783, nearly four years before the organization of the African Lodge, the Massachusetts Grand Lodge promulgated the following declaration of its rights of jurisdiction: —

"That no person or persons ought or can, consistently with the rules of ancient Masonry, use or exercise the powers or prerogatives of an ancient Grand Master, or Grand Lodge, to wit, to give power to erect Lodges of ancient Masonry, to make Masons, appoint superior Grand Officers, receive dues, or do anything which belongs to the powers or prerogatives of an ancient Grand Lodge, within any part of the Commonwealth of Massachusetts, the rightful and appropriate limits to which the authority of this Grand Lodge forever hereafter extends."

In correspondence, and in confirmation of this action of the Grand Lodge of Massachusetts, the Grand Lodge of New York adopted and issued the following preamble and resolution : —

“ Whereas, the Grand Lodge of the State of Massachusetts have, by a communication dated the 4th of January last, suggested to this Grand Lodge the propriety of adopting a Regulation, — declaring that no Charter or Dispensation for holding a Lodge, be issued by any Grand Lodge, to any number of Masons residing out of the State, wherein the Grand Lodge is established : Be it therefore

“ *Resolved* and declared by this Grand Lodge, that no Charter or Dispensation for holding a Lodge of Masons shall be granted to any Person or Persons whatsoever, residing out of this State, and within the jurisdiction of any other Grand Lodge.”

Such was the law prescribing the jurisdiction of these Grand Lodges in 1783, and it is the law of every Grand Lodge in this country at the present time. In the face of it, and in defiance of it, the Grand Master of England, in 1784, assumed to grant a Warrant for a Lodge in Boston, to be holden under the authority of the Grand Lodge of England. It may be said, and perhaps with some plausibility, that the petitioners for the foreign Lodge were ignorant of the law, and that, therefore, whatever irregularity or blame there may have been in the transaction, properly attaches to the Grand Master of England. But, admitting this, it was an assumption which the Grand Lodge of Massachusetts could not then, nor can it now, admit, consistently with its own previous determination, nor without surrendering its sovereignty over its own jurisdiction.

We leave this point here.

We have said on a former occasion, that, waiving the question of the legality of the establishment of the African Lodge by a foreign power, within the jurisdiction of a co-ordinate power, the life of the Lodge was terminated, in 1813, by the erasure of its name from the books of the Grand Lodge of England ; from which Body it derived its being, and on whose will, and by whose authority alone its existence could be sustained and continued. The truth of this statement, and the fact of the *erasure*, have been denied by our colored friends, and that in not very courteous, if characteristic terms ; and this denial is our apology for the present writing. But, before proceeding to answer it, there is one other point that has recently been forced into the argument, which may be properly noticed in this connection. It is that Prince Hall, at the time, or soon after he received his Warrant for the Lodge, also received a commission appointing him “ Deputy Grand

Master, with all the powers and authority pertaining to that office, and, as such Deputy, he constituted the first Lodge in Pennsylvania and the first in Rhode Island, which, together with 459 (African Lodge), constituted the original African Grand Lodge." Now, in confirmation of the truth of our own statement, and of the incorrectness of the latter, we offer the following official letter from the Grand Secretary of England:—

FREEMASONS' HALL, LONDON, W. C., 11th Nov., 1868.

DEAR SIR AND R.W. BROTHER:—I am in receipt of your favor of the 20th ult., making enquiries respecting a Warrant granted in 1784, to a certain "Prince Hall." I have caused a most diligent search to be made in our Books here, and the only reference I can find is in the Calendar for 1785, when a Lodge appears to have been working under the English Constitution, at Boston, under the No. 459, and called the "African Lodge." It afterwards became 370, and I presume had ceased working, *as at the Union in 1813, it was removed from the list.*

To reply to your questions categorically:

1st. I can find no record, in 1775,* of any dispensation, but as the G. L. Books were not then kept, as they are now, with accuracy, such may, nevertheless, have existed.

2d. *It was struck off the list in 1813, but I can find no trace of any return having been made, and consequently imagine it must have ceased working long before, although retained on the list.*

3d. I should say most decidedly, that the said "Prince Hall" *was never appointed D.G.M. or had power to grant Warrants for the establishment of Lodges in your country.* HENRY PRICE of Boston was P.G.M. for America from (1733 to 17—); after which year his name disappears from the list.

It is quite clear that the Lodge referred to is not working under the English Constitution, and *that the parties holding the Warrant can have no right to it, AND ARE NOT A REGULAR LODGE, unless empowered to meet under your Constitution.*

I am, dear Sir and Brother, yours truly and fraternally,

JOHN HERVEY,
Grand Secretary.

CHARLES W. MOORE, Esq.,
Deputy Grand Master Grand Lodge of Massachusetts."

The foregoing letter does not call for any comment. It is sufficiently clear and explicit for the purposes for which it was written.

It has heretofore been generally understood, and we think claimed

* It is claimed that the Lodge commenced work in 1775 under a dispensation. We have the impression that such documents were not granted at that day. Lodges commenced work under a warrant.—ED.

by the Lodges of colored Masons in the different sections of the country, that they originally derived their authority, whatever that may be, not from Prince Hall, as "Deputy Grand Master," but from the African Lodge itself, by virtue of the power vested in it by its Warrant. To show that it possessed no such power, — a power never vested in any subordinate Lodge, — and as a matter of curious interest to those of our readers who may never have seen it, we append a copy of the original Warrant, as follows : —

" A.G.M. To all and every our Right Worshipful and loving Brethren, we, Thomas Howard, Earl of Effingham, Lord Howard, &c., &c., Acting Grand Master under the authority of his Royal Highness, Henry Frederick, Duke of Cumberland, &c., &c., &c., Grand Master of the Most Ancient and Honorable Society of Free and Accepted Masons, sends greeting :

" Know ye, that we, at the humble petition of our right trusty and beloved Brethren, Prince Hall, Boston Smith, Thomas Sanderson, and several other Brethren residing in Boston, New England, in North America, do hereby constitute the Brethren into a Lodge of Free and Accepted Masons, under the title or denomination of the African Lodge, to be opened in Boston aforesaid, and do further at their said petition, hereby appoint the said Prince Hall to be Master, Boston Smith, Senior Warden, and Thomas Sanderson, Junior Warden, for opening the said Lodge, and for such further time only as shall be thought proper by the Brethren thereof, it being our will that this our appointment of the above officers, shall in nowise affect any future election of officers of the Lodge, but that such election shall be regulated agreeable to such By-Laws of the said Lodge as shall be consistent with the general laws of the society, contained in the Book of Constitutions ; and we hereby will and require you, the said Prince Hall, to take especial care that all and every the said Brethren are, or have been regularly made Masons, and that they do observe, perform, and keep all the rules and orders contained in the Book of Constitutions ; and further, that you do, from time to time, cause to be entered in a book kept for that purpose, an account of your proceedings in the Lodge, together with all such rules, orders, and regulations, as shall be made for the good government of the same, that in no wise you omit once in every year to send to us, or our successors, Grand Masters, or to Rowland Holt, Esq., our Deputy Grand Master, for the time being, an account in writing of your said proceedings, and copies of all such rules, orders, and regulations as shall be made as aforesaid, together with a list of the members of the Lodge, and such a sum of money as may suit the circumstances of the Lodge and reasonably be expected, towards the Grand Charity. Moreover, we hereby will and require you, the said Prince Hall, as soon as conveniently may be, to send an account in writing of what may be done by virtue of these presents.

" Given at London, under our hand and seal of Masonry, this 29th day of September, A.L. 5784, A.D. 1784.

" By the Grand Master's Command.

" R. HOLT, *D.G.M.*

" Attested, WM. WHITE, *G.S.*"

It will be seen that one of the conditions of the above Warrant is, that the Lodge shall "once in every year" send to the Grand Master or his successors, or Deputy Grand Master, an account in writing of its proceedings, and copies of all such rules, orders, and regulations, as it shall make. And also "an account in writing of what may be done by virtue" of its Warrant. The Grand Secretary of England informs us that he can find no trace of such returns having been made. We are assured however that they were made for some years, while the Lodge was under the Mastership of Prince Hall, but were probably neglected by his successors. And if so, this, if there were no other reason, would operate as a legal forfeiture of the Warrant, for breach of its conditions.

Here we leave the subject. It is purely a question of masonic law. Color and race have nothing to do with it. The black man stands masonically just as he stands to-day as a citizen. "Before the law," he is, in both cases, the equal of the white man. Masonry *per se* makes no distinction of color. If prejudices exist, it is not responsible for them. Time may subdue them — abuse and misrepresentation, *never*.

AN INTERESTING DECISION.

WE are indebted to the M.E. Grand Master of the Grand Encampment of the United States, for the following copy of an official decision recently given by him on an appeal from Columbia Encampment, of Washington, in a case growing out of the unfortunate difficulties connected with the formation of the new Grand Chapter for the District of Columbia. The case is well stated, and on the facts as they appear, it is difficult to see how any other result could have been reached, than that to which the Grand Master has arrived: —

GRAND ENCAMPMENT OF THE UNITED STATES,
OFFICE OF THE GRAND MASTER OF TEMPLARS,

To the Eminent Commander of Columbia Commandery K. T., No. 2, of the District of Columbia, under our immediate jurisdiction.

In the matter of H. J. Alvord and W. H. Faulkner, appellants from the action of said Commandery in striking their names from its rolls.

The proceedings of Columbia Commandery in the matter of the above named appeal, having been certified to me, it becomes my duty first to ascertain if the record itself shows upon its face sufficient to authorize the action complained of. The full record being before me, it appears that at a " Stated

Conclave, August 16th, A.D. 1867, A.O. 748, a communication was received from H. O. Noyes, Secretary of Columbia R. A. Chapter, No. 1, informing this Commandery that Comp. William H. Faulkner had been expelled from said Chapter, and from all the rights and privileges of R.A. Masonry on the 7th inst. Also one from J. W. Griffin, Secretary of Mount Vernon, R.A. Chapter, No. 3, informing this Commandery that Comp. H. J. Alvord had on the 12th inst. been expelled from said Chap. No. 3, and from all the rights and privileges of R.A. Masonry."

"Sir Knights Faulkner and Alvord being present, presented the following certificate, and asked that it be spread upon the minutes, viz:—

OFFICE OF THE SECRETARY OF POTOMAC
R. A. CHAPTER, No. 8, GEORGETOWN, D. C.

To all whom it may concern.

I hereby certify that Companions William H. Faulkner and H. J. Alvord, are members in good standing in Potomac R.A. Chapter No. 8, Georgetown, D.C., working under the jurisdiction of the G.G.R.A. Chapter of the United States.

Given under my hand and the seal of said Chapter, the 15th day of August A.D. 1867; A.I. 2397.

(Signed)

SAMUEL F. PRIMROSE, *Secretary.*

Objections were made by Sir Samuel Baxter and others in relation to spreading this communication upon the minutes; subsequently, at a Conclave held October 4, the minutes were amended, and it was so ordered.

The following preamble and resolutions were offered by Sir J. W. Griffin, viz:—

"Whereas, This Commandery having received official information from Columbia R.A. Chapter, No. 1, of the expulsion of Comp. W. H. Faulkner, and from Mount Vernon R.A. Chapter, No. 3, of the expulsion of Comp. H. J. Alvord; therefore

"Resolved, That Sir W. H. Faulkner and H. J. Alvord be and are hereby indefinitely suspended from this Commandery, and from all the rights and privileges of Templar Masonry."

The E. Commander, Sir E. L. Stevens, decided them out of order, and therefore could not be entertained.

"At a Stated Conclave held Oct. 4th 1867, the following communication was received from the Grand Master of Knight Templars of the United States, read, and ordered to be spread upon the minutes."

I omit this communication.

"At a Stated Conclave held Jan. 17, A.O. 750, the following communication was received from the Grand Master of Knight Templars of the United States of America, read, and ordered to be entered upon the minutes."

I omit this communication.

Sir Knight Griffin introduced the following preamble and resolution, which on motion, were adopted, viz:—

"Whereas, This Commandery has received official notice of the expulsion of Sir

Knights H. J. Alvord and William H. Faulkner from their respective Chapters, therefore, be it

Resolved, That the names of H. J. Alvord and William H. Faulkner be stricken from the rolls of this Commandery.

(Attest)

O. T. LONGLEY, *Recorder of No. 2,*

I had occasion some years since to examine minutely, all the authorities as to the effect of an expulsion by a Lodge or Chapter upon a Knight in his Commandery.

Among those authorities was a resolution of the General Grand Encampment of the United States, passed at Boston in 1850, as follows:—

Resolved, That in the opinion of this General Grand Encampment when a Sir Knight has been suspended or expelled from unmasonic conduct by a Grand or subordinate Lodge, or by a Grand or subordinate Chapter, having competent, lawful authority and jurisdiction over him, that he is thereby cut off from all masonic intercourse with the Encampment, and its governing Bodies, and that no masonic intercourse should be held until he is duly restored.

The law upon this subject is clear and explicit, and is fully stated in the above resolution. This is the doctrine of the Grand Encampment of the United States, and in the present inquiry must govern us.

If a Sir Knight is expelled from his Lodge or Chapter, for unmasonic conduct, then he is thereby expelled from his Commandery.

This is the legal effect which follows his expulsion from Lodge or Chapter. He has no trial in his Commandery upon the issue already tried in the Lodge or Chapter. The Commandery upon inspection of the Record of his expulsion below, makes up its judgment.

But this is not all. The Commandery before it confirms such expulsion, and passes judgment against one of its members, must have before it all the proceedings, properly certified, of the Body in which the trial was held and the order of expulsion passed. It can receive no rumor, circulating in the community that a Sir Knight has been expelled from his Chapter, and acting upon this, pass a resolution that his name be stricken from the rolls; nor can it take the mere certificate of the Secretary of a Chapter that he has been expelled, as the foundation for such resolution. Taking the above resolution passed by the General Grand Encampment as the guide, it must appear affirmatively that the original expulsion was for unmasonic conduct, and that the Body expelling had competent lawful authority, and jurisdiction over the Brother or Companion. It is not enough even to have the proceedings of a Chapter properly certified, setting forth a regular trial and expulsion. It must appear further that the Chapter had competent legal authority and jurisdiction in the premises, otherwise the action will be treated as a nullity. Such are some of the requisites necessary to base a judgment in the Commandery.

The reasons are obvious for this last requirement. If a brother Knight is a member of a Chapter, it has sole jurisdiction over him, so long as he resides within the limits of its authority, and no other Chapter can acquire control

over him. If he does anything for which he is amenable to Royal Arch Masonry, he can be tried and punished by his Chapter. If he goes out of this jurisdiction, then it is plain that any Chapter where he happens to be can try him for unmasonic conduct. This much it can be supposed that we know of Royal Arch jurisprudence.

I have examined the record of your Commandery in vain to find what charges if any were made against these appellants, that any proceedings of any kind or nature were instituted against them. I fail to see that Columbia Royal Arch Chapter had competent, lawful authority and jurisdiction over Sir William H. Faulkner or that Mount Vernon Royal Arch Chapter No. 3 had any such authority or jurisdiction over Sir H. J. Alvord. It does not appear that charges of any kind or nature were ever made against these Knights in any Chapter, that they were ever notified of the existence of such charges—that they were ever tried before any masonic tribunal—that any judgment was entered up against them upon any charges filed—or that any Chapter having authority and jurisdiction over them took any action against them.

The mere certificate of expulsion, such as appears by the record of your Commandery, is not in my judgment sufficient to found the resolution of expulsion upon; all the proceedings of the Chapter should be certified to your Commandery in order that the several requirements I have mentioned may appear, and in order that the Commandery may determine whether the proper and necessary steps have been taken to arrive at a legal judgment of expulsion.

In addition to all this, your record clearly shows that Columbia Chapter and Mount Vernon Chapter had no competent, lawful authority and jurisdiction over either of the appellants, but that they were members in good standing in Potomac Chapter of Georgetown, in the District of Columbia. This is what your record shows, and this alone am I considering.

Upon a careful examination of the record of your proceedings in the case of the appellants, I am constrained to the opinion that the action of your Commandery against them was unauthorized, and that the resolution, by which it is claimed that their names were stricken from the rolls, was hasty and ill-judged.

In the case of Sir Knight H. J. Alvord and William H. Faulkner, appellants, I decide and rule that the preamble and resolution of Columbia Commandery, adopted at a stated Conclave thereof, called Jan. 15, A.O. 750 A.D. 1868, whereby it was Resolved, That the names of H. J. Alvord and William H. Faulkner be stricken from the rolls of this Commandery, are of no binding force, null and void, and that the said Sir H. J. Alvord and Sir William H. Faulkner are Knights in good and regular standing, members of said Commandery.

I am entirely ignorant, officially, of the complaint (if any) against these appellants. But if, as I apprehend, the difficulties grew out of the Chapter complications in the District of Columbia, and you have occasion hereafter upon a properly certified record of a due trial and legal expulsion of these Knights or either of them, to proceed anew in the premises, I desire to give you in advance my views. I am in possession of attested copies of certain Resolutions passed by the General Grand Chapter of the Royal Arch Masons of the United States of America, which are as follows:

OFFICE OF THE G. G. SECRETARY OF THE G. G. CHAPTER R.A. MASONS U.S.A.
CINCINNATI, O., Sept. 23d, A. Inv. 2398.

"This is to certify that the General Grand Chapter of the United States of America, at its Convocation in St. Louis, Mo., on the 18th instant, adopted resolutions as follows (the latter unanimously) :—

Resolved, That the Grand Chapter of the District of Columbia is hereby recognized as a Regular Grand Chapter, and its officers entitled to seats in this General Grand Chapter.

Resolved, That Potomac Chapter, with the territorial jurisdiction of the Grand Chapter of the District of Columbia, not having united in the formation of said Grand Chapter, is now under the jurisdiction of this General Grand Chapter, but without territorial jurisdiction over candidates for the capitular degrees.

Resolved, That all acts of censure, suspension, or expulsion, growing out of the formation of the Grand Chapter of the District of Columbia, be declared null and void, and Companions of the District of Columbia who may have affiliated with the Potomac Chapter, be, and are hereby declared to be in good and regular standing, as members of such Chapter.

(Attest) JOHN D. CALDWELL, *General Grand Secretary.*"

By the last resolution it will be seen that the high court of appeals in Royal Arch Masonry, a Body recognized by the Constitution of the Grand Encampment, has unanimously decided and declared that all acts of censure, suspension, or expulsion growing out of the formation of the Grand Chapter of the District of Columbia, are null and void. In re-opening this matter you will carefully examine the records of Columbia Royal Arch Chapter, No. 1, and Mount Vernon Royal Arch Chapter, No. 3, and if you find that the expulsion of these Knights "grew out of the formation of the Grand Chapter of the District of Columbia," you will treat the action of those Chapters in relation to said expulsions as null and void, and as affording no foundation for your Commandery to ground a resolution upon to strike these Knights from the rolls. You will further take notice that the General Grand Chapter has declared the affiliation of these Knights with Potomac Chapter, to be regular, and that they are in good and regular standing as members of such Chapter; an impossibility, if their expulsion was legal.

I would suggest to you, that if the names of any other Knights have been stricken from the rolls, and the decisions above given apply to them, that you immediately restore them to their rights in your Commandery. The result of these decisions I intend to report to the Grand Encampment at its next meeting to be held at Baltimore.

Upon receipt of this, you will direct the Recorder of your Commandery to extend this in full upon the Records, and cause him immediately to notify Sir William H. Faulkner and Sir A. J. Alvord that their names have been restored to the rolls of Columbia Commandery, and that they are members in good and regular standing of said Commandery.

Witness my hand and private Seal at Boston, Mass., this sixth day of January, A. D. 1869

WILLIAM SEWALL GARDNER, [L.S.]

Grand Master.

THE FIRST LODGE IN SOUTH CAROLINA.

WE notice that the Grand Secretary of the Grand Lodge of South Carolina, appends to his excellent Report on Foreign Correspondence for the past year, the following note : —

“As regards the Grand Lodge of Massachusetts granting a warrant to this jurisdiction, I beg to refer my worthy brother (Studley) to Mackey's History of Freemasonry in South Carolina, in which he states that Solomon's Lodge No. 1, at Charleston, S. C. and Solomon's Lodge at Savannah, Georgia, both received their warrants from Lord Weymouth, Grand Master of England, in 1735.”

It is certain that Lord Weymouth was nominally Grand Master of England for the year 1735, and this statement may therefore be substantially correct; though, if it be, it is not a little remarkable that, in all the early publications professing to give the history of the Grand Lodge of England from its organization in 1717, and onward for half a century or more, we find no mention of the issuing of a warrant for a Lodge in South Carolina, under the name of “Solomon's Lodge, No. 1,” or of any other name or number; while, on the other hand, we do find that Lord Weymouth did authorize the establishment of a Lodge at Savannah, Georgia, in the year last named; and this, so far as the evidence of the history goes, was the only Lodge for which he ever granted a warrant in America, during the year of his presidency. He, however, discharged all his official duties, if he ever performed any, in a loose and negligent manner; “never having,” says the record, “once visited the Grand Lodge after his election.” It is therefore possible that if he ever granted a warrant for any Lodge in this country, other than that in Georgia, he did not think it of sufficient importance to report the fact to his Grand Lodge; in which case no record was of course made of it. We say this is possible, though it is hardly probable.

The only record in the Grand Lodge of Massachusetts, bearing on the subject, is as follows, under date Dec. 27, 1735 : —

“About this time sundry brethren going hence to South Carolina, and meeting with Masons there, formed a Lodge at Charleston; *from whence sprung Masonry in those parts.*”

It must be admitted that this record is not very full nor satisfactory, inasmuch as it neither gives the date nor the authority under which the new Lodge at Charleston was formed; but the records of Masonry at

that early day of its history in this country, were not kept with the precision and completeness that distinguish them at the present time. We think however, the inference is authorized by the terms of the record, that when the brethren referred to, went "hence to South Carolina" in 1735, there was no organized Lodge in that Province; though there were individual Masons there, with whom on their arrival, they united in forming a Lodge, "from whence," if the record be reliable, "sprung Masonry in those parts." And the inquiry which here naturally suggests itself is, by what authority and under what name was it organized? To the first branch of this inquiry we have no satisfactory answer to give. It may have been under what was even at so late a day, and indeed at a much later period, known and recognized as the "inherent right" of any sufficient number of Masons met together in a proper place and under proper circumstances to "form a Lodge;" or it may have been by virtue of some competent authority, either in this country or in England, of which we have no present knowledge. In respect to the second branch of the inquiry, the fact should seem to throw some light upon the subject (though it may not be admitted as entirely conclusive), that in "an exact list of *all* the Lodges under the authority of the Grand Master of England," published at London in 1756, we find the name — not of Solomon's Lodge No. 1 — but of "The Union Lodge," as having been formed at Charleston in 1735; and so far as anything to the contrary appears, it was the first Lodge in that Province. It is not impossible that it may have been the root from which Solomon's Lodge sprung, and under which new name Union Lodge subsequently obtained a warrant. This, however, is only conjecture, and the two Lodges may have been wholly independent of each other. Neither of them is mentioned in the published history of the Proceedings of the Grand Lodge of England at the time, nor does the name of either appear in any list of the Lodges under the jurisdiction of that Grand Lodge until 1768, when we find that of Solomon's Lodge: thus showing beyond a doubt that the latter Lodge was in existence at that time. It may not be an unreasonable conjecture, from the paucity of reliable information we have on the subject, that it took the place and name of Union Lodge, when it obtained its warrant in or about the year 1735. It is doubtful, however, whether any record can be found of its existence under Lord Weymouth, either at the Grand Secretary's office in London, or elsewhere; unless indeed the present Lodge retains the original warrant or records; in which case the truth of the matter can be easily ascertained, and its origin and history set right.

RIGHTS OF MASONIC JURISDICTION.

IN our last we spoke of the invasion of the Masonic Jurisdiction of Louisiana by the Grand Orient of France, in recognizing and entering into fraternal relations with a Body at New Orleans claiming to be a Supreme Council 33° for that State. Our cotemporary of the Keystone, an excellent and ably conducted masonic periodical published at Philadelphia, notices and condemns this act of the Grand Orient in the following terms :—

Among the Masons of the United States of America, there is no question of masonic polity more clearly defined, and more universally acquiesced in, than the right of exclusive jurisdiction by each and every Grand Lodge within the State or Territory in which it is located. This *right* has of late years been so far extended, as to apply even to the making of Masons by the subordinate Lodges of the several jurisdictions of citizens or residents of other States or Territories, while temporarily sojourning among them; or, if the profane intended to make a new home for himself, not until after such lapse of time, (generally at least one year) as would entitle him to be classed as a citizen of such State or Territory, which he selected as his future residence.

The jealousy with which these territorial rights have been guarded was made apparent by the action of every Grand Lodge in America, in their sustaining the legislation of the Grand Lodge of New York towards the Grand Lodge of Hamburgh for planting Lodges of its obedience within the territory of the former. Said subordinate Lodges were declared to be clandestine, and intercourse between them and the foreign Grand Lodge prohibited.

Even the Supreme Councils of both the Southern and Northern Jurisdictions Ancient Accepted Scottish Rite in the United States, so far acknowledged the propriety of the Grand Lodges of symbolic Masonry in America governing the symbolic degrees, that they *waived* their right to enter, pass, and raise Masons, resting fully satisfied with the material so amply furnished them from the workshops of the York Rite, and thus preventing any clashing of interests.

Therefore, when some years since a Mr. Foulhouse and other masonic adventurers, contrary to the well-known rules and regulations of the Grand or governing Bodies, whether of the York or Scottish Rite above referred to, not only established what he and his associates termed a "Supreme Council for the State of Louisiana," but also usurped the acknowledged powers of every American Grand Lodge, by creating Symbolic Lodges, subject to the control of such spurious Supreme Council, within the *lawful territory* of the Grand Lodge of the State of Louisiana, *long established and universally acknowledged*. His and their acts were very properly denounced by not only the Grand Body more immediately interested, but by every symbolic Grand Lodge, and by

both the lawfully established Supreme Councils of the Scottish Rite in the United States, as clandestine, and all intercourse forbidden them. Even the Grand Orient of France, under the enlightened Grand Mastership of Prince Lucien Murat, on the 1st of June, 1858, refused them recognition, and ordered the name of Foulhouse to be erased from its Book of Gold; at the same time naming a Grand Representative, as a guarantee of friendship, to the Southern Supreme Council, whose See is at Charleston.

The wise and truly masonic counsels which then prevailed in the Grand Orient of France, it would appear, now no longer exist; for by the *Official Bulletin* of said body, just received from Paris, we are astonished and pained to find that an outrage has been perpetrated in the acknowledgment of the spurious Foulhouse body, which must bring down upon the Grand Orient of France the condemnation of every American Grand Lodge, as well as of both Supreme Councils, and justly deprive all Masons of the obedience of said Grand Orient of recognition or affiliation on this side the Atlantic.

DECISIONS.

(BY THE GRAND MASTER OF MISSOURI.)

It is improper and inexpedient for a Lodge to try a member for a crime while the same is undergoing investigation in the courts of the country. Being advised that a trial was about to be had in Lincoln Lodge, 138, against a brother who was indicted by the Circuit Court of Andrew county, I issued an order to the Master of that Lodge to postpone the trial until after the termination of the case in the court. Every man is presumed, by the criminal law, to be innocent until his guilt is proven. This, in my opinion, should be equally good masonic law. The accused is entitled to our sympathies until his guilt is established, and it would be manifestly unjust and improper to permit a Lodge to do anything which might have a tendency to prejudice the case of a member of the Fraternity with a jury of his country, as a trial in a Lodge would, either one way or another.

When the Master of a Lodge declared a candidate rejected upon the first ballot it is to be presumed that he has done so in conformity with the law, and he cannot be compelled by any member to state the number of rejecting ballots.

A member of one Lodge has no right to prohibit the initiation of a candidate into another. He may submit his objections to the Master, the committee, or any member, and it is for either to determine whether they are sufficient.

Vacancies in any of the elective offices of a Lodge must be filled by *pro tem.* appointment for the remainder of the term.

GRAND LODGE OF NOVA SCOTIA.

WE learn from the Proceedings of the Grand Lodge of Missouri, just received, that that Grand Body has recognized the new Grand Lodge of Nova Scotia. The special committee to whom the subject was referred, say they are "satisfied that the said Grand Lodge of Nova Scotia controls a majority of the subordinates in that Province." If this be true of the Lodges holding under English authority, and which we believe constitute a majority in the Province, it removes the essential point of difference in the controversy, inasmuch as it meets the condition of recognition insisted on by the parent Grand Lodge of England, as announced in an official letter written by the late Wm. Gray Clarke, Grand Secretary, dated at London, July 8, 1868, in these words:—"At the next Quarterly Communication of the Grand Lodge, the Grand Master will cause a motion to be brought forward to this effect, that in the event of the Lodges in Nova Scotia, holding warrants under the Grand Lodge of England, being unanimous, or nearly so, in their wish to form a separate and independent Grand Lodge, the Grand Lodge of England will throw no difficulty or impediment in the way of recognition." But unfortunately there is an important discrepancy between the information on which our brethren of the Missouri committee have predicated their recommendation, and that embraced in the report adopted by the Grand Lodge of this State in December, 1867. The latter report, which was written by R. W. Br. Charles L. Woodbury, (at the time, Corresponding Grand Secretary,) who had then recently visited the Provinces of New Brunswick and Nova Scotia, and held personal communication with many of the most active and distinguished brethren in both, says: "Your committee are informed that whilst *forty-eight* Lodges (in Nova Scotia) continue under the jurisdiction of the Provincial Grand Master for England and Scotland, less than *eight* Lodges seceded, and engaged in this effort to make a Grand Lodge," and then continues: "The few Lodges that have formed this so-called Grand Lodge, cannot in the face of the *great majority* of Lodges who oppose it, reasonably expect our aid in clutching the insignia and organization of the sovereign masonic power in Nova Scotia, and seating themselves imperially over the opposing *majority* of Lodges." And this view of the case is forcibly endorsed by Br. Gouley (who was a member of the Missouri committee) in his excellent Report on Foreign Correspondence, in the following emphatic words:—

“ With such a *minority*, masonic obedience could not be enforced, and for the Grand Lodge to tolerate the existence of another masonic power in its territory, whether provincially or otherwise, would be destructive of its dignity, its power and usefulness. All the outside recognition in the world will not give it character or strength, unless it possesses the elements of unity at home.”

It should seem therefore, that the question of recognition by the Grand Lodge of England, and, as a consequence, by the Grand Lodges in this country, turns upon the fact whether the Lodges holding under the English authority, “ unanimously or nearly so ” — by which we understand, a considerable majority of them — are in favor of the proposed change of their masonic relations. This fact being established, — and our Missouri brethren think it has been, — the difficulty is removed, and the brethren of Nova Scotia have only to make their wishes known, in proper form, to their parent Grand Lodge of England. The subject is again in the hands of a committee of the Grand Lodge of this Commonwealth, who will undoubtedly investigate and report upon the facts at its ensuing Communication. There can be no other desire anywhere than that the laws and usages which govern in such cases shall be preserved, and the lawful rights of the sister Grand Lodges interested in the controversy respected, or at least not damaged through any interference not strictly just and clearly authorized. As we would not tolerate the establishment of Lodges within the limits of the United States or its *Territories*, by the Grand Lodge of England, or of France (as in the case of Virginia), or of Hamburg (as in the case of New York), or any other foreign power; and earnestly and properly protest against their intermeddling with any of our local masonic government in any way (as in the recent case of the Grand Orient in Louisiana), it becomes us so to regulate our own course of proceedings as to preserve our consistency and not give offence to others.

THE “ American Baptist,” still “ harping on my daughter,” says :

“ Mr. Chase is not a Mason, and, not being trained in the discipline of the Lodge, is averse to the trammels of party. Our great parties are almost exclusively engineered by Masons and on masonic principles. A few ‘ Sovereign Grand Inspectors General ’ of each party plan the arrangements, and the various intermediate grades downward are obliged to act in accordance with the programme.”

Mr. Chase’s aversion “ to the trammels of party ” is rather constitutional with him and all the Chase family. His uncle, the Royal Arch Prelate of Ohio, and afterwards of Illinois, was a bishop known to have a will and a way of his own, as some of the anti-masonic agitators of his day learned to their sorrow.

APPROVING THE RECORD.

I QUOTE a passage of dissent from the ruling of the Grand Master of Maine, by our Brother Grand Secretary of Connecticut, on a subject of very large interest to all the Lodges; but I confess I am not prepared to dissent from the ruling of Maine and concur with that of my Excellent Brother, the Grand Secretary of Connecticut. His argument seems more specious than sound. The truth is the members of the Lodge, in confirming the proceedings of a previous Lodge-meeting, are so many *witnesses* to the truthfulness of the report. That the Worshipful Master, at his mere will, should undertake to repudiate their testimony, is hardly within reach of his authority. His rule, as Master, does not extend to the rights of substituting his memory of the fact for that of each member of the Lodge, and imperatively reverse the decision already made, reconsidered, and recorded under his own eyes. It is true that he rules as Master, but only under authority of law. If he can alter the records, he can do anything with it. He may expunge or destroy it wholly, with no one to call him to account. Briefly, he is as much the subject of law, and right, and propriety, as the brethren are under his authority as Master. As Master, his power is very large, but it is not legitimately a despotism. There is yet a limit for him, and while the brethren are bound to obey, he is equally bound by his obligation not to usurp. Certainly he has no right to do wrong. To alter a record solemnly made in open Lodge, by the simple will of one man, though he be the Master, would be fatal to all the securities of the Lodge. The Master has power over the brethren, but the records of the Lodge are as sacred against his hands as against the humblest member of the craft. — *Bruns, S.C.*

REFRACTORY MEMBERS.

ONE unhappy Lodge, that of Solomon's, No. 11, is reported by the Grand Master as afflicted with an evil spirit, whose name seems to be legion. His hopes were that this spirit had been expelled, but he has been deceived; and he now says "that the work of Masonry cannot probably go on while the present officers are in power." Is it not within his power by rightful authority to remedy this state of things; to purge the *possessed* Lodge by some legitimate process, suspend its charter until the brethren shall put themselves *rectus in curia*, and even bring the refractory parties to trial for unmasonic conduct? Discord in a Lodge is as much a masonic offence as drunkenness or any brutal disorder — in direct antagonism with the very principle of brotherhood and mutual love and sympathy which constitute the vital principle of masonic life. — *S.C.*

ADDRESS BY M.W. CHARLES C. DAME.

At the Annual Communication of the M.W. Grand Lodge of Massachusetts, held at Masonic Temple, Boston, on Wednesday, December 9, A.L. 5868, the M.W. Grand Master, Charles C. Dame, delivered the following address:—

BRETHREN OF THE GRAND LODGE,— The Annual Communication, or, as in the present case, the closing of one administration and the beginning of another, must always be an occasion of more than ordinary interest to this Grand Lodge. It is the season when the responsible officers are required to render an account of their stewardship for the past year, and when the Body itself is called upon to inaugurate those measures the result of which is to affect, favorably or otherwise, the future welfare and prosperity of the whole Fraternity of the jurisdiction.

LIMITATION OF THE TERM OF OFFICE.

And it was doubtless this consideration that induced our predecessors, soon after the union of the two Grand Lodges of this Commonwealth, in 1792, to indicate and limit what should constitute the ministerial term or administration of its principal elective officers. It was, doubtless, also, with this view that they declared by constitutional enactment, that the Grand Master and the Grand Wardens should neither of them be eligible for election to the same office for more than three successive years. They did not indeed absolutely determine the exact length of time these officers should hold their places— as in the case of the President of the United States— or they would otherwise have so provided. On the contrary, they wisely reserved to themselves the power to terminate their official relations as occasion or the interests of the Body might seem to demand. It is plain, however, that their intention was to indicate three years as the full term of an “administration;” when a change of the Grand Master and his Wardens should take place, or when (the remaining officers, with two exceptions, holding their places by appointment,) an entire change of the organization would follow as a consequence—not absolutely, but legally. And this was the practical working of the system until about the year 1842, when the Representation in the Grand Lodge had been so far reduced by the persecution out of which it was then just emerging, that the attendance was thought to be too small for its requirements; and in order to increase this, and strengthen its working ability, it was deemed to be wise to depart from the ancient usage so far as to terminate the service of the Wardens at the

close of the first year of their election : thus giving two additional permanent members annually to the Grand Lodge. This was undoubtedly at the time an advisable and perhaps a necessary change. But whether, now that the necessity in which it originated no longer exists, its continuance is either wise or expedient, may be worthy of consideration.

My own experience teaches me that a too frequent change in these important offices is not, in view of the increased importance and complications of the business of the Grand Lodge, and the safe management of its large property, desirable ; and this doubt is materially strengthened by the fact that these officers are *ex-officio* members of the Board of Directors, to whose care and direction the highest interests of the Grand Lodge are intrusted, and which ought not therefore to be exposed to the uncertainties of too frequent changes in its organization. Past experience teaches us a lesson in this respect which we may profit by if we will. And this leads me to suggest whether the present plan of its constitution may not be advantageously improved, so as to secure to it the services of a larger number of members whose past experience and knowledge could be made available in the transaction of its business.

BOARD OF DIRECTORS.

There is another suggestion in this connection which presents itself to my mind, that may be worthy of consideration. I referred to it in my last annual address. By the present requirements of the Constitution of the Grand Lodge, the members of the Board of Directors must be annually elected from among the active officers or permanent members of this Body, or from the Representatives of the Lodges.* The practical operation of this requirement is to deprive the Grand Lodge of the ability to avail itself of much of its most active and influential business talent,—of the services and the counsel of a class of brethren whose age, experience, and business facilities, would at all times be of the highest value and importance in the management of the financial affairs of the corporation. I am not disregarding of the probability that objections may be raised to the change here suggested. But in a matter of such paramount importance, individual preferences or aspirations are entitled to little consideration. A seat at the Board may be a desirable one, but it is one which, you will excuse me for saying, every brother who may aspire to occupy it, is not always he who is best adapted to discharge its duties. *And this is true, though not to the same extent perhaps, of every office in the gift of the Grand Lodge.* Being the representative Body of the Fraternity in the State, it is the standard by which the character, social position, and respectability of the whole Order are estimated by the community. In filling its offices, this important consideration cannot therefore be safely disregarded. But leaving the subject here, for such disposition as you may think it entitled to, I proceed to lay before you a brief synopsis of my official proceedings for the past year.

BUSINESS OF THE YEAR.

- Jan. 10. Visited Winslow Lewis Lodge, Boston.
 Jan. 14. Installed the officers of Essex Lodge, Salem.
 Feb. 13. Installed the officers of Social Harmony Lodge, Wareham.
 March 18. Installed the officers of St. John's Lodge, Newburyport.
 March 24. Constituted Paul Dean Lodge at North Easton, and installed its officers.
 March 28. Constituted William North Lodge at Lowell, and installed its officers.
 March 27. Constituted Isaac Parker Lodge at Waltham, and installed its officers.
 March 31. Constituted Zetland Lodge at Boston, and installed its officers.
 April 1. Dedicated a new Masonic Hall at Beverly, and installed the officers of Liberty Lodge.
 June 6. Granted Dispensation to Br. Edward Avery and thirty-five others, for a new Lodge at Weymouth, to be called Delta Lodge.
 June 10. Granted Dispensation to Br. William H. Kent and ten others, for a new Lodge at Charlestown, to be called Faith Lodge.
 July 13. Visited Mizpah Lodge at Cambridge, U.D.
 Sept. 4. Dedicated a new Masonic Hall at Charlestown.
 Sept. 25. Constituted Ionic Lodge at East Hampton, and installed its officers.
 Sept. 28. Constituted St. Bernard's Lodge at Southboro', and installed its officers.
 Oct. 5. Constituted Mizpah Lodge at Cambridge, and installed its officers.
 Nov. —. Visited St. Mark's Lodge at Newburyport.
 Nov. 20. Visited Grecian Lodge at Lawrence.
 Dec. 1. Installed the officers of Revere Lodge at Boston.
 Dec. 2. Dedicated a new Masonic Hall at Pittsfield.
 Dec. 8. Granted Dispensation to Br. George W. Peirce and thirteen others, for a new Lodge at South Malden, to be called Palestine Lodge.
 Dec. 8. Granted Dispensation to Br. Morton B. Merrill and twenty-six others, for a new Lodge at West Amesbury, to be called Bethany Lodge.

DEATH OF BROTHERS POWER AND ROBINSON.

During the past year two of our oldest permanent members have been summoned to the Grand Lodge above.

R.W. Br. Thomas Power, Past Junior Grand Warden and Past Grand Secretary of this Grand Lodge, died at his residence in Framingham on the ninth day of October last.

R.W. Br. Simon W. Robinson, Past Grand Master of this Grand Lodge, died at his residence in Lexington on the sixteenth day of October last.

I have appointed R.W. Brothers Winslow Lewis, Past Grand Master, and Charles W. Moore, Deputy Grand Master, and William S. Gardner, Past Senior Grand Warden, a Committee to prepare suitable resolutions, to be entered upon our records, of respect for the past services and eminent worth of these brethren.

GRAND LODGES OF NEW BRUNSWICK AND NOVA SCOTIA.

I have received communications from brethren, endeavoring to establish an independent Grand Lodge in Nova Scotia, and also in New Brunswick.

I am not aware that these brethren have yet succeeded in accomplishing their wishes in their respective Provinces, and I would caution this Grand Lodge to consider well the rights of all

parties, as well as the great principles of our Order, before making themselves a party to the questions in issue between these brethren and their parent Grand Lodges. Sundry documents received by me, relating to this matter, accompany this address.

INITIATES AND MEMBERS.

There have been initiated during the past year, in the several Lodges under our jurisdiction, two thousand one hundred and seventy-four. The whole number of members on the first day of September last was eighteen thousand three hundred and sixty-seven. Number of chartered Lodges, 172; under Dispensation, 4.

There has been received from subordinate Lodges for the past year, through the R.W. D.D. Grand Masters, about \$27,000. Also, for commutation tax, about \$13,000.

STATE OF THE DEBT, ETC.

One year ago last July the debt of the Grand Lodge was about \$435,312.81. At the present time it is about \$375,000, showing a reduction in eighteen months of about \$60,000.

The floating debt at the present time is about \$116,000, as follows: \$10,600 due in 1870-71, \$40,000 due in February next, and \$65,500 on temporary notes given on four months.

The current expenses of the Grand Lodge for the past year have been reduced to the lowest possible amount, (about \$6,000,) being but little more than one half of some former years. The most rigid economy has been exercised on all occasions.

It will be seen from the foregoing statement, that a very large amount of the floating debt of the Grand Lodge still remains unliquidated. It was my confident hope and expectation, when I last addressed you on the subject, that I should at the present Communication be able to announce to you that this most embarrassing part of our debt had been at least so far removed as to leave no cause of uneasiness, and that the only incumbrance upon our finances was the amount secured by mortgage upon the property, which would be amply protected by the income from rents and other sources. In this, I am pained to say, I have been greatly disappointed.

CAPITATION TAX.

The receipts from the capitation tax the past year have not been what they should have been. The Lodges, with some honorable exceptions, have not in this respect come up to their engagements with the promptness and fidelity which their own interests and the reputation of the Fraternity in this old jurisdiction imperatively demand. The consequence of this has been that the large balance of this part of our debt has been carried the past year by the temporary loans and on the individual responsibility of three or four of our affluent brethren, whose generous confidence has saved the credit of the Grand Lodge, and that of the Order throughout the jurisdiction, from humiliating mortifica-

tion. To them we owe a debt of gratitude which mere words can never repay.

But this condition of things ought not, and cannot, be allowed to continue. The debt must be paid, and that without further delay. With little less than twenty thousand members, and one hundred and seventy-six Lodges in the jurisdiction, it is wholly inexcusable that the credit of the Grand Lodge should be held in such jeopardy. To a Body like this, composed as it mostly is, of active business men, the sum required to meet all its immediate demands is insignificant. For the payment of this debt the faith of the Grand Lodge stands solemnly pledged upon its records, by a unanimous vote, and this pledge must be redeemed, or its business character irretrievably dishonored. The prompt payment of the paltry sum required by a commutation of the capitation tax, or the contribution of five dollars by each individual member whose name is borne upon our rolls, would immediately relieve the government of the Grand Lodge from the mortifying embarrassments under which they have been struggling for the last two years. Is it just, is it generous, is it honorable that this struggle should continue? I do not ask for individual contributions, but I do ask, in the name of the Grand Lodge, in vindication of its past honorable history, and in behalf of its endangered reputation for integrity, that the Lodges and the brethren all, throughout the Commonwealth, loving and honoring it as I know they do, will unitedly and of one accord, put their hands to the work, and relieve it of its pressing necessities and pending danger.

DELINQUENT LODGES.

In my last annual address, it became my duty to report the delinquency of two of the Lodges in the Ninth District, in refusing to comply with the order of the Grand Lodge imposing a capitation tax on its members. One of these Lodges has since so far discharged its obligations as a Lodge, in that particular, as to account for most of its members, but specially reporting twelve of its members, whose names are herewith submitted points as refusing to comply with the order. This refusal requires the immediate action of the Grand Lodge.

The other, Evening Star Lodge at Lee, has not only persisted in its recusancy, but, though frequently called upon by the Deputy for the District, and written to by your Grand Master, has treated the calls of the former with studied neglect, and the communications of the latter with marked contempt. Such a defiance of the authority of the Grand Lodge, and insult to its official head, I have felt it to be my duty to reprove with all the severity with which I am invested. I accordingly, (as authorized by the first section of the eight article of the Constitution,) on the 20th day of November, directed a mandamus to the R.W. Br. Henry Chickering, Deputy for the District, commanding him to proceed to Lee, and to demand of the Master and Wardens of said Lodge the payment of the capitation tax on its members for the years

1867 and 1868, and on their further neglect or refusal to meet this demand against them, then and in that case, to suspend the Lodge until otherwise ordered by the Grand Lodge. The exercise of this high power has been one of the most painful of my official duties, but it was one which I was not at liberty, under my official obligations, to decline. The offence was an act of insubordination, and a denial of the authority of the Grand Lodge, which, if passed over in silence, would establish a precedent ruinous to all masonic government. I am happy to be able to add, however, that within a few days the R.W. D.D. Grand Master has reported that this Lodge has paid the capitation tax for 1867, and has made its returns and payment of dues for the current year, and the mandamus was returned without further process.

CONCLUSION.

Three years since, you did me the honor to elect me to the office of Grand Master. I have held the place, and, I trust, not altogether unacceptably, performed its duties, for the entire term which, by our Constitutions, I am allowed to occupy it. To-day I return it to you, with my grateful acknowledgments for the many kindnesses and favors I have received while in the discharge of my official duties, and with assurances of my continued interest in the future welfare and prosperity of the Grand Lodge.

My official labors have been arduous and responsible. They have drawn largely upon my time, and imposed upon me duties such as will not probably be demanded of any of my successors. Whether these duties have been as acceptably performed as they might have been, is a question that can be determined only by those who are best acquainted with the nature and character of them. I only claim that they have received my best consideration and most earnest devotion. And although in dissolving my official connection with the Grand Lodge, I do not leave its fiscal affairs in so favorable a condition as I could have desired, yet it is most gratifying to me, as it should be encouraging to you, that I leave it in the possession of a large and increasingly valuable property, which, with careful management, will in a very few years, place it and every Lodge in the Commonwealth, in a condition to carry out and accomplish more fully than ever before the great beneficent purposes of their-existence. That this desirable result may follow, even earlier than the most sanguine among us dares now to anticipate; that your future may be free from personal animosity and party strife: that inordinate ambition for place or distinction may be unknown among you; that neither envy, nor jealousy, nor prejudice, nor false report, may be allowed to influence you; that subordination to the laws and respect for the constituted authorities of the Grand Lodge, may distinguish you; and that all your future proceedings may be characterised by unity of purpose, by fraternal kindness, and by that charity which "seeketh not her own," is my most ardent prayer.

THE PREVIOUS QUESTION, &c.

WE have frequently been asked if it was proper to admit the calling of the "previous question" in a Masonic Lodge, and have invariably decided against it; and we now, in reply to a New York brother who requests us to give our views in "The Keystone," state, that in our opinion, previous questions, yeas and nays, appeals from the chair, &c., are not only out of place in a subordinate Lodge, but are highly improper, and not to be tolerated. They do not belong to the society, nor do they suit the genius of Masonry. Our rules and regulations are of older date than they. Masters of Lodges should make it their business to inform themselves more fully as to the nature of masonic government; and particularly of the organization and character of the Bodies over which they preside.

The Master of a Lodge holds a very different position from the mere presiding officer of public meetings or legislative assemblies. The spirit of our laws is peculiar, as is also their administration.—*The Keystone*.

AN ALLEGORY ON CHARITY.

IN looking over a book published at the commencement of the last century, we found the following verses, which it stated could be sung to the tune of "How happy a state does the Miller Possess."

There did not appear any author's name, which we regret, for it is worthy, from its flow of genuine feeling, to be handed down, and its writer's name to be in remembrance of all men, whether Masons or not, whose hearts ever throbb'd with the love of their kind.

It is old, it is true; but like old wine, has lost none of its fragrance by age.

As Poverty late, in a fit of despair,
Was beating her bosom and tearing her hair,
Smiling Hope came to ask, what her countenance told, —
That she lay there expiring with hunger and cold.

"Come rise!" said the sweet rosy herald of joy,
"And the torments you suffer I'll quickly destroy; —
Take me by the hand, and your griefs I'll dispel,
For I'll lead you for succor to Charity's cell.

On Poverty hobbled, Hope softened her pain,
But long did they search for the goddess in vain;
Towns, cities, and countries they travers'd around, —
For Charity's lately grown hard to be found.

At length at the door of a Lodge they arrived,
 Where, their spirits exhausted, the Tyler revived ;
 Who, when ask'd, as 'twas late, if the dame had gone home ?
 Said " No ; Charity is always the last in the room."

The door being open'd, in Poverty came,
 Was cherish'd, reliev'd, refresh'd by the dame ;
 Each votary, likewise, the object to save,
 Obey'd his own feelings, and cheerfully gave.

Then shame on the men who the science derides,
 Where the soft beaming virtue forever presides :
 In this Scriptural maxim, let's ever accord —
 " What we give to the poor, we but lend to the Lord."

— *Keystone.*

MASONIC TENURE.

THE masonic tenure is a subject fraught with the deepest interest in the masonic fraternity. That here is an obligation binding each member, has never been disputed. Indeed, the enlightened brother glories in this bond, for it is one evidence, among others, of his faith in the existence of truth as an ornament to the human character ; of his belief in the existence of a God who will vindicate his own honor when assailed by perjury ; of his repudiation of the unnatural sentiment, that an individual can exist independantly of the aid and sympathy of his fellows, and of his willingness to submit to any sacrifices or sufferings that pertain to them. A Mason is " obliged by his tenure." There is no escape for him but in the refuge of moral treason and perjury. He is obliged for all his days. So long as the principles of Masonry and morality exist, so long as Deity exists, this obligation exists. He is obliged with all his power. The wants of those with whom he has associated himself, poverty, hard temptations, mental distress, and the like, will always demand his utmost ability to relieve them, so far as that ability is not prevented by prior duties to God or himself. He is obliged with all willingness. His own free will and accord having led him into these bonds, an opinion long favorable to Masonry having prompted the action, and a desire to do good to mankind being its foundation, he will find in the institution all that he sought for, viz. : opportunity to do good, honor God, and to improve his own heart, and this will establish his preconceived impression of the royal art, and make him a willing subject under " the tenure of Masonry." But who, save one that puts his trust in God, and obeys the moral law because it is the law of God, is sufficient for these things ?

FREEMASONS — ORIGIN OF TERM.

BR. BUCHAN says : " The members of the building fraternities were called Free masons, not because they were freemen, but because they were Free Masons ; that is to say, that being Masons, and having granted to them, as such, the king's peace, or freedom of his kingdom, they were free, as Masons, to work anywhere therein ; but they were not altogether free, apart from that character, for, as men, they were not free to intermeddle with the politics or other affairs of the country, but as members of the building fraternities, their presence was needful in the kingdom for the purpose of carrying on the buildings ; and in order to encourage and protect them, the masonic fraternities received, by charter or otherwise, the protection of the " king's peace," which entitled them to be held Free-as-Masons from all molestation, and, being employed on the magnificent building then erecting for the church, they therefore received the protection of the church also. Hence, having the freedom of their country in their masonic capacity, and the protection of both church and king, they were doubly free, no noble nor any one daring to insult, attack, or enslave them, because they were ' the Freemasons.' "

 " NOTHING TO TELL."

THE " Free Lance " thus well says of the Freemasons : —

" Have not they a great secret? How I should like to know what it is! " To the question, generally put to some one who could not answer it, the reply, or spirit of reply, generally was, that " there is a great secret ; that it is said to be very awful ; but that no one ever could find it out." We once heard such a remark met by another somewhat *naive* — " Hard to find anything out when there is nothing to tell." Well, in one sense, the repartee was appropriate as well as pointed. There is nothing to tell in the sense in which the merely inquisitive conceive there is. All the stories of midnight orgies, ghostly dealings, necromancy, &c., are now known by intelligent persons to be mere moonshine, scarcely fit either to amuse or frighten children. Neither is there any dark, latent, mysterious purpose to revolutionize society, governments, or churches. No one, however keen his investigation, will find out any such secrets, because there are none to discover. Every Freemason professes to be bound by the Book of the Law of the Lord, and he finds it there written, " Fear God, honor the king ; " " Do good unto all men, especially to them who are of the household of faith."

Yet they have secrets undoubtedly, and they are worth knowing ; but in order to learn them, it is necessary to become a Freemason. They will not gratify idle curiosity, nor countenance frivolous taste nor venality. Formerly,

a Freemason would be very slow to speak or write at all about the Order, its nature, objects, or principles; but while the brethren are still mindful of the motto *Audi Vide Tace*, they have no objection that it should be understood, ever so widely and ever so clearly, that their society exists for three purposes, — for imparting knowledge by methods peculiar to it; for the promotion of charity and mercy, “peace on earth and good will to men;” and for binding together in a generous fraternity all true Masons. “Do they do these things?” it is often asked. The answer may unhesitatingly be given that these objects are promoted and pursued by all who walk in the communion of the Order. There are men who, although they can never cease to be Freemasons, forsake the assembling of themselves together, and drop out of the beautiful and beloved discipline and action which the system imposes, just as there were men professing to be members of the Christian Church, who, in the days of the apostles, as well as since, absented themselves from the communities of the brethren, and no longer walked in their spirit.

PRESENTATION.

ST. JOHN, N.B., Jan. 1, 1869.

ON New Year's Day, David R. Munro, Esq., was the recipient of a very pleasant visit from a number of his masonic brethren. For the last two years Mr. Munro has been Master of Portland “Union” Lodge of F. and A.M., and in this capacity has rendered invaluable services to the Lodge and given the utmost satisfaction to its members. The brethren, therefore, decided to present Br. Munro with an appropriate testimonial of their appreciation of his disinterested labors. Accordingly, on New Year's morning, a number of influential Masons called at Br. Munro's residence, Paradise Row, and requested his acceptance of a gold watch, one of Thomas Russell & Sons' best quality full plate levers, jewelled in eight holes, with chronometer balance, purchased from Mr. Page, King street, and valued at about \$140. This time-piece is one of the handsomest and most useful presents that can possibly be tendered by the hand of friendship. Accompanying the watch was a massive gold chain, furnished from the establishment of Mr. Hutchinson. The watch will bear the inscription; “*Presented to Past Master D. R. Munro, by the Members of the Union Lodge of Portland, No. 10, N.B.R., as a mark of respect and esteem: 1st January, A.D. 1869, A.L. 5869.*” The watch and chain (including cost of engraving) are valued at \$200. Mr. McLean read the address, and Dr. Donald presented the testimonial. Mr. Munro made a happy reply; and after the more formal portion of the proceedings had been disposed of, Mr. Munro invited his visitors to partake of refreshments, liquid and solid. It is unnecessary to state that the committee did ample justice to the good things set before them.

DUTY.

It should be the constant duty of the Master and brethren to have every brother, at proper times, present any matter in his charge himself, instead of having some spokesman to do it for him. The nearer a Lodge can be induced to feel, live, and speak, like a well regulated family, the better for its comfort and success. There are few brethren who like to be spokesmen, and few who do so escape evil effects.

Every Master and every Mason should regard his obligation to sustain and obey the law; but this does not mean that every thoughtless disobedience or violation, every unintentional mistake, every misconstruction, every ebullition of temper, jealousy, or folly, everything done out of order or place, — is to be visited with punishment, censure, or even notice. A child should learn that a wilful and wicked disobedience is sure of its penalty; but a constant hectoring, punishing, or reprimanding, is sure to produce a dogged disposition, or a crafty and deceitful character. Kind treatment, gentle reproofs, and rare but thorough punishment are far more effective, in nearly all cases, than severer modes. Just so in the Lodge. Let love and affection rule; and if a Master, by equitable, impartial, and genial government, can gain the love of his brethren, and their confidence withal, his rule will be more in the name than in the fact. This only proves that a Master is to be ever watchful and ever guarded. Success, love, and confidence are his certain rewards. — *Trowel.*

 PERVERSIONS OF FREEMASONRY.

FREEMASONRY cannot be prostituted to sectarian or political or selfish purposes with impunity.

In Mexico, in two competing rites were embraced, on the one side the aristocracy, upon the other the democracy, and each became a council chamber for securing unity and concert of action, both in civil government and revolutionary projects. This almost destroyed Freemasonry, and certainly rendered it, to a great extent, even to this hour, powerless and inefficient. So it cannot be made a sectarian institution or organ without affecting its stability and its integrity and its great principle of universality.

While Freemasonry exerts a powerful influence against civil and spiritual despotism, she must not organize against them, and enter into a formal and organized contest. She must ever recollect that her mission is one of influence and not of power, — to drop the leaven in every body, ecclesiastical and political, and permeate the whole body of all nations with light and love and truth.

So, also, Freemasonry must not identify herself with any civil government. There has been too much of this, too much entanglement with the state, in the way of seeking charters and protection from legislatures, and in endeavoring to present, under patriotic excitement, Freemasonry as a direct aid to government. A good Mason will be a good citizen, and, as a citizen, will serve his country. But the country of the Freemason, as such, is the whole world, and his brethren are the entire human family. He loves all men, relieves all men, and blesses all men.

With regret do we see, also, in the rapid admission of men, whose antecedents have not been sufficiently ascertained by examining committees, a growth of personal abuse and an appeal to faction. Watchwords are invented which may become the symbol of party; and their potency may be felt by the wisest and the best, impelling interest to gripe more firmly its gain, sanctifying the enmity of the heart, converting charity itself into crime, and clothing cruelty in the garb of justice. Shall this fell monster of faction rend the bosom of our fraternity, and drink her life blood? Shall not Freemasonry continue sacred to charity, and her peaceful inclosure remain free from the unhalloved intrusion of mercenary hypocrisy and selfishness? Shall faction be permitted with a train of harpies to pollute the masonic banquet, to poison the cup of charity, and breathe a deadly taint over all our privileges? Shall the remedy for masonic apathy be the drug of coarseness, and abuse that maddens, — the incentive to benevolence, the selfishness of the trickster and the cheat? Let us put off all profane armor, cast down the weapons borrowed from outside strife, hush the clangor of discord, and terminate our border wars, our ritual strifes, our party animosities and contests, by striking the "truce of God and Fraternity."

We have made the name of Freemasonry subservient to our sordid and party interests. We are doing much to bring Freemasonry into contempt, and to arm our foes with weapons against it. Our divisions constitute a last and best hope for the enemies of Freemasonry and universal charity. Where Lodges are split into unrelenting factions, where the maxims and plots of political parties are employed, is not Freemasonry rendered obnoxious to just opprobrium.

Masonic schism, like all schism, disguises hideous features under a mask that deceives some of our best brethren. It transforms itself into an angel of light. Error is the mimic of truth, as hypocrisy is the simular of virtue. Under the *name* of charity and Freemasonry and fraternity, the votaries of schism and error are rallied. When detected, it changes its form and shifts its ground. Driven from one fortress, it is soon intrenched in another, from which it holds out its treacherous flag again to deceive. Let not the true brother dread the ascendancy of falsehood. These masonic errors were refuted and consigned to oblivion by our forefathers. They will soon pass away to their long hibernation. The progress of the fraternity, in any particular period, is not to be estimated by the fact that no false brethren arise, but by the rapidity with which they sink into obscurity.

The tendency of party spirit in Freemasonry to *pervert* its love and truth is

not the least evil. It exaggerates some things and wholly suppresses others. It separates forms from the spirit of Freemasonry. It makes masonic pharisees, and Freemasonry becomes a lifeless form, or it is the preternatural activity of a perverted principle. Under the influence of party spirit, every opinion, however erroneous, every dogma, however destructive, is intrenched in an almost impregnable fortress.

We want no party spirit and no sects in Freemasonry. We desire one Masonry only stretching over the whole earth, without divisions or parties, — a Masonry united on our few essential principles, with liberty upon many things, and charity in all, — identified with no one government or church, the friend of all that is good everywhere, preserving all that is pure and holy and of good report, and promoting progress in every organization towards the perfection of all good. — *Anon.*

KNIGHTS TEMPLARS EMBLEMS.

In "Clark's Heraldry" will be found the following illustrations of the emblems of the Knights Templars, which will undoubtedly be read with interest by our companions of the Chivalric Order: —

"The dress of a *Pilgrim* was an under vest with an *outer robe*, having half open sleeves, showing the under sleeves, which continued to the wrists. On his head, a broad-brimmed *hat*, with a shell in front; on his feet *sandals*, or short-laced boots; in his hand a *staff*, and by his side a *scrip*.

"An *Escallop Shell* was the Pilgrim's ensign in their expeditions and pilgrimages to holy places. They were worn on their hoods and hats, and were of such a distinguishing character, that Pope Alexander IV. by a bull forbade the use of them but to pilgrims who were truly noble.

"A *Calvary Cross* represents the cross on which our Saviour suffered on Mount Calvary, and is always set upon *three steps*, termed *grices*. The three steps, said to signify the three qualities whereby we mount up to Christ, 'Hope, Faith, and Charity.'

"A *Patriarchal Cross* is so called from its being appropriated to patriarchs. It is said that the Patriarchal Cross is crossed twice, to denote that the work of redemption, which was wrought on the cross, extended to both Jews and Gentiles.

The *Crozier* (according to Polydore Virgil) was given to bishops to chastise the vices of the people. It is called *Baculis Pastoralis*, as given to them in respect of their pastoral charge and superintendence over their flocks, as well for feeding them with wholesome doctrine, as for defending them from the incursions of the wolf, wherein they imitate the good and watchful shepherd, to whose crook this crozier has a resemblance.

"The *Cock* is a bird of noble courage; he is always prepared for battle, having his comb for a *helmet*, his beak for a *cullass* to wound his enemy, and is a complete warrior, armed cap-a-pie. He hath his legs armed with *spurs*, giving example to the valiant soldier to resist dangers by fight and not by flight."

ORGANIZATION

OF

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

For 1869.

| | |
|---|--------------------------------------|
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| W. WILLIAM T. GRAMMER, Woburn | Senior Grand Deacon. |
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MASONIC CHIT-CHAT.

THE GRAND LODGE OF VIRGINIA met in Richmond on the 15th inst., eighty subordinate Lodges being represented. The following Grand Officers were elected for the ensuing year:—G. M., Most Worshipful William Terry of Wythville; G. S. W., R. Worshipful Wm. L. Maule of Richmond; G. J. W., R. W. Robert E. Withers of Lynchburg; G. S., R. Worshipful John Dove, of Richmond; G. T., Right Worshipful Thomas U. Dudley of Richmond; G. S. D., Wm. H. Lambert of Alexandria; G. J. D., General W. B. Tallaferro of Gloucester; G. C., Rev. George W. Dams of Danville; G. Pursuivant, John Lester; G. Tyler, R. D. Sanxay of Richmond; G. Steward, Thomas Angel. Sixteen Dispensations have been granted since the last annual meeting.

ST. JOHN'S LODGE, PROVIDENCE, R. I.—Monday evening, Dec. 28, the following officers of St. John's Lodge were duly installed for the ensuing year:—Master, George O. Olmstead; S. W., Albert H. Cushman; J. W., George H. Burnham; Chaplain, Rev. Charles M. Winchester; Treasurer, W. James A. Armington; Secretary, Edward B. Knight; G. D., Henry M. Howo; J. D., George F. Battey; G. S., Phillip C. Grey; J. S., Jeremiah Miller; Marshal, Augustus Wright; Sentinel, Pardon Wilbur; Organist, James H. Barney.

GRAND LODGE OF WEST VIRGINIA.—We are gratified to learn that the long pending differences between this Grand Lodge and that of Virginia have been amicably and satisfactorily settled, and that the parties are now in fraternal correspondence.

EAGLE ROCK, N. C.—We sometime since received from an attentive correspondent at this place a communication in relation to a trial which had recently taken place before the Lodge there, but which, having been mislaid, has not received the acknowledgment which was its due. The subject of the trial, however, was one not suitable for discussion in these pages. The ground taken by the defendant, and sustained by vote of the Lodge, was unquestionably right. The surreptitious manner in which the subject was carried before the Grand Lodge ought to subject the parties concerned in it to discipline. The action of the Grand Lodge in reversing the decision of its subordinate was wrong. The excuse for it is, that it was predicated on a report made by a committee of its own body, under a misapprehension, or more probably a misrepresentation of the facts in the case. The remedy lies in a re-

consideration of the whole matter and the restoration of the expelled brother.

MOUNT LEBANON LODGE.—The officers elect for the ensuing year of Mount Lebanon Lodge of Masons were installed into office on the 1st Jan., in the usual solemn and impressive manner, Past Master John L. Stevenson officiating as installing officer. Notwithstanding the severe storm, a large number of brethren was present, accompanied in many instances by ladies. The following is a list of the officers installed: Wm. J. Ellis, W. M.; C. Blodget, jr., S. W.; George D. Moore, J. W.; Martin V. Lincoln, Treasurer; Thomas Waterman, Secretary; Warren B. Ellis, S. D.; James M. Drew, J. D.; Ezra Swift, S. S.; W. H. Harrison, J. S.; Webster Hurd, I. S.; James M. Upton, M.; George H. Pike, T.; Rev. Rowland Connor, Rev. Noah M. Gaylord, Chaplains; Stephen B. Hall, Chorister.

An elegant gold headed cane with the following inscription, "Presented to Mr. Samuel Millard, by members of Mount Lebanon Lodge, Boston, Jan. 1, 1869," was forwarded to this worthy and aged member of the Lodge, he being unable to be present.

GRAND COUNCIL OF MAINE.—Annual Convocation held in Portland, Maine, on Wednesday, May 6, 1868. Comp. Edward P. Burnham, M. P. G. Master, in the East. Eleven Councils represented.

The annual address of the M. P. G. Master shows a large amount of work for the past year. He reports "that the Cryptic Rite, although much weaker than Capital Masonry in Maine," is substantially progressing, and recommends that the Council degrees be made necessary for the candidates for orders of Knighthood. Subsequently a committee was appointed to confer with a corresponding committee of the Grand Commandery in relation to the subject.

Report of Committee on Foreign Correspondence from the pen of Comp. JOSIAH H. Drummond. Eleven Councils, 400 Members, 73 promoted past year.

Comp. Josiah H. Drummond, of Portland, elected M. P. Grand Master, Comp. Ira Berry, of Portland, re-elected Grand Recorder.

FIRE.—We learn with regret, from the Keystone, that the "Masonic Publishing House" of Brothers Macey & Sickles, New York, was greatly damaged by fire on the evening of the 5th ult. The office of the Grand Secretary General of the Supreme Council, Northern Masonic Jurisdiction, U.

S., was completely gutted; but, while the whole correspondence was destroyed, the records were saved. Many valuable portraits of illustrious brethren have been lost, as well as many rare articles of masonic vertu, we fear never to be recovered, and the loss of which cannot be estimated. The main hall of the building was not damaged, and the regular business will be continued as usual.

THE LATE BR. S. W. ROBINSON.—Cosmopolitan Consistory, of New York, held a "Lodge of Sorrow" on the 30th December last, in commemoration of the late Br. S. W. Robinson. The hall was suitably dressed, and the ceremonies are said to have been of a deeply impressive and interesting character. The eulogy was pronounced by Br. A. G. Goodall, and is spoken of as a finished production.

GRAND LODGE, MASS.—We have given in another page the organization of the Grand Lodge of this State for the present year. The officers were installed on the evening of the 29th December, and the anniversary of St. John, the Evangelist, celebrated on that day, (the 27th falling on Sunday). The inaugural address of the new Grand Master, M. W. Br. Gardner, was a well prepared paper, sensible and practical, and we shall endeavor to find room for it in our next.

ONWARD—is the title of a new Illustrated Literary Monthly Magazine, the first number of which was issued by Carlton & Co., of New York, on the first day of January. Its editorial management is in the hands of Captain Mayno Reid, one of the most popular and facile writers of the day, and this should seem to be a sufficient recommendation to secure its success. The articles in the number before us are apparently all from his pen, and are of great variety and interest. The poetry is particularly worthy of commendation. If we were to suggest an improvement, it would be that the talented editor give more space to the higher branches of literature and criticism. Terms, \$3.50 per year.

FLOWERS.—We have been favored with a copy of Vick's beautifully illustrated "Catalogue and Floral Guide for 1868," giving the names of a greater variety of the finest flowers for garden cultivation than is to be found in any similar catalogue ever published in this country. And what adds essentially to the interest of the work is, that it is illustrated by finely executed engravings of many of the

newest and richest of the flowers. The seeds of these flowers, Mr. Vick will send to any part of the United States, free of postage, at the moderate terms stated in his catalogue. It is of course impossible, in a paragraph of this kind, to give any idea of the contents of the catalogue or of the prices at which seeds are sent. The best that we can do is to say to the reader that if he is fond of the cultivation of flowers, in their newest and richest variety, he had better address a note to Mr. James Vick, Rochester, N. Y. (inclosing ten cents), who will send him a copy of his catalogue.

PRINTING IN COLORS.—Very few of our readers are probably aware of the wonderful state of perfection to which the art of printing in colors has been brought in this country within the last few years. We have recently received from the Messrs. A. W. LOCKE & Co., 120 Milk street, this city, a print of a landscape sketch from the Adirondacks, which, in richness and softness of coloring, is scarcely surpassed by the original, and would readily be accepted as a fine *chromo*. It is altogether one of the most beautiful specimens of printing in colors we have met with. It is to be seen at the printing office as above, and probably at the picture stores.

NGORO LODGES.—After the article under this head given in a preceding page had passed through the press, we received a second note from Br. Hervey, Grand Secretary, of England, in which he says,—"I expressed, in my letter, a decided opinion upon the subject; but if the Lodge has been continuously working and always retained possession of the Warrant, *although it had ceased to appear in our Grand Lodge book*, that opinion would be considerably altered." We do not readily perceive how, but cheerfully give our brother the benefit of his explanation, which does not in any degree affect and change the fact, which was the only point sought to be established by the correspondence, that the Lodge was stricken from the books of the Grand Lodge of England, and ceased to be owned by that body in 1813—*more than half a century ago*—since which time its existence, whatever the condition of that may have been, has been without the consent or recognition of the parent body. The retention of the warrant, after it had been revoked by the action of the Grand Lodge in 1813, supposing it ever to have had a lawful existence, did not authorize or justify the further use of it by the parties in whose possession it remained.

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Sept. 1, 1865.

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FREEMASONS,
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W. DAKER SC. BOSTON

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THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. XXVIII.]

JULY 1, 1869.

[No. 9.

SUPREME COUNCIL, THIRTY-THIRD DEGREE.

THE Supreme Council, Thirty-third Degree, of the Ancient Accepted Scottish Rite, for the Northern Jurisdiction of the United States held its annual Communication, for the current year, at the Masonic Temple in this city, commencing on the 16th and closing on the evening of the 19th of June. The following Illustrious Brethren were present :—

ACTIVE MEMBERS.

| | |
|--|--------------------------|
| Josiah H. Drumond, Me., <i>G. C.</i> | Thomas R. Austin, Ind. |
| John L. Lewis, N.Y., <i>Dep. G. C.</i> | S. C. Lawrence, Mass. |
| Charles W. Moore, Mass. | Winslow Lewis, Mass. |
| Killian H. Van Renessalaer, Ohio. | Lucius R. Paige, Mass. |
| N. H. Gould, R. I. | Robert H. Foss, Ill. |
| Daniel Sickles, N.Y., <i>Sec.</i> | John H. George, N.H. |
| Ami B. Young, D.C. | A. B. Thompson, Me |
| C. L. Woodbury, Mass. | Albert G. Goodall, N.Y. |
| Jos. D. Evans, N.Y. | David B. Tracy, Mich. |
| Heman Ely, Ohio. | R. M. C. Graham, N.Y. |
| C. T. McClennachan, N. Y. | R. M. Barker, Mass. |
| Henry C. Banks, N. Y. | John Caven, Ind. |
| Henry L. Palmer, Wis. | William Barrett, N.H. |
| Alvin B. Alden, Wis. | Vincent L. Hurlbut, Ill. |
| Walter A. Stevens, Ill. | Aaron King, N. H. |
| Albert Case, Mass. | Charles W. Carter, Conn. |
| William S. Gardner, Mass. | E. G. Hamilton, Ind. |
| R. W. London, Mich. | William Field, R.I. |
| Thomas Doyle, R.I. | E. T. Carson, Ohio. |
| A. E. Becker, Pa. | Benjamin Dean, Mass. |
| Ill. B. B. French, Washington City, of the Southern Supreme Council. | |

EMERITUS MEMBERS.

Rev. F. A. Blades, Michigan.

HONORARY MEMBERS.

Israel Hunt, N.H.
A. P. Moriarty, N.Y.
John A. Foster, N.Y.
Henry L. Parker, Conn.
Marshall P. Wilder, Mass.
William Parkman, Mass.

H. B. Atherton, N.H.
Wyzeman Marshall, Mass.
Charles H. Titus, Mass.
F. M. King, Me.
E. P. Burnham, Me.
Edward Stearns, Mass.

The session was informally opened on Wednesday, at 12 o'clock, noon; but, in consequence of the interest which the members manifested in the festivities of the opening of the Peace Musical Jubilee, the Council was called off until the following morning at 10 o'clock, and no business was transacted.

The Council met on Thursday, as per adjournment, when the M.P. Grand Commander, Hon. Josiah H. Drummond of Maine, delivered his annual address, the whole, or a large part of which, we hope to be able to lay before our readers next month. It was an able paper, and of great interest, both in respect to the ability with which the subjects introduced were discussed, and the value of its historical references and statements. It sketches, with great clearness, the origin and early history of the first Lodge of Perfection established in America. It shows, by documentary evidence, that this interesting event took place at Albany in 1767, or thirty-four years after the first organization of a Lodge of the York Rite in this country; and, by implication, that the Rite was introduced here, by Henry Frankin, under authority received from France, two years earlier; thus bringing the advent of the two Rites—the York and the Scotch—in America, nearer together than has been generally supposed to be the fact. But, as we shall hereafter republish in our pages at least this portion of the address, we leave the subject with this brief reference to it.

The various subjects noticed in the address were subsequently referred to appropriate committees, as was also a large amount of new and unfinished business.

A memorial was received from certain parties in New York, claiming to have received the Degrees of the Rite in that city, by authority of the Grand Orient of France, and asking to be recognized as such. The subject was referred for investigation. Our opinion of the matter is, that the statements contained in the memorial are false, or grossly perverted. The Grand Orient is erratic enough in its conduct, but it is

not reckless enough to commit an atrocity such as is attributed to it. The Council then went into executive session, and was soon after called off until Friday morning, when it assembled and resumed its business.

The Committee on Rituals, not being prepared to report, were continued until the next Annual Session of the Council.

The Committee on Councils of Deliberation presented their report, in which they say, that the proceedings submitted to them by the Deputies of the States show that the condition of the Rite in the Jurisdiction is in the highest degree satisfactory.

Several members of the Council, who were prevented by circumstances from complying with the terms of the Union, were, on their petition, allowed to renew their allegiance to the Body.

The Council then went into executive session, when the following resolution was adopted:—

Resolved, That the representation of the Honorary Membership of this Supreme Council, from the several States in this Jurisdiction, be distributed and equalized by the initiation of *new Members*; said equalization and distribution of Honorary Membership to be based upon the number of Princes of the Royal Secret, 32°, as shown by the returns of the subordinate Consistories to this Supreme Council, for the year ending May 1, 1869, except in the States of New York and Massachusetts, each of which shall be entitled to *ten* new Honorary Members; and that, hereafter, the increase of Honorary Membership, in this Supreme Council, from any and every State in this Jurisdiction, shall be equally based upon the increase of the number of Princes of the R. S., 32°, from said State, except in new States or Territories brought into this Jurisdiction, each of which shall be entitled to *three Honorary Members*, in addition to the Active Membership they may have in this Supreme Council.

A motion was adopted, authorizing the Grand Commander to procure such regalia as may be necessary for the use of the Supreme Council.

The committee on jurisprudence reported, that, when a candidate by reason of physical inability is unable to comply with the demands of Initiation, he is disqualified for receiving the Degrees.

Special or exclusive jurisdiction over applicants for the Degrees, having previously been abolished, the following resolution was adopted:

Resolved, That, when a Member (?) shall apply for the Degrees of this Rite to any Body of the Rite, other than the one nearest his place of residence, no action shall be taken thereon, until the Body nearest his place of residence shall have been notified, and a sufficient time shall have elapsed for a reply to be received as to his character.

A resolution was also adopted, requiring the Secretaries of Bodies to report all rejections to the heads of all corresponding Bodies in the same district.

On Friday, the Grand Commander notified the Council that he had received an invitation from his Honor, Ill. Br. Nathaniel B. Shurtleff, Mayor of the City, inviting them to a dinner to be given at Young's Hotel, at 7 o'clock P.M., which invitation was accepted.

A dispensation for a Consistory at Worcester, Massachusetts, was granted.

A resolution was adopted disapproving the naming of Bodies after living members.

Some important business was transacted on Saturday, of which we have no minutes, and must, therefore, defer any proper notice of them for another occasion. Several Ill. Brethren of the 32° were advanced to the grade of S. G. I. Gen., 33°, among whom were Rev. THOMAS R. LAMBERT, D.D., of Charlestown, and WILLIAM W. TUCKER, Esq., of Boston, and CHARLES G. PICKERING, Esq., of Portsmouth, N. H.

At the close of the business of the Council the Body was eloquently addressed by the M.P. Grand Commander, congratulating the members on the general prosperity and present healthy condition of the Order throughout its wide Jurisdiction, and on the harmony and uniform courtesy which had characterized their deliberations during the session.

We have room only to add, that the dinner given on Friday evening, by invitation of His Honor, the Mayor of the City, was one of rare excellence. The tables were furnished with such luxuries as the markets at this season of the year afford, and were in great abundance. The Mayor, in person, presided, assisted by Ill. Br. Alderman Edward A. White, and the duties were gracefully discharged. The address of the Mayor, on the removal of the more substantial parts of the feast, was a warm, cordial, and appropriate welcome to all present, but more particularly to the distinguished brethren from other and distant parts of the country. Sentiments and speeches followed in quick succession, and the interest of the occasion was kept up until late in the evening, when it was increased by the addition of music, by an excellent band from the City of Troy, New York, who had previously been contributing of their skill to the success of the Peace Jubilee. The company separated at about twelve o'clock, with proper acknowledgments to His Honor the Mayor for his liberality and courtesy.

The next meeting of the Council will be held at Cincinnati, Ohio.

DISTRICT CONVENTION, A. . . A. . . RITE.

THE District Council of Deliberation of the Ancient Accepted Scottish Rite for Massachusetts assembled at the Masonic Temple, in this city, on Friday, the 21st ult. The meeting was largely attended by the Sov. G. Inspector Geneaal, resident in the State, and by the representatives of the different Bodies in the Jurisdiction. The offices were filled by—

Ill.: SAMUEL C. LAWRENCE, 33°, *Dep. for Mass., Presiding.*
 ,, Z. H. THOMAS, Jr., 33°, *Secretary.*
 ,, OLIVER ELLSWORTH, 32°, *Marshall.*
 ,, H. C. WILSON, 32°, *Capt. of the Guard.*

The Convention was opened by the presiding officer in an interesting address, which was referred to a committee, from whose report we have been favored with the following extract:—

BOSTON, May 21, 1869.

Your committee, to whom was referred the address of the Ill.: Deputy, congratulate him upon the prosperity and success of the Rite, over which he presides with so much ability, in this District of the Supreme Council. Much is due to his assiduous labors for this prosperity; and, in behalf of the Chiefs of Scottish Masonry here assembled in Council, your committee return to him their sincere thanks for the zeal which he has displayed, and the care which he has exercised over the various Bodies of the Rite within his District.

W. S. GARDNER, 33°.
 CHARLES W. MOORE, 33°.
 WINSLOW LEWIS, 33°.
 WYZEMAN MARSHALL, 33°.
 C. H. TITUS, 33°.

The recommendations and suggestions of the address were adopted, and such of them as were referred, will receive the attention of the Supreme Council at its approaching session. Among them was a recommendation that the minimum fee for the Degrees be advanced at least twenty-five per cent.

The business having been disposed of, the brethren were invited by the President to repair with him to the Banqueting Hall, where an hour was spent in social enjoyment around a table spread by Br. J. B. Smith, the distinguished caterer of this city, with the choicest luxuries of the season.

In the evening, Mount Olivet Chapter worked the Rose Croix Degree in  form.

AN IMPORTANT CHAPTER IN MASONIC JURISPRUDENCE.

WE offer no apology for occupying so much of our space the present month, with the following decisions in Masonic jurisprudence by the M. W. James Gibson, Grand Master of the Grand Lodge of New York, presented for the approval of that body at its Annual Communication last month. The subjects discussed are of the highest practical importance in the government of the Fraternity in this country, and they are treated with an intelligence and ability which entitle them to great respect and consideration. The Lodges and other branches of our fraternity are so constantly annoyed and misled by false theories and deductions in Masonic law, by the pretensions and assumptions of incompetent teachers, that it is gratifying to find a brother of competent ability and experience, giving his time and talents to the elucidation of a subject so essential to the well-government and prosperity of our Fraternity; and it is therefore with no ordinary pleasure that we commend the following to the attention of our readers:—

POWERS AND PREROGATIVES OF THE GRAND MASTER.

“The Grand Master being satisfied that a profane has obtained one or more of the degrees of Free and Accepted Masons by falsehood, or fraud, or violation, *knowingly*, of any constitutional or general regulation, or any landmark, or by other unlawful act, may suspend him, and forbid his reception in any Lodge, or further light in Masonry being extended to him, and may order his trial on charges before a Commission to be appointed by the Grand Master. If an attempt is being made to so obtain the degrees, the Grand Master may restrain all proceedings thereon by the Lodge.

“Any offence against the Constitution, regulations, or authority of the Grand Lodge, or in violation of the landmarks of Masonry, may be pardoned and the penalty remitted by the Grand Master.*

* We are inclined to believe that this opinion takes too broad a sweep in its terms, and covers too much ground. Cases may, and frequently do arise in practice, where the exercise of the pardoning power by the Grand Master would be right and proper, but those of a wilful, disregard of the regulations and authority of the Grand Lodge, or violations of the established landmarks of Masonry, are, we think, beyond his jurisdiction. An opposite rule would be simply to vest the penal power of the Grand Lodge in his hands, and enable him to arrest at his pleasure, the entire criminal jurisdiction of the Body. There could be no judicial trials but by his permission, for any offence against the laws of Masonry. We are unwilling to believe that our intelligent brother intends this, but his language admits of no other construction. The proper

“Masonic terms may be imposed on the guilty party, as conditions of such remission.

“The violation of such conditions subjects the offender to the original penalty.

MATERIAL, OR PERSONAL JURISDICTION OF LODGES.

“Material, or personal jurisdiction, is that which is obtained over a resident within its territorial jurisdiction, by a Lodge receiving his petition, the same being in due form, for the degrees of Masonry, or for initiation in the Lodge

“Jurisdiction thus lawfully obtained is *perpetual*, and this, whether the candidate is accepted or rejected.

“There is no such thing as the carrying of material for inspection from one symbolic Lodge to another.

“Being once presented to a Lodge for inspection, it cannot be taken to another for that purpose, without the rejecting Lodge shall consent.

“The subsequent removal of the candidate to the jurisdiction of another Lodge, makes no difference with his masonic condition. He can carry himself where he pleases, but cannot change his status, Masonically, without the consent of the Lodge that originally accepted or rejected his application.

“If by falsehood or fraud he subsequently obtains the degrees, he obtains them unlawfully. He should for this offence be subjected to discipline, and expelled from the enjoyment of the rights and privileges of a fraternity, whose stated laws he has abused, and whose hospitali’y he has violated.

“One who makes application and answers the questions appended over his own signature, can not be permitted to stultify himself, and say he did not read what he signed, or did not know that his answers were false. If the latter, he was guilty of falsehood; and if the former, he treated with indifference and contempt the very foundation of his attempted entrance into Masonry. He was required to read and know what he subscribed, and know it was true, and is held to a strict accountability for his misconduct. The pretended excuse, so far from exculpating, adds to the offence. He cared so little for what he to a Lodge, that he did not even take time to know its contents

But a Lodge may waive its right over its rejected or accepted material, and transfer its jurisdiction over it to another Lodge, and give its consent that such other Lodge may act upon the same; and such consent, unless otherwise directed by its by-laws, may be given by merely a majority vote, and such vote is taken in the usual manner of voting on business matters.

This consent once given and acted on by another Lodge transfers jurisdiction; and the latter once lost, is lost forever.

And where the consent is not obtained till after the acceptance of the petition and the initiation of the applicant, it has a retrospective effect when obtained, as between the two Lodges, and renders the acceptance and the subsequent

course in such cases would undoubtedly be to order the offender to trial, and if found guilty, it becomes the duty of the Grand Lodge, not of the Grand Master, to determine the penalty. — *Ed. of Mag.*

proceedings valid; for the subsequent approval was as good as an original consent.

UNWORTHY MATERIAL OF LODGES.

“The Lodges are judges of the moral fitness of the material they will put in their temple. But ought not to put in any unworthy material, and are constitutionally required to make “due inquiry.” And if they persist in accepting that which is grossly unworthy, after notice, or with knowledge of its being such, or if the knowledge could with due inquiry have been obtained, their warrants ought to be arrested.

INITIATION FEE.

“The entire fee received on the initiation of a candidate belongs to the Lodge and Grand Lodge, and nothing is charged for the other degrees; and if they are never conferred by reason of a candidate's unworthiness, or indolence, or from objection being made to his advancement, or any other cause, he does not thereby become entitled to have any part of the money refunded.

OF THE BALLOT — ITS SECRECY — AND DUTY OF BRETHREN IN VOTING.

“It is to be inviolably secret; is to be always so spread that no one present will know, or can know, how any other votes. Every member present is to vote; no one can be excused, or ask to be excused, or state reasons for voting or not voting, or state objections to the candidate, or arguments in his favor, or discuss the subject at all; nor after the result is declared can any debate be had. The subject is closed for six months, at the shortest, by the rejection. In casting a ballot, the brother should vote conscientiously; and so also in demanding a ballot, or objecting to an initiation or advancement. But his motives can not be made the subject of trial or investigation by the Lodge. He is answerable for them to no earthly tribunal.*

* The limitation of the time after the rejection before a second petition can be received, as here specified, is a local regulation. The more general rule, and that which we regard as preferable, because the most just to the petitioner, is that a second petition may be received at the pleasure of the Master, or the Lodge. The rejection carries with it, by implication at least, a suspicion of unworthiness, which to a greater or less degree, as the facts shall become notorious, necessarily affects the moral character of the candidate, while the true cause of the rejection may be of a trivial nature, as prejudice or misapprehension, which might be wholly removed by subsequent reflection or inquiry, by the dissenting member. The candidate we think should have the benefit of this.

We must also differ from our brother in the matter of objecting to the “advancement” of a candidate. The initiation makes the brother; and no brother ought, or can be lawfully deprived of any of his privileges as a Mason, without trial and conviction. If he is unworthy to be advanced, the welfare of the Institution requires that he shall not be allowed to retain his connection with it. There are one or two other points in this section, which differ from the common usage. — *Ed.*

INITIATION — RIGHT TO, NOT LOST BY MERE DELAY.

“ A candidate does not lose his right to initiate on by mere delay in presenting himself for the purpose, unless there is a By-Law or regulation of the Lodge limiting the time.*

MASONIC OFFENCES.

“ It is a contempt of the authority of the Grand Master, or of a Lodge, or of the W. Master, as the case may be, for one summoned to stand his trial, or to do a specific legal Masonic act, or to show cause why not done, or to attend, and submit to an order, judgment, or decision duly rendered, or to obey an order lawfully made, not to obey.

One guilty of a contempt may be disciplined for the offence; or, when it arises not from standing trial, or showing cause, the guilty party may be punished therefor, on proof of due service of the order or summons, or the officer or Commission may proceed with the hearing, without the attendance of such party.

When it arises in open Lodge it may be punished by a reasonable penalty, inflicted by the Lodge, by order adopted at the same communication.

When it is for refusal to attend, and submit to a penalty, the party guilty may, by resolution, be declared in contempt, and reasonably punished therefor, or may again be summoned as before.

“ On charges for immorality, unless the offense is one substantive in its character, or is a criminal offense, or is made out by one act, the offender must be thrice admonished before he can be put on trial.

“ One who recommends the petition of another for initiation, and a Lodge, knowing, that within six months previous he had been duly rejected in the same or in another Lodge, or knowing that the same was presented in violation of Masonic law, or that the candidate was physically, or morally, or otherwise disqualified, is liable to discipline therefor.

CHARGES — WHEN AND HOW DRAWN, AND TO WHOM PRESENTED — PROCEDURE ON AND SERVICE OF.

“ When the offense is one against the Constitution or regulations of the Grand Lodge, or is subversive of the authority of the Grand Lodge, or violates the landmarks or framework of Masoury, charges therefor, specifying the

* The usual time in such cases is six months, after which, the candidate must present a new petition and be subjected to the usual inquiry. There is great danger in leaving this matter open, as indicated by our brother. The candidate may in the meantime have become wholly unworthy of initiation, without the fact becoming known to the Lodge, but which might be ascertained by the usual investigation.

offense, should be presented, if the Grand Lodge is in session, to the Grand Master, by the Junior Grand Warden.* And if deemed proper, the Grand Master may order a Commission for the trial, and may, in the mean time suspend the accused Lodge, officer, or member from the exercise of any right, duty, or function as such, till further order.*

“The charges must specify the offense with reasonable accuracy and sufficiency as to date and attending circumstances.

“When charges are too indefinite, insufficient, or uncertain, they must be reported back to the officer or authority originally ordering their trial, for the purpose of making them more definite and certain.

“If this objection is not seasonably made by an accused party, it is waived, and if any offense is stated, he may be tried.

“There are certain offenses in Masonry that admit of a general charge. One who is an habitual drunkard or liar, or habitually licentious or immoral, and has been thrice dealt with as constitutionally required, may be generally charged as such, and convicted and punished accordingly.

“The charges must be accepted by the Lodge before a Commission can be ordered by the W. Master. That officer can not order an entry of the acceptance of charges to be made, unless upon a vote authorizing it, by the Lodge.*

SUMMONS AND CHARGES.

The summons, with a copy of the charges, may be served on the accused, when he resides out of the State, by mail, addressed to him at his last known place of residence, or by leaving the same at his residence, or last known residence, with some person of suitable age and discretion, or by personal delivery to him.

WITNESS—HOW COMPELLED TO ATTEND—HOW OBLIGATED—WHEN SWORN—WHEN AND HOW TO BE EXAMINED ON A COMMISSION.

“The attendance of witness is to be procure by summons, to be issued by any W. Master or by the Commission. The Summons can only be issued for a necessary and material witness, and the officer issuing it must be satisfied of

*Why by the Junior Grand Warden? This is in imitation of an absurd practice, which some of our reformers are attempting to introduce into Masonry, by making the Junior Warden of the Lodge, the prosecutor in all cases of offense, whether he is personally knowing to the truth of the accusations or not. The charges should be presented to the Grand Master, or to the Master of the Lodge, or in open Lodge, as the case may be, by the party aggrieved, or having knowledge of the offence. The Junior Warden should not be made the scape-goat for anybody.

*This is a little different from the practice in this and some other jurisdictions, where the charges having been preferred by a responsible member of the Lodge, are ordered by the Master to be officially communicated by the Secretary to the delinquent, with a summons to appear at a special meeting to be called for the purpose, at not less than fourteen days from the date of the summons, to make his answer to them.

the necessity and materiality. Where the witness resides, or it is at a great distance from the place of trial, he may require the party to be obliged, and to state the grounds for the necessity; and if not satisfied, he need not issue it. The witness must attend; or if he will not, without having good reason for his neglect or refusal, he will be punished for such non-attendance. The commission may put over the trial for absence of such witness; or if he is at considerable distance, or his attendance can not be obtained, his evidence may be taken by order of the Commission, or of the Grand Master, before the W. Master of any Lodge near his residence, or by a suitable person to be named in the order.

When a Mason is called as a witness, he should be obliged to state the truth, the whole truth, and nothing but the truth. When the evidence of a profane is used, it must be taken down by commission in the presence of the parties, and his signature made there, and then sworn to by him before a magistrate or notary. There is generally one convenient who is a Free and Accepted Mason, and he can attend in presence of the Commission, or an officer can be called upon for that purpose. This verification should be made after his entire examination is finished.

NOTICE AND HEARING.

“Notice and hearing must precede any judicial action. No Lodge, officer, or brother should be permanently deprived of any right, power, or privilege by the Grand Master, or by any subordinate officer, without notice and without a hearing.

“Suspension of the warrant of a Lodge or of its communications, or of an officer or member, may be made for cause satisfactory to the Grand Master, without any notice or hearing. But it should be followed by notice and a hearing at as early a day as possible.

“The Grand Master should give no judicial decision of any question involving the determination of a right or duty as above, without notice to and hearing both sides.

“This rule does not apply to mere questions of work or usage, or for executive advice or direction.

“When a Lodge is duly required to show cause before the Grand Master why its action should not be set aside, and none is shown, the action specified will be set aside, if it appears to have been unlawful or irregular.

“The same rule applies to the official action of a W. Master.

RIGHT TO RELIEF.

“In order to be entitled to relief, as a right, the applicant must be a Master Mason, in good standing; or if he died such, then his widow and children, if in distress and worthy, are entitled to relief.

“If he has property or relatives legally liable and of pecuniary ability to support him, resort must be had to that source before the right to Lodge charity arises; and when these sources are exhausted, the Lodge duty arises.

“ That the extent of the relief, and when it shall be granted, is in the control of the Lodge; and they are not bound to give relief further than their means will permit, with just regard to other calls on their charity.

“ But relief can not, when a Lodge has ample means, be doled or stinted with miserly hand, or arbitrarily refused, without subjecting the Lodge to investigation as to whether it is a worthy steward of the sacred trust it has in charge; and if found unworthy, it will be deprived of its warrant.

“ It should not grant relief with a lavish or prodigal hand, but deal justly with its funds, not only to the Lodge, but the needy and destitute brothers, and must thoroughly scrutinize all application. Our Lodges are not Beneficial Societies, and no one has a right to demand anything except through the charity or benevolence of the Lodge.

DIMIT — RIGHT TO HOW OBTAINED.

Master Masons in good standing have a right to dimit from a Lodge; though applies for to enable him to affiliate with another Lodge in the same vicinity, or with intent not to affiliate at all, must be applied for personally, or in writing, under the signature of the brother, and in open Lodge. It can not be ordered to be issued by the W. Master, unless authorized by a majority vote of the Lodge. A Lodge cannot lawfully, without any cause, and arbitrarily, refuse to grant it; if refused without sufficient cause, the action is subject to correction by appeal to the Grand Lodge or Grand Master.

“ Entered Apprentices and Fellow Crafts have no right to a dimit.

BURIAL — RIGHTS OF, AND WHO COMPELLED TO ATTEND, AND HOW

“ When a brother dies and is buried Masonically by and at the expense of a Lodge with which he has affiliated, and his remains are subsequently removed to the vicinity of the Lodge by which he was originally made a Mason, a second Masonic burial cannot be demanded of the latter Lodge as a right. In such case, the Lodge at their discretion, may bury the remains with suitable Masonic ceremony.

“ The Lodge, in whose jurisdiction a brother dies who is then a member of a distant Lodge in good standing, must at his request give his remains a Masonic burial; and if he is poor, must, with or without his request previous to his death, bury him decently. The reasonable expense thereof is a lawful charge against the Lodge of which he was a member; and if payment thereof is unreasonably neglected or refused by such latter Lodge, it is guilty of a breach of Masonic duty, and its warrant may be suspended by the Grand Master, or arrested by the Grand Lodge merely passing a vote of thanks is not that kind of coin which will satisfy the obligation they are under.

“ The W. Master can call an emergent communication of the Lodge, and summon the brethren to the burial of a brother's remains, and the members must obey the summons; and any one refusing to attend without good cause, is liable to discipline.

OF STRIKING FROM ROLL — WHEN LAWFUL IRREGULAR; HOW CORRECTED; WHEN REGULARLY DONE CAN NOT BE RESCINDED ON APPEAL, UNLESS OPPRESSIVE — HOW NAME IS RESTORED TO ROLL, AND WHEN.

“ The name of an insane brother, in good standing, when attacked with the disease causing insanity, or when becoming insane suddenly, can not be stricken from the roll of the Lodge for non-payment of dues. The brother is in distress, from loss of reason, and while in that condition can not be proceeded against for not doing what it requires reason, and recollection to do. He is under God's hand, and his Lodge can not afflict him.

“ When a Lodge regularly strikes the name of a member from the roll, unless done in a collusive, tyrannical, or oppressive manner, it can not be compelled to restore him.

HEALING — WHEN REQUIRED — WHEN APPLICABLE — HOW DONE — ONE MADE IN A CLANDESTINE LODGE CAN NOT BE ACCEPTED IN LODGE OR HEALED.

“ Healing is always required when a candidate has been unlawfully made a Mason.

“ One *clandestinely* sought to be made a Mason can not be healed, for no healing process will restore one dead or give life. Never having been made a Mason at all, the healing process does not apply; such person having unlawfully sought light, can not be accepted in any Lodge without the consent of the Grand Lodge or Grand Master.

“ Healing is Masonically by re-O. B. But a new proposition, reference, report, and unanimous consent, may, and should be required, where a landmark was originally violated, and in extreme cases of wrongful act in the original making.

W. MASTER — RIGHTS, POWERS, AND DUTIES OF, AND HOW AND WHEN CHARGED, AND FOR WHAT, AND HOW AND WHEN SUSPENDED.

“ W. Master controls work in the Lodge; one important portion of the work in a Lodge, is the inspection of material offered for the building of their Masonic temple. This is therefore subject to his direction, and he may order a second ballot to be spread, or he may refuse. The Lodge can do neither, nor control him on the subject; nor can he voluntarily submit the question to the Lodge. The W. Master does not follow the order of the Craft, as to the work.

“ He can not open his Lodge to confer degrees other than those of Free and Accepted Masons, or to allow others to confer them.

“ Where a W. Master, by negligence or design, does not attend with the warrant, and open his Lodge at his regular communications for four weeks, and the ensuing week is the one at which the annual election should constitutionally be held, and fears are entertained that he will not allow the Lodge then to be opened, the District Deputy Grand Master will be ordered to attend

officially, and open the Lodge, and hold the election, in case it is not done by the W. Master, and, if necessary, demand the warrant, and deliver the same to the Wardens in order of seniority, and suspend the W. Master, if deemed necessary.

“ The time, mode, manner, and form in which the work shall be done, and the particular candidate on whom a degree shall be worked, and the detail, is entirely under his control. But he can work no other than the standard of work and lectures adopted by the Grand Lodge. If any other is attempted, it will be restrained by the Grand Master; and if persisted in, the W. Master will be suspended, and the warrant delivered to the Senior Warden and Junior Warden, in order of seniority, to work by that standard; and if neither can or will, the warrant to be suspended.

“ W. Master can refuse admission to a brother during the opening, or while any work is progressing, after it has commenced. The Craft are not to be thrown into confusion, during work, by demand for admission or entrance of a workman who is not punctual in attending, as required under the By-Laws or by summons.

“ He can order the consideration of a question to lay over for three months, or a longer or shorter time; but must be careful that if called upon by the Grand Master, he can justify the exercise of his extreme power.

“ He is bound, when presiding, to be courteous, and yet firm, ruling always with patience and faithfulness.

“ He is *ex-officio* chairman of all Committees of the Lodge, and may act as such if he chooses. If a Committee will not or do not seasonably report, when directed, he may summon the Committee to assemble and decide, and himself report the determination of the majority.

“ He can not resign, or dimit from the Lodge.

“ Charges for official misconduct can not be presented against him except during his term, or within one year after its expiration. But if money came to his hands, while W. Master, belonging to the Lodge, demand thereof may be made by direction of the Lodge after the year has expired, and he may be disciplined for not paying it over. In such case, a retention of the money is a continuing offense till restored.

PROCEEDINGS, POWERS, RIGHTS, AND DUTIES OF LODGES.

“ The minutes of a special communication of a Lodge must be read for the information of the brethren before closing, but are not approved till the next regular communication.

“ After a Lodge has regularly approved the minutes of a preceding communication, they can not expunge anything therefrom proper to have been written. Especially does this rule apply to the case of a brother whom the minutes show was suspended, and it is claimed some months afterward that the word “suspended” ought to be expunged and “stricken from the roll” be inserted in its place.

“When a Lodge is not working the standard work of the M. W. Grand Lodge, and its attention, or that of the W. Master, is called to the fact, and it neglects to learn and practice such standard of work, it will be restrained from working any other than the standard work.

“When such Lodge will subsequently furnish satisfactory evidence to the Grand Master, that its officers have learned and intend to practice the standard of work and lectures aforesaid, it will be permitted to proceed in such work, and in no other.

“A Lodge has a right to pass and enforce a resolution, that they will not admit as visitors the officers or members of a particular Lodge, if they honestly believe such reception will disturb their peace and harmony.

“But to sustain such a resolution, it being an exercise of extreme power, the Lodge passing it should have clear and convincing evidence to justify its action.

MISCELLANEOUS.

“Masonic Halls must not be used for other than Masonic purposes.

“The two-thirds vote of a Lodge, required in certain cases, is to be two-thirds of the voters present and voting.

“The Grand Master should not give his official approval of, or recommend to, the Lodges of the Fraternity the patronage or support of any particular business corporation, though such business might, in his opinion, be beneficial to the Institution and the brethren.

“The W. Master elect of a Lodge must be in the possession of the Past Master's degree prior to, or at the time of, his installation.

“In case of appeal, and probable cause existing therefor, the proceedings on the decision, or action appealed from, may be stayed by the Grand Master.

“Entered Apprentice or Fellow Craft has *no* right to travel Masonically, or visit other Lodges, though open in the degree to which they have attained. But the W. Master of such Lodge may allow them to enter from courtesy.

“Entered Apprentice, though refused advancement in the Lodge, has the right to be present when that degree is being worked, if no other objection exists.

“The public use of Masonic emblems by Masons, on business cards and circulars, disapproved and forbidden, and a special case of the violation of the rule restrained.

“Where a Lodge has tried and expelled a member, and, on appeal, the action of the Lodge is reversed and the brother restored, the Lodge is not bound to pay any part of the expenses of his defense, or of his appeal.

“Where a Warden elect has shown his unfitness for the station, between his election and the time for the installation, and a majority of the Lodge are dissatisfied with their choice, and have notified the W. Master of such dissatisfaction, the W. Master or District Deputy Grand Master, if in attendance, may, when the Warden is called up for installation, demand of the Lodge whether they are satisfied with the choice of Warden, and if not, to make the

cause known. If no objection is made, the Warden will be installed; if objection is made, the cause or grounds are to be stated in open Lodge; the objection and ground and the evidence shall be taken and examined by the W. Master or District Deputy Grand Master, and, if satisfied that such objections are sustained, he may either order a new election for Warden at once, or submit the case to the Grand Master, the latter mode being the safer mode. If the Warden elect shall decline the office, then another may be elected to fill the same.

ANCIENT MASONRY.

INDUBITABLE evidence exists that, before the large infusion of the speculative element in the beginning of the 18th century, Craft Masonry was mainly based upon Christian ideas. The prayers used by ancient craftsmen, as well as numerous allusions in the ritual itself, were essentially of a Christian character, and traces of this religious influence are even yet perceptible in its ceremonies.

From being an operative society, dealing chiefly with *matter*, the craft almost suddenly expanded into a gigantic organization appealing to the *intellect*, and a consequent revision of its rules, its rites, and its doctrines became an absolute necessity. Our forefathers, recognising the importance of the Order as a bond of brotherhood, and rising nobly above all sectarian ideas, accordingly threw open the portals of Freemasonry to men of every creed and every clime, to all, in a word, who worshipped the Great Architect of the Universe. — *The Freemason, London.*

THE PLUMB is an instrument made use of, by operative masons, for the purpose of erecting perpendicular lines, and which, in speculative Masonry, constitutes one of the working tools of the Fellow-Craft. As the building which is not erected on a perpendicular line, but leans either one way or the other, becomes insecure, and must eventually fall, by the force of gravity to the ground, so he whose life is not supported by an upright course of conduct, but whose principles are swayed by the uncertain dictates of interest or passion, can not long sustain a worthy reputation, and must sink beneath the estimation of every good and virtuous citizen. But the just, upright, the unwavering man, who bends not beneath the attacks of adversity, nor yields to the temptations of prosperity, but still pursues the "even tenor of his way," will stand erect amid the fiercest tempests of fortune, and, like a tall column, lift his head above the frowns of envy and the slanders of malignity. To the man thus just and upright, the sacred Scriptures attribute as necessary parts of his character, kindness and liberality, temperance and moderation, truth and wisdom.

IMPORTANT REPORT.

INTERFERENCE OF THE GRAND ORIENT OF FRANCE WITH THE
MASONIC GOVERNMENT AND JURISDICTION OF THIS COUNTRY.

[Adopted by the Grand Lodge of Massachusetts, June, 1869.]

The Committee whom the Grand Master has charged to examine the complaint of the Grand Lodge of Louisiana against the Grand Orient of France, arising from the recognition by the latter of a spurious organization of the Scotch Rite in Louisiana, who claim to confer the first three degrees of Freemasonry, have had before them the official proceedings of the Grand Lodge of Louisiana, and those of the Grand Chapter of Louisiana, and those of the Grand Commanders of the Supreme Councils of the A. A. Scottish Rite for the Southern and Northern jurisdictions of the United States. They have also examined carefully the report of the committee of the Grand Orient and the decree of its Grand Master founded thereon, and they report that the facts appear to be :

FACTS.

There are two jurisdictions in the United States of the Scottish Rite, the Northern and the Southern, each governed by a Supreme Council, and having defined limits of territory within which its power is exclusive. Louisiana, since she became a State, in 1812, has belonged to the Southern jurisdiction. The pretended Supreme Council for Louisiana is not derived from the authority of either of these Councils, nor from that of the Grand Lodge of Louisiana. Its history, as we gather from the report in the bulletins of the Grand Orient, is, that after all the legal Scotch Masons of Louisiana had given their allegiance to the Southern jurisdiction, the union of those claiming the Rite had been recognized in the United States, and by the authorities of the Scottish Rite, including the Grand Orient in France, a man named Foulhouse, who had received the thirty-third degree of the Grand Orient, undertook, of his own authority in 1858, to create a Supreme Council for Louisiana, and to put in practise the Scotch Rite in opposition to the Southern Supreme Council and the Grand Lodge of that State, who each denounced the imposture and expelled all those engaged in it, if any there were, that were Masons, from the Rites of Freemasonry. The Grand Orient also denounced their illegality, and on the refusal of Mr. Foulhouse to desist,

expelled him from Freemasonry, erasing his name from the book of gold on the 4th of February, 1859. In the language of their bulletin, "the condemnation was complete."

Thus branded with marks of its fraud, falsehood, and profane origin, and denied fraternity with any of the symbolic or upper degrees of Freemasonry in the United States, the spurious Council fell into the disrepute due to perversity and ceased to be heard of in the family of Masons until the bulletins of 1868 brought the astounding information that the Grand Orient of France, in the autumn of that year, had recalled its condemnation and decreed the establishment of official and friendly relations with this spurious body.

These acts were done by the Grand Orient without notice to the Grand Lodge of Louisiana, to the accredited representative of the Supreme Council of the Scottish Rite for the Southern jurisdiction of the United States, or to that Council itself, although its territories and powers were the subject of the proceeding. These powers entertained amical relations with the Grand Orient, and, therefore, besides graver grounds, the proceeding is open to the reproach of discourtesy.

The report of the reasons for the recognition sets up no pretense that the Grand Orient in 1858 had acted under any mistake, misconception, or error of fact. It is not pretended that any masonic authority in the United States had prior or subsequent to 1858 recognized this spurious body, nor that the decrees issued by the Grand Lodge of Louisiana and by the Southern Supreme Council against such as had been Masons, had been subsequently revoked or suspended.

The decree therefore places the Grand Orient in an attitude of conflict with the existing authorities of Symbolic and of Scotch Masonry in Louisiana, where the principles that determine the right equally affect the masonic authorities in other States of this Union. The gravity of the position has induced your committee to give a careful examination to the character of the intruded body and to the legality of the action of the Grand Orient towards these high masonic powers in the United States. The report of M. Hermitte, 33°, to the Grand Orient, undoubtedly as the result of imperfect information, fails to state accurately the masonic relations of the two powers on whom it infringes. These errors we will point out.

The Grand Lodge of Louisiana does not derive its powers from the Supreme Council sitting at Charleston, nor from any other Supreme Council of the Scottish Rite. The remarks of M. Hermitte concerning the antecedents historical of the Scottish Rite in Masonry do not affect the history or character of the Grand Lodge of any State in this Union, but tend to mislead those who so accept them. The Symbolic or York Masonry was already established and diffused over the States of this Union when the first Supreme Councils of the Scottish Rite were established in the United States: The bodies of the inferior degrees

of that Rite which had long previously existed in these States were confined to speculative divisions, and the Councils when entering on their existence here, found no Scottish organization professing the authority to confer the first three degrees usually called Symbolic Masonry, but they did find that the Lodges of Perfection had always taken their initiates from the Master Masons made under the authority of the Grand Lodges of the York Rite. Actuated by the spirit of wisdom and the love of harmony, they forbore to attempt any change in this respect, and very soon in concordats with the masonic authorities of the York Rite of Symbolic Freemasonry, they actually renounced all pretense of authority over the dogma and the administration of the symbolic degrees in the York rite and all effort to establish these degrees under their own authority.

The separation of the Scottish Rite in the United States from Symbolic Freemasonry thus became complete, and harmony was established never since then interrupted. In the like manner in process of time the Cryptic, Templar, and other Rites were eliminated from the Grand Lodges of the York Rite, and the exclusive authority over Symbolic Freemasonry both as to dogma, administration, and direction, was left to them absolute and entire by the general consent of the Freemasons of all rites in each State. In Louisiana this general consent of all rites to the exclusive authority of the Grand Lodge was perfected early, and, in 1855, absolute unanimity was secured. Thus all the rites known in the United States derive their initiates from those under obedience to the Grand Lodges and begin where its control ceases, the members of every rite remain as Freemasons always under the authority of the Grand Lodges where they reside, and a sentence of expulsion from the benefits of Freemasonry approved by the Grand Lodge destroys the entire status of the offenders and deprives the condemned of masonic intercourse in any rite in the United States. That the recognition by the Grand Orient of a pseudo body of the Scotch or any other rite claiming the power to form Lodges of and make initiations into the first three degrees of Freemasonry tends to introduce confusion into the harmonious system and innovations into the rituals of American Freemasonry must be apparent from this exposition of facts. It will also be seen that the deep concern of the Grand Lodges of these States on the subject arises from considerations apart from the legitimacy of the intruding body under Scottish Constitutions.

Your Committee are slow to believe that a high masonic power in relations of amity would intentionally forego equity and attempt to precipitate distraction on Freemasonry in the United States. In their opinion the recognition of a power having undisputed boundaries at the time, includes its dogmatic exclusiveness within those limits, and consequently without evidence of subsequent masonic misconduct in the recognized, the Grand Orient could not with equity or justice recon-

sider her prior recognition of the dogmatic exclusiveness of the Grand Lodge of Louisiana over Symbolic Masonry in that State.

If the Freemasons of the States of this Union have the right to control their own institutions or self-government, it is clear under their masonic law that the pretended Supreme Council of Louisiana, even if it had legal existence in the Scottish Rite, would still be unable to masonically convey the three degrees of Symbolic Masonry to any person; and the fact cited with approval by M. Hermitte in his report that this body had attempted in 1867 or '68 to form a Lodge for Symbolic Freemasonry in Louisiana would compel the Grand Lodge there to expel all Freemasons connected therewith, and to refuse all fraternal association. This utter masonic incapacity of that body to interfere in Symbolic Freemasonry has not been brought to the notice of the Grand Orient by M. Hermitte.

There are other marked differences between the organization of Freemasonry here and in France useful to be considered in this connection. Whilst the Scotch, Templar, and Cryptic rites have national organizations in the United States, the Grand Lodges in the United States have never surrendered any authority to any central power, each State reserves its powers entire. When the interests of the rite require it they consult together as widely as the nature of the event requires and sometimes meet by delegates. Bound in strict fraternity, none of them would meditate any important change of policy without full conference with the others.

In France there are two national authorities over Symbolic Freemasonry. The Supreme Council of the A. A. S. Rite for France, claiming as part of its Rite, the first three degrees. The Grand Orient, which claims supreme authority over Symbolic Masonry under all Rites, York, Scotch, Egyptian and Misraim, French included, and exercises all these Rites in all their degrees. In this Babel of Rites it is only clear that the old York Rite is not an exclusive one in the Grand Orient's hands. Formerly the Grand Orient elected in masonic form their Grand Master in whom "the supreme executive, directive, and administrative power" resided. Thus freely elected was the Prince Lucian Murat, under whom the Grand Orient recognized the Southern Supreme Council of the A. A. S. R. as the only sovereign body of that Rite in Louisiana, and speeded the efforts of the Symbolic Masons of Louisiana to relieve themselves of the spurious invader by expelling the only French-made Scotch Mason who was known in the organization.

The Emperor of France, in the interest of his peculiar views of liberty, deprived the Grand Orient in 1862 of the power to elect a Grand Master and appointed Field Marshal Magnan to exercise those duties, since whose death, the General Mellinet, under the form of an election, we believe, has been permitted by the Emperor to exercise the office.

Your committee consider that the international relations of Grand

Masonic bodies bear a close resemblance to those of independent nations.

To avoid natural political jealousy of an institution in any way dependent on foreign authority, Symbolic Freemasonry for a hundred and fifty years past has formed itself in each country when once firmly founded into an independent national organization, retaining only the general obligation to adhere to the ancient landmarks of the craft in those things essential to the rite and the universality of its principles. Grand Lodges have been introduced into States to concentrate the authority of the resident fraternity, to preserve the landmarks, prevent innovation, and to secure for the resident fraternity within a prescribed territory the benefit of unity of government. In the cases of the Grand Lodges of Canada and of Nova Scotia, arising with some years' interval, this Grand Lodge refused recognition until satisfied that the petitioning body actually represented the substantial unity of the Freemasons of the Province. We still adhere to the principle. Unlike nations there can be no war between the Grand bodies of different States. A Grand Lodge is the exclusive power, because it represents all the Freemasons of the Rite in the territory, and as to foreign powers it is the resident masonic authority with whom masonic relations should be arranged. Hence, in our view, the recognition of a Grand Lodge admits the entire dogmatic and administrative authority of those resident Masons over the Rite in their territory. True it is that cases analogous to civil war arise among the lawful Freemasons as to the control of the Grand Lodge, which require the application of special principles. But this case is not of them; for the spurious body in Louisiana does not claim to hold its Freemasonry, although starting as late as 1858, either from the Grand Lodge of that State or from either of the Supreme Councils of the Scottish Rite at that time recognised by the Grand Orient as the lawful possessors of the masonic power.

Your committee are satisfied that as the pretended Supreme Council of Louisiana has had no right over the three degrees of Symbolic Masonry, no person can be recognized as a Freemason in the jurisdiction of this Grand Lodge who derives his claims of initiation from that source. They are also satisfied that the Grand Lodge of Louisiana both before and since 1858 has had the exclusive authority *de jure* over Symbolic Masonry in that State, and that there exists no evidence to show that she has exceeded her authority or varied from any landmark of the craft. Your committee are also satisfied that all the lawfully made Masons in that State have continued to adhere to her, and no Masonic authority in the Union has at any time recognized any intruder on her Symbolic authority.

Although the Grand Orient does not profess to invade Louisiana, or to have empowered this pretended Supreme Council of Louisiana, yet this committee think that her actions in withdrawing denunciations of

ten years' standing against and replacing them by the recognition of a spurious body, although partly based on misapprehension of facts are inconsistent with her previous relations of amity to the Grand Lodge of Louisiana, and that the reasons assigned for her conduct depart from the masonic standard and fail as a justification.

This we will endeavor to point out. Here in the United States it is due to our happy organization of the Masonic Rites that we are free from divided authority over any Rite, and that perfect harmony exists between all of them. In France this division is greatly deplored by philosophical Masons, and the late Grand Master, M. Magnan, frequently made it the subject of his addresses to the Grand Orient. How can it be consistent with amity to any Masonic power in this Union for the Grand Orient to promote and encourage here that which she deplores at home? Fortunately the pretended Supreme Council of Louisiana is no institution of Freemasonry; destitute of even the color of an illegitimate descent, its pretensions are simply void. The instincts of self-preservation demand that we treat it as poison held to our lips, which, if permitted to enter them would cause the dissolution of the body. We adhere to those landmarks which ground the authority and community of Freemasonry on the legitimate succession to its privileges, and deplore that any respectable body should so fail in reverence as to assert that the efficiency of Freemasonry can be promoted by abandoning them. The report to the Grand Orient, while it admits the illegal origin of this pretended Scotch Body, invokes its recognition on political considerations, alleging that, notwithstanding their "complete condemnation" and expulsion in 1858, these conspirators against symbolic Freemasonry or their successors have, in the year 1867 or 1868, professed to charter a Lodge in Louisiana for "men of color." Can this further act of usurpation convert this counterfeit Council of Anti-Masons into a lawful and genuine masonic authority?

Your committee certainly recognize that a Freemason, lawfully made under competent authority, has an equal right to the privileges of Freemasonry whether he is of the Caucasian race or of any other race of men existing in the world. And, in connection with this proposition, they report that it is not pretended or assumed, either in the report to or the decree of the Grand Master of the Grand Orient, that the Grand Lodge of Louisiana or her subordinates have wronged any brother of any race lawfully entitled to the benefits of Freemasonry.

Your committee hold it equally certain that no man of any race can, by his will, become a Mason and be entitled to the privileges of a Mason without the sanction of competent masonic authority, and without first passing through the ordeals prescribed by such authority and under its direction. The regulations for the conferring of Freemasonry, as stated in the report of the Grand Lodge of Louisiana, are substantially the same as those in this jurisdiction, and in general use in the United

States and Great Britain. That there has been no exception taken to the conduct of that Grand Lodge is clearly admitted by the report to the Grand Orient, which says that their view "has nothing hostile to the Grand Lodge of Louisiana."

In our view of the obligation of legitimate initiation into the craft, the persons whom this spurious Body seek to entrap would find it to their welfare to avoid the doors of a Body whose spurious origin and false pretensions are under a complete condemnation by the Masonic Fraternity of the United States; and the Grand Orient itself would have shown more concern for the pockets and the future character of the ostensible objects of its philanthropy had it foregone the effort to ignore the exclusive rights of the Grand Lodge of Louisiana and to recommend to the outside world the steps of sitting with expelled Masons, in a spurious body, fraudulently attempting to usurp the control and divide the unity of Symbolic Masonry as the true ways and means of admission among the lawful Freemasons of the United States.

Is the lawful authority of the Freemasons of Louisiana assembled in Grand Lodge over Symbolic Freemasonry to be set aside, and are expulsions from Freemasonry of ten years' standing to be disregarded, because the expelled, condemned, and spurious, have, in 1867, invited certain "men of color" not Freemasons to join their ranks? However much "men of color," who are not Masons, are entitled to the benefits of a broad general philanthropy, we cannot admit that there resides in them any masonic power to supersede the rule of Free masons in Masonry. In this country, where Freemasons are not a political party, the theory of the Grand Orient in rendering Freemasonry subservient to political objects, is revolutionary of its landmarks; and if once admitted, would convert our Lodges into debating clubs where the advocates and opponents of any or all political, social, and religious change would be free to press their views and institute new masonic tests in their behalf. The decree of the Grand Master of the Grand Orient, dated Nov. 6, 1868, asserts that the Grand Orient "was among the first Masonic powers to become a propagandist," and that he "is desirous of encouraging the said Supreme Council in the philanthropical course on which it has entered."

All this is very foreign to our ideas of the duties of Freemasonry. With us its teachings as an institution are esoteric, and our Lodges are not the apostles of any exoteric doctrines. According to our honored usages they cannot go out into the market-places in search of proselytes, nor scramble with the free citizens in the outside world in a race of propagandism.

Beyond this there is an implication in the excuses for this unmasonic act, incidentally thrust forward in the report and decree which is offensive to the Freemasons of America, inasmuch as it assumes that their masonic organization is subordinate to some higher authority which

their Emperor has reposed in his General the Grand Master of the Grand Orient, who as *custos morum* and propagandist of imperial philanthropy interferes to regulate Freemasonry in the United States by vesting its control in a spurious Council of Louisiana recognized solely for the purpose of this investiture. We do recall that lately the sovereignty of the people of Mexico was taken from them and invested by him in a spurious Emperor as their supreme authority. We acknowledge his skill in the science of imperialism; but, as we are incredulous of belief that the authority of the Spirit of Light has transmigrated from the Freemasons of the jurisdiction of Louisiana into his person, we cannot take light from that source. The unhappy fate of that ill-starred attempt in Mexico points a political moral, not pertinent in institutions which, like Freemasonry, rest on moral influences alone for their existence and continuance.

The decree conveys no information whether this assumption over American Freemasonry was instigated by the policy of the Emperor or originates with M. Mellinet; — to have done so, might in the one case lessen the influence the Emperor might seek to establish, by conveying his policy through a mouth that dare not speak contrary to his desires.

Our suspicions that this attitude originates in political policy are enforced by various historical reminiscences connected with the fact that it repeals a decree made by the last Grand Master who was elected to the chair before the Emperor assumed its dogmatic and directive powers, in which the lofty regard borne by the Grand Orient to its obligations of amity, commanded the respect of the masonic world.

The Freemasons of France will not deem us unfraternal if we claim the same spirit of independence the Supreme Council of the Ancient Accepted Scottish Rite for France manifested under its chief, the late M. Viennet, whom the Emperor's Grand Master of the Masonic Order, Marshal Magnan, had summoned in 1862 to submit to his politically imposed authority. That learned and venerable chief replied, "If the Emperor thinks right to dissolve us, I shall submit without a protest; but as no power obliges us to be Masons in spite of ourselves, for my own part I shall withdraw myself from your domination." The consequence of this was that the Supreme Council in France still retains a self-governing masonic authority.

The Freemasons of the United States, animated by a like spirit, will repel a dictation made in disregard of their masonic right of self-government. Their Grand Lodges, the exclusive possessors of Symbolic Freemasonry in the several States, and responsible for its purity and prosperity, will protect their authority with dignity and energy. Their masonic brethren made at home shall be of the selection of the Freemasons themselves, and their intercourse with the masonic authorities of other nations shall be confined to those who, acting on the divine rule of doing to others as we would others shall do to us, will refrain from

disturbing our internal organization and from fomenting political agitation in our calm asylums.

The position of American Freemasonry in relation to political questions may not be as well known in Europe as it is here. The Lodges of Freemasonry here have no connection with the party politics of the country, and claim no authority over the political views of their members. All parties and all religions known here are largely represented in our Lodges without any known predominance or distinction. By our masonic law neither politics nor creeds can be discussed in a Lodge, and consequently men of all ideas meet upon a common level around our altars, suppress for the time the fanaticism of their political and religious ideas, commune in fraternity and part in peace, well pleased that we enjoy one place and one phase of our lives where and when with our judgments unclouded by political asperities, we may recognize each other's virtues and merits and cultivate a fraternity of love whose enlightened creed acknowledges the individuality of every Mason's political and religious creed and respects his free exercise thereof.

"The Constitution of this Grand Lodge expressly provides, Part 5, Sect. 9,— It shall not be permitted to introduce political or other exciting topics for discussion in any Lodge under this jurisdiction." So thoroughly do we live up to the spirit of this injunction that your committee are not aware of an instance where political considerations have influenced an election of officers of a Lodge.

Our predecessors in Freemasonry, considering that the political governments of this country were organized on the principles of Jefferson, that error is not dangerous, so long as speech and reason are free to combat it, and also that a free organization, free speech and a free press through which to appeal to reason are permitted for every theory of philanthropy and progress, warned us to preserve Freemasonry separate from politics in order that its usefulness should be exercised free from external dictation or animosity. Hence we have no alliance with any political party and we reject no man for his politics. Hence also we do not invade the exoteric or profane world to seek proselytes for our institution or to become propagandists of its creed.

Many of our older brethren often recall to us the only persecution our institution ever underwent in the United States. They then repelled accusations that its object was political influence based on similar charges made during the last century on European Freemasonry. When we succeeded after a long struggle in showing the falsehood of this charge as applied here, the conflict ceased and our institution gathered renewed vigor. We do not court another turmoil. In the United States general philanthropy is included in the domain of party politics and no masonic law prescribes how far a Freemason shall engage in it, or the side he shall take. Whatever our individual opinions may be on politics, we all agree that we cannot be too careful to preserve

masonic institutions from becoming the theatre of contested political opinion. When acting as individuals in the political world we are not insensible to the claims of political philanthropy, although it concerns us not as Masons to speak of it, yet the public know that no brains or hearts in the country have shown according to their various lights and judgments more zeal for the progress of the moral, physical, religious, and intellectual well being of man.

Our French brethren ought not to regard it as a reproach to us that contrary to some of their theories, perhaps from our living under republican institutions, we all have considered that the proper place for politics is outside of the Lodge; and that the institution here should not be used for political or philanthropic propagandism among the profane. Masonic philanthropy, as we understand and practise it, is an obligation towards brother Masons, and this we sedulously practise. Freemasons in America learnt, in 1862, that the Emperor of France, either distrusting that the Masons, under obedience to the Grand Orient, mingled politics with Freemasonry, or having political purposes to effect, deprived those Masons of "the executive and directive" control of their Order, and appointed a Grand Master of his own, to whose authority they submitted. In conformity to our views of masonic reciprocity, we did not interfere as "apostles" of philanthropy or liberty to alter our relations of amity, or to disturb the peace of French organizations. Should not those now charged with the direction of the Grand Orient have extended to the Grand Lodge of Louisiana a like comity?

Your committee have only incidentally referred to the legal authorities of the Scotch Rite; — they have looked out his matter in its relations towards the Symbolic Freemasonry of the United States. This has been intruded upon, and the Grand Orient offers open encouragement to those who disregard its landmarks, tendering its fellowship in their efforts to subvert masonic self-government in the United States. Such a violation of amity and masonic obligation is grave. Every masonic authority here will oppose a route on which the first step is to destroy the authority of our Grand Lodges, the next to ruin our harmony, and the last, like the Grand Orient, may be on the wreck of our own freedom. This Grand Lodge clings to ancient Masonry, and relying on the Supreme Architect of the Universe, will not fail to perform its duties of fraternity to those lawfully entitled thereto, and will sustain the Grand Lodge of Louisiana while she adheres to those principles of Symbolic Freemasonry which were first planted in America in the jurisdiction of this Grand Lodge, and have since spread their kindly influences through the Continent.

Your Committee report as their conclusions —

1. That the pretended Supreme Council of Louisiana for the Ancient Accepted Scottish Rite is a spurious non-masonic body; and that no

person claiming to have been made a Mason through its authority has any right to the fraternal privileges of Freemasonry.

2. That the Grand Lodge of Louisiana has been wounded and injured in her just and lawful prerogatives and relations by the decree of the Grand Orient of France.

Your Committee further remark that if their conclusions are acceptable to the Grand Lodge, a Mason of this jurisdiction cannot sit in any Lodge of the Grand Orient's jurisdiction where any person claiming from the pretended Council of Louisiana is present. They have forbore to recommend at this time the absolute discontinuance of intercourse with the Grand Orient because perceiving that body to have been misled in some important particulars, they cherish the hope that she will magnanimously disclaim the hostility towards Blue Masonry in the United States which her attitude evinces, and reconsider the step which has provoked the just umbrage of the masonic powers of the United States.

All which is respectfully submitted.

CHAS. LEVI WOODBURY.

CHAS. W. MOORE.

LUCIUS R. PAIGK.

ANTI-MASONIC ACTION.

SEVERAL assemblies of religious bodies have lately taken ground against Masonry, upon the ostensible ground that it is composed of secret societies. If secrecy be the principle aimed at, it is a little singular that the Good Templars, Sons of Temperance, and other similar organizations were not mentioned.

The resolves of a synod here and there against Masonry are about as effective toward shaking it as would be the hurling of putty pellets against the rock of Gibraltar, with the expectation of battering down the everlasting structure. As the fly on the horn of the ox did not disturb the latter, so will not the hostile action of a little sect, here and there, discomfort an organization whose limits are those of the whole world.

During the late war, Masonry did more to ameliorate the horrors of imprisonment, and to mitigate the atrocities of battle, than any agency else. To the remark that "I am a Baptist," or "I am a Methodist," the reply was, invariably: "That's played out." The announcement of Masonic rights, on the contrary, was never disregarded.

We think that these gentlemen who are denouncing Masonry should not fail to notice that, whereas, nearly or quite every Protestant sect was disrupted before or during the war, Masonry remained, then as now, indivisible. In this element of fraternal regard which no war can shake, no convulsion disrupt, and in which no principle of discord can gain a foothold, the puny and discordant sectaries who are now warring against Masonry can find something worthy of imitation.

TWENTY-FOURTH OF JUNE CELEBRATION.

THE late Anniversary of St. John the Baptist was more generally celebrated by the Fraternity, in various sections of the country, than for many years past; but, in this respect, our Brethren in Newburyport are everywhere conceded to have excelled their competitors. With them and their fellow-citizens of all classes it was a holiday. The town was beautifully and elaborately decorated with flags, banners, and bunting of every conceivable description, and the whole people seemed to have entered into a competition to determine who should make the most attractive and beautiful display. The procession, which was both large and brilliant, marched through the principal streets of the city, and was everywhere received with acclamations. One of the most interesting features in it was the large number of aged Brethren who honored the occasion by their presence. Among them was Gen. Josiah Whittaker of Providence, who, although upwards of eighty years of age, and silvered o'er with time's relentless hand, is, to-day, as straight and more sprightly than many a younger man; in fact, he almost seems, if one could forget his white locks, to be but in his prime. Gen. Whittaker was initiated into the secrets of Masonry in 1812, and in 1814 was knighted. At the laying of the corner-stone of Bunker Hill Monument, in 1825, he commanded the Sir Knights who did the honors on that occasion, and now, although forty-four years have elapsed since that memorable event, he is still hale and hearty, and has the promise of future years of usefulness. In a carriage in the procession were Sir Knights John Ackerman of Newburyport, 73 years of age, and who had been a Mason for fifty years, and had passed through all the grades; Abner Kenniston of Newburyport, eighty-five years old, and for fifty years connected with Freemasonry.

At the conclusion of the public parade the company repaired to a large tent, erected for the purpose, for dinner, where they spent an hour of pleasant enjoyment, after which the procession was again formed and proceeded to the Pleasant Street Church, where an eloquent and able oration was delivered by the M. E. Sir Knight, B. B. French, of Washington City, which we hope, hereafter, to lay before our readers.

In the evening, the festivities of the day were appropriately closed by a promenade concert and ball, in a spacious tent appropriately fitted up and decorated for the purpose.

In Rhode Island, the day was celebrated at Newport by the St. John's Encampment of that place, the Calvary Commandery of Providence, and the Holy Sepulchre Encampment of Pawtucket, by a public parade, oration, and dinner.

INITIATION.

It is common to hear of the *right* of persons under certain circumstances and conditions to be initiated into Masonry.

It is conceded that no such rights exist in other voluntary associations, whether social, benevolent or religious; no body of men associated with the common object of mutual love and united labor for the benefit of mankind even acknowledged as in strangers *right* to admission among them, and that for the very simple reason that love can no more be voted than bought, and initiation is a symbol of fraternal love that must exist by free choice only, or not at all. Masonic initiation therefore is not the *right* of any one, however qualified.

In the Lodge Master is prophet, priest and king — though he receives his office by election. Yet, holding it, he is above the judgment of his lodge. To his Grand Master alone, and the General Assembly of Masons, does he owe allegiance; to them only is he responsible for his actions, and the mutual quality of Masons in no regard affects the patriarchal autocracy of their form of government.

As the feudal system all peers were equal in respect of their nobility, and all commoners equal (though equal inferior) in respect of their commonality; As in the Lodge all are equal and equally inferior in regard to the Master so all the Sons of Light are equal in respect of their initiation and all the profane equal and equally inferior in respect of their blindness.

It follows that no external attribute of place, or power, or wealth, can avail on the scrutiny which precedes initiation to secure a favorable judgment, and no external disadvantage, except so far as it may affect the dignity and reputation of the Fraternity, or the usefulness of the candidate, is to be weighed against him.

It follows, equally, that no man has any inherent *right* to admission. Initiation is a favor, not, indeed, to be conferred unless where certain qualities exist yet, even to merit the most exalted, a favor. Admission to brotherhood cannot be meted out by weight and measure, as a reward for merit, or the price of good qualities.

General principles are laid down on our landmarks as to the qualifications of candidates but these are principles of exclusion not of admission. Men freeborn, of lawful age, not deformed or dismembered, and of good report, are *not* by these qualities entitled to admission. Our laws merely prescribe that those *not* so qualified must forever be *excluded*, and these laws are not to be strained in favor of admission so that a man dismembered or deformed shall be admitted if he can place his body and limbs in certain specified positions; or a man intellectually informed, if he can repeat the work of some standard or some ungrammatical nonsense out of "Cross;" or a man morally deformed, though possessing genial and amiable traits, which make us almost forget his moral deformity.

As in armies the reception or rejection of the recruit is governed by no con-

sideration save his fitness to bear arms and his conformity to the regulation of the branch of the service which he desires to join, so the question in the reception or rejection of the candidate is his ability, to serve in the way and be subject to the requirements of the Fraternity.

"The Lord's work" as our ancient rituals call it, which we have in hands is the enlightenment of the world, the ennobling of labor, and the recognition of the universal brotherhood of man. We are to labor upon characters besotted and embred as well as upon those which are polished and refined, upon the so-called philosopher; and we need the perfection physical, mental, and moral

"We claim to have formed a sacred bond, a chosen corps; all may fight elsewhere in the line, but they have not the right to claim enlistment with us and in a Fraternity whose corner stone is "Love" there can be no stronger reason for exclusion than that the love of the brethren cannot be given to the applicant.

These rules of admission, strictly enforced, bring safety.

The Masonic Fraternity will not fall, though ten thousand worthy men be excluded from it. It totters already from the admission to its fold of unqualified or unworthy men, of admitted merely because there was nothing positively bad against them, and they asked admission.

It is time for the brethren to remember the duty of selection among candidates; to remember that all are not strong enough for our work. If nothing else will avail, it is time for them to look abroad and see that, with rapidly increasing numbers, the Fraternity is receiving diminished respect, and holds diminished power of usefulness. Then let them look within, and see the Mosaic pavement soiled by impure or hasty feet; the holy places of Masonry made the scene of strife; its solemn services the occasion of loud jesting its symbols and emblems degraded to be the signs of traffic; and seeing these things, let our brethren make fast the outer doors and purify the temple.—
Progress.

GRAND LODGE OF NEW HAMPSHIRE.

This Grand Lodge held its Annual Communication, for the current year, at Concord, in June. The meeting was numerously attended, and the business transacted of more than ordinary interest, among the most important of which was the adoption of a revised Constitution. This action, says a correspondent of the Journal, constitutes one of the most important Masonic transactions that has taken place in this State for a long time. The most important changes made from the former code of laws and regulations are the following: The time of the Annual Communication is the third Wednesday of May. The minimum fee for becoming a Master Mason has been raised from fifteen dollars to

twenty-five dollars; the fee for a charter is raised from fifty dollars to seventy-five dollars. The fee for a dispensation, which has heretofore been ten dollars, is now twenty-five dollars. The fee to the Grand Lodge, for all initiates, has been raised from one dollar and fifty cents to two dollars. The Deputy Grand Master and the District Deputy Grand Masters are all deprived of power to grant any dispensations. It is made the duty of the Grand Lecturers to visit each Lodge in their district annually, and instruct them in the Lectures and Work. The expenses of Lecturers, in doing this, are to be paid by the Grand Lodge.

All applicants for Degrees must have resided in the State one year, and must also have resided the same length of time within the jurisdiction of the Lodge they wish to join. Any person, outside of New Hampshire, wishing to take Degrees in a Lodge in this State, must get the unanimous consent of the Lodge within whose Jurisdiction he resides, and must also get the permission of the Grand Master of the State where he resides, which consent must be annexed to his petition. The names of all candidates rejected must be communicated to the Grand Secretary. There is to be a single ballot for the Degrees and Membership. A new article on trials and penalties is added. A new article is also added, respecting the government of the Grand Lodge. By the ancient regulations, the physical deformity of an individual operates as a bar to his advancement into the fraternity; but, as this regulation was adopted for the government of the craft at a period when they united the character of an operative with that of a speculative Masoury, this Grand Lodge authorizes such a construction of the regulation that, when the deformity of the candidate is not such as to prevent him from being instructed in the arts or mysteries of Free Masonry, and does not amount to a disability honestly to acquire the means of subsistence, his reception will not be an infringement upon the ancient landmarks, but will be consistent with the spirit of our Institution. The additional fee for a dispensation to receive the Degrees out of order is ten dollars. There are, also, many verbal changes from the former code, and the plan and arrangement of the provisions of the Constitution have been greatly simplified.* The Committee on the Constitution, consisting of Brothers Bell, Barrett, and Harris, are entitled to great credit for the faithful manner in which they have discharged their delicate and responsible duties.

MASONIC CHIT-CHAT.

PERSONAL. — Whenever Br. Hervey, Grand Secretary of England, shall personally intimate to us his dissatisfaction at the manner in which his letter of Nov. 14th, was published in this Magazine, in February last, we shall be happy to give him our reasons for the omission of an erroneous date, and the substitution of a correct one, — the latter in a way to indicate that the omission, is a correction. If the error was not a clerical one, it was the result of a very great oversight, and such as to authorize the correction made. The particular part to which it referred, was altogether irrelevant, and in no manner affected the subject of the inquiry.

ONWARD. — The notice of this excellent Magazine for May, was accidentally omitted in our last number.

The July number before us, corresponds in excellence with its predecessor. A new volume commences with the present number, and in a few days, the First will be offered to the public, in a volume containing between five and six hundred pages of letter-press, and sixteen full-page engravings.

The Magazine for July, contains many interesting stories, among which, are "Its Sheridan — Hooray!"; "My Irish Shooting Lodge"; "Dagger Nell"; the continued story of "The Lost Sister," and other articles, besides several pretty poems, and an article on Croquet, commenced in the last number, and which lets the reader into all the mysteries and science of that popular game. The proprietor of this periodical is the popular "Mayne Reid," and his name, commends it sufficiently to the public.

THE MICHIGAN FREEMASON. — We have received the first number of a new Masonic periodical, just started at Kalamazoo, Michigan, by Brs. Chaplin & Rix. It is handsomely printed, and filled with excellent matter, and we take pleasure in recommending it to the support of our Michigan brethren and others.

WANTED. — for which a liberal price will be paid, — printed copies of the Proceedings of the Supreme Council for the Northern Jurisdiction, before 1858, except 1853, which latter year is not wanted.

THE GALAXY. — The number of this popular Monthly for July is, as usual, rich in the character and variety of its contents. Charles Reade's story is continued. "Our Impending Chinese Problem" is a suggestive paper, on the increase of our Chinese population on the Pacific Coast, their habits and future status and influence. "The Throne of Louis Philippe" is a second paper on the same subject, by John S. C. Abbott, and is of much historical interest. "Our Great Farmers" will interest the raisers of poultry. "A Plea for Jack Cade" is a controversial article by Richard Grant White, the talented author of "Words and their Uses."

In short the entire number is worthy of the high reputation to which this excellent periodical has attained.

MORRIS IN THE HOLY LAND. — Speaking of the articles which have recently appeared in the "Keystone," from the not very reliable pen of Robert Morris, Br. Reynolds in his last "Trowel" says, — the piquancy of these articles consists in a graphic style and a re-arrangement of old articles, with running comments disclosing humor, testiness, and sourness in intercourse with the people. We have read articles on the same subject from the same pen, in six or seven papers, and are of the opinion that not an important fact is developed but what may be found in several books, and which are authentic from the pens of actual and truthful explorers.

THE TROWEL. — Will Br. Reynolds please send us the May number of the "Trowel" It has not been received, and we cannot well spare any number of a periodical we so highly value. And we avail ourselves of the opportunity to say to our Brethren everywhere, that if they wish one of the ablest and most conservative Masonic periodicals, published in this country, they will send their names on to H. G. Reynolds, Jr., Springfield, Illinois.

THE GRAND COUNCIL OF LOUISIANA held its 14th Annual Assembly at New Orleans, in February last, Ill. Comp. J. Q. A. Fellows, presiding. The business transacted was not of general interest. Six Councils were represented, and the Order appears to be in a prosperous condition.

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Sept. 1, 1865.

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**FREEMASONS'
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THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. XXVIII.] AUGUST 1, 1869. [No. 10.

GRAND LODGE OF NOVA SCOTIA.

It is with great satisfaction that we are able to announce to our readers the present month the complete reconciliation of the long-pending difficulties which have heretofore divided our brethren and seriously crippled the operations of the Masonic Fraternity in the neighboring Province of Nova Scotia. This happy event was consummated on the twenty-fourth day of June last, by a final, and, we trust, permanent and happy union of all the parties in controversy, by the establishment of an Independent Grand Lodge for the Province of Nova Scotia, with the following organization:—

- Grand Master Hon. Alexander Keith.
- Deputy Grand Master James Forman.
- Substitute Grand Master C. J. McDonald.
- Grand Senior Warden J. Norman Ritchie.
- " Junior Warden H. J. Marshall.
- " Treasurer Andrew K. McKinlay.
- " Secretary H. C. D. Twining.
- " Clerk W. S. McDonald.
- " Chaplain Rev. David C. Moore.
- " Lecturer Newell Snow.
- " Senior Deacon James Gossip.
- " Junior Deacon C. C. Nichols.
- " Architect David Stirling.
- " Jeweller J. Cornelius.
- " Bible-bearer Alexander McKay.
- " D. of Ceremonies Douglas McLeod.
- " Sword-bearer George H. Hyde.
- " Director of Music J. B. Norton.
- " Marshal W. M. Ward.
- " G. J. Fluck.
- " Tyler J. E. M. Taylor.

The day selected was, with all its interesting historical associations, singularly appropriate, and their healing and harmonizing influences were not lost upon the brethren; more than six hundred of whom were present, including the Grand Masters of Canada and New Brunswick, with large delegations from both Provinces.

The Union, including the election and installation of the new Grand Officers, took place in the morning; the installation ceremonies being conducted by M.W. Brother A. A. Stephenson, Grand Master of Canada, assisted by M.W. Brother B. Lester Peters, Grand Master of New Brunswick. These ceremonies having been completed, and the new Grand Master and his associate officers congratulated, a procession was formed, and proceeded through the principal streets of the city, to one of its largest churches, where, in the presence of as many ladies and gentlemen as the edifice could contain, the Rev. D. C. Moore, Grand Chaplain, preached an eloquent sermon from the appropriate text, "Let brotherly love continue."

The ceremonies in the church being concluded, the procession was again formed, and returned to Masonic Hall, where the brethren were dismissed until the evening; when they again assembled to the number of five hundred, and sat down to a sumptuously and tastefully spread dinner, which was also honored by the presence of the mayor of the city and other distinguished gentlemen, civil and military, of the Province. The Grand Master, the Honorable Alexander Keith, presided, and is highly complimented by the papers of the day for the ability and courtesy with which he discharged the delicate duties devolved upon him by his position.

On the removal of the cloth the usual toasts were given, the first of which was, as a matter of course, "The Queen—God bless her!" which was received with the greatest enthusiasm (nine-times-nine—the band playing "God Save the Queen")—all of which is indicative of the enduring love and loyalty which our Provincial brethren everywhere entertain towards the estimable lady who presides over their political institutions.

♦ The second toast was as follows: "His Royal Highness the Prince of Wales.—We hail him as a brother, and his intended appointment as Substitute Grand Master of England."

The Prince of Wales was initiated into Masonry about six months since at Stockholm, in Sweden, while on a visit to the Continent. He has been spoken of as the immediate successor of the Earl of Zetland, the present Grand Master, but the terms of the above toast would seem to indicate that he is to be elevated to the rank of *Substitute Grand*

Master, or, in the language of the Masonic Constitutions of England, *pro Grand Master*, a place second to that of the Grand Master, and superior to that of the Deputy Grand Master, — an arrangement peculiar to England, and apparently intended for the special purpose of affording the Grand Lodge an opportunity to avail itself, as occasion might offer, of the prestige and influence of enrolling among its official dignitaries a member of the royal family, — who is not generally supposed to be sufficiently conversant with the details of the Institution to qualify him to perform its more active duties. In the absence of the Grand Master, however, in Grand Lodge, the duties of the chair will constitutionally devolve upon him, with the privilege of course of calling upon the Deputy Grand Master to discharge them. In this country, a *finesse* of this kind would not be considered a matter of much account; but in England it is otherwise, and has on more than one occasion saved the Institution from unjust obliquity and its interests from serious consequences.

Toasts were also given in compliment to "His Excellency the Governor General of the Dominion," "His Honor Major General Sir Hastings Doyle, the Lieutenant Governor," "Admiral Sir G. Rodney Mundy," "the Grand Masters of England, Scotland, and Ireland," and "the Hon. Alexander Keith, Grand Master of Nova Scotia," — to all of which appropriate responses were made. "His Worship the Mayor and the Corporation" was also given, which called up the mayor, who spoke at length, and in the course of his remarks paid a well-merited compliment to Grand Master Keith, referring to the public offices he held, "as president of the Legislative Council, ex-mayor of Halifax, and last, though not least, the distinguished position he had that day assumed as Grand Master of the Grand Lodge of Nova Scotia."*

A large number of miscellaneous toasts were given and responses made, for which we have no room, nor would they be of any particular interest to our readers. The occasion was one of general rejoicing among the brethren, in which the citizens of the place largely participated.

Thus has happily terminated a controversy which had occasioned a great deal of acerbity of feeling among the brethren in the Province,

* Brother Keith has presided as Provincial Grand Master of England and Scotland, over the Fraternity in the Lower Provinces, for about a quarter of a century, and we congratulate him upon his continuance in the same office over the new Body.

and contributed much to retard the progress and prosperity of the Fraternity in that jurisdiction. The principle involved was one of importance, as affecting the prerogatives of the parent Grand Lodge within its own territorial jurisdiction. This principle, in its application to the American Continent, would seem now to be so far settled at least as to admit of the establishment of Grand Lodges within the British Provinces, independently of any pre-existing rights of the parent Body. And this having been effected with the consent and approbation of that Grand Lodge, and the other parties interested, there can of course no longer be any valid objection to its recognition by the Fraternity anywhere. The step doubtless has its political significance; but this is a matter that does not belong to our pages.

Some of the Grand Lodges in this country may find it necessary to reconsider their previous action in reference to one of the parties to the recent controversy; and this they will doubtless cheerfully do and unite in extending to the new body the right hand of fellowship.

PUBLIC INSTITUTIONS. — While our city authorities are active and liberal, to an unprecedented extent, in improving the condition and conveniences of the city, justice and humanity alike demand that our public eleemosynary and penal institutions should receive an equal share of their attention. An examination of the Annual Report of the Directors of the Public Institutions at South Boston, shows, in the clearest manner, that their unfortunate inmates are not in all respects so well provided for as humanity exacts. This remark applies with especial force to the Lunatic Asylum and the House of Correction, both of which, in their internal management, are not probably surpassed, if equalled, by any similar establishments in this country; and all that seems to be necessary to make them, in excellence, all that can reasonably desired, is accommodation equal to their necessities. The present buildings, if not particularly ill-adapted, are insufficient for the purposes for which they are used, and should be enlarged, or replaced by new ones, without further delay; and we trust the subject will receive the early attention of the city authorities. We have not space for details, nor does the discussion of the subject, perhaps, properly fall within our sphere. For the former, we refer to the excellent and interesting reports of Dr. Walker of the Lunatic Asylum, and of Charles Robbins, Esq., of the House of Correction, as recently published by the city.

SKETCH OF HON. THOMAS TOLMAN.

(COMMUNICATED BY R. W. BR. JOHN H. SHEPPARD.)

Deep in the grave, whene'er a Brother dies
 We drop the Acacia at his obsequies;
 A leaf — a sprig — yet this fraternal token,
 When dust to dust — the Golden Bowl is broken —
 Midst hallow'd rites around his lowly bed,
 Portends the Resurrection of the Dead:
 An'd tears on earth, like dew of Hermon given,
 Reflect through Hope the light which shines from Heaven.

IN preparing a brief memoir of our late R. W. Brother, Thomas Tolman, who died in Boston June 20, 1869, many interesting events of other days associated with his life are brought to mind. He was initiated into the mysteries of Freemasonry nearly fifty years ago. The earlier part of his affiliation was a period of trial when our ancient Institution was most unjustly assailed by innumerable enemies and the labors and work of the craft were suspended for several years, until the tempest had passed away. It was in the Egyptian darkness of that time, when the winds and waves of calumny and persecution were roaring around our Masonic Temple and beating against its walls; when political aspirants in public meetings, newspapers and pamphlets were maligning the moral character of every member of the Fraternity; and when even a Legislature of this Commonwealth forgot its dignity and went into the arena among the combatants; it was then, that six thousand Masons of Boston and vicinity — men of good standing in society, and many of them ornaments of the land — published a "Declaration," expressing their loyalty to government and setting forth the principles and benevolent objects of one of the most ancient and noble associations ever formed by man.

The Declaration was drawn by R. W. Brother Charles W. Moore. It came from the heart of an injured Fraternity; it presented a firm and resolute phalanx against the enemy; and we have reason to believe that it opened the eyes of a great majority of our fellow citizens, who were friends to innocence and respected justice. Brother Tolman was one of the thousands, who signed the eloquent Manifesto and he lived to a good old age to exemplify its truth and teach the world that a true Mason could not be a bad man nor an enemy to his country. He lived to see Freemasonry emerging from this ordeal and becoming more powerful and prosperous than ever.

Our deceased brother was born at Stoughton, in Massachusetts, February 20th, 1791, and at the time of his death was above seventy-eight years old. In tracing his descent for six generations we find that his ancestor, Thomas Tolman, was born in England in 1608-9, and came to this country with some of the first settlers in Dorchester. A copious genealogy of the family, wherein this early emigrant and his numerous descendants are described was prepared by Mr. William B. Trask and published in the New England Historical and Genealogical Register, vol. xiv., page 247. The subject of this brief memoir was the son of Samuel, son of Johnson, son of Samuel, son of Thomas, whose father as just stated came from England.

The following extract from the Register will evince that Thomas, the founder of this family in New England, was a prudent, thrifty man, and appreciated in society. The term of address Goodman is applied to him; at that period of our colonial history the title Goodman to the husband and Goody to the wife were marks of courtesy and respect to virtuous persons of advanced life. Mr. Trask observes, —

“ There is a tradition in the family that he came to Dorchester, Mass., with the first settlers, in the ship ‘ Mary and John ’ in 1630, and that he owned land extending from the seaside to Dedham line. He was the owner of lands, also, in what is now Canton, Stoughton, and Sharon. The first mention of him, on the Dorchester Town Records, is under date of Oct. 31, 1639, as follows: ‘ It is ordered that Goodman Tolman’s house be appointed for the receiving any goods that shall be brought in whereof the owner is not known.’ His name is appended to the Church Covenant made in 1636; freeman May 13, 1640. He located near ‘ Pine Neck,’ now ‘ Port Norfolk,’ his house having stood within one hundred feet of Pine Neck Creek, on the west side, and on the north side within about two hundred feet, the creek forming an elbow shape. In 1852, the Old Colony Railroad Corporation removed the most of the cellar once belonging to the house. The land remaining is in possession of one of the branches of the family. The house in which his son Thomas afterwards lived, between what is now Ashmont and Washington streets, was probably built by him. Some of his descendants now own and reside on land that belonged to him. It has remained ever since in the family.”

Thomas Tolman was educated at Brown University, where he was graduated in 1811; and it may here be remarked an Honorary A. M. was conferred on him by Harvard University in 1822. Of his rank or attainments as a student at college we have no means of knowing; but that the acquisitions he then made were solid and durable, there can be no doubt, for with his intimate friends he often spoke of the classics and of various branches of knowledge in his academical career with fondness and frequent reference. There is reason to believe he was a sound scholar, and from his boyhood thorough in whatever he

undertook. I find, however, in a late account of the Commencement, that when he took his degree in 1811 he delivered a "Poem on Social Intercourse."

On leaving college he went to Georgetown, then a flourishing seaport in South Carolina, and the shire-town of the county, and having selected the profession of the law, he entered the office of Mr. Mitchell, and under his tuition pursued his legal studies, until admitted at Charleston to practice in the Courts of that State. In the mean time he was engaged as an editor of a newspaper, for the means of defraying his expenses. We are not informed whether he ever practised law in Carolina; but he opened an office in Canton, near his native town, in 1815, where he was successful, and for some time had a full range of business in that and the neighboring villages. In 1837 he removed to Boston, and there continued his professional pursuit to the last of his days; although for several years he seldom attended courts and principally devoted himself to chamber-counsel and drawing of legal instruments, wills and trust estates; in the drafting of which he excelled. He also for several years, as an associate with our lamented Brother Augustus Peabody, held the office of Justice of the Jail-delivery for the County of Suffolk. Mr. Tolman was naturally diffident and was reluctant to put on the armor of an advocate, which is sometimes made of brass with the visor down! but he was a safe counsellor, and among litigants was a ready peacemaker

He was married at Boston April 30, 1846, to Miss Elizabeth Call, daughter of the late Col. Jacob Stearns, of this city, by the Rev. Ephraim Peabody, D.D. His wife died Nov. 26, 1866, *æt.* 67, leaving only one child, a daughter, Elizabeth S., who was born April 25, 1851. Though he entered into the conjugal state at the eleventh hour, he found himself a much happier man; for he was tenderly attached to his partner, who was a most amiable woman. After her death his health seemed to decline; he felt, as it were, alone in his old age, and that solitude then may be too solitary; yet he seemed to linger upon the outskirts of the unseen world nearly three years.

His initiation in the Rising Star Lodge of Stoughton, of which for several years he was Master, took place 23d of March, 1830.

He was also chosen H. Priest of Mount Zion R. A. Chapter of Stoughton in 1823 and was G.H.P. of the G.R.A. Chapter of Massachusetts in 1844 and 1848, of which he was Deputy G.H.P. in 1841, '42, '43 and '44.

July 4, 1825, as District Deputy Grand Master he was deputed to lay the corner stone of the Court House at Dedham; on which was

afterwards erected a beautiful granite edifice of the Doric order. He delivered an address on the occasion, neat and appropriate, and spoken of in high terms by those who witnessed the ceremonies.

He was elected Senior Grand Warden of the Grand Lodge of Massachusetts three times, in 1841, '42, and '43; and in 1848 he succeeded the late lamented R. W. John J. Loring as Grand Treasurer, an office to which he was annually chosen until December 1861, thirteen years.

Though the Grand Lodge of Massachusetts, when convened, sits as the supreme tribunal and legislature of all lodges under its jurisdiction, and adjudicates upon all matters touching the ancient landmarks and usages, yet it is not restricted in its functions to mere quarterly communications. One of its most agreeable duties is the constitution of new lodges and installation of officers, under a charter. In the performance of those sacred ceremonies, the Grand Master with his associate officers, when this duty is not devolved upon his Deputy, makes an excursion into the country to the locality of the Lodge. On such an hilarious occasion we not only enjoyed a pleasant tour, but on our arrival at the spot were met by a committee and ushered into a lodge room where numerous brethren were assembled and a bevy of the beauty and elegance of the place brightened the scene; and when the solemnities of the evening were over, there was an adjournment to the festive hall, where the refreshment of *Corn, Wine, and Oil*, after labor, was often followed by the wit and eloquence of some of our best speakers. Our departed brother enjoyed such official excursions and often spoke of them as amongst the sweetest reminiscences of his life. It was on our first appearance in the splendid regalia procured in England under, I think, the able administrations of our beloved Grand Masters, Winslow Lewis and John T. Heard, we made some of these masonic excursions into the country; and disguise it as some may under a levelling system, human nature likes distinction of honor and office and its appropriate costume. The occasion too of such visits was of an ennobling kind; for there is something sublime in the living picture of a well-governed lodge, with its several stations of officers, and surrounding ranks of brethren, associated as it is with the memory of the Temple of Jerusalem; and when, on such peculiar occasions, the wives and daughters and sisters of Masons add beauty, delicacy, and refinement to the convivial scene, there is a splendor in the masonic hall, of which the ideal picture is long retained when we muse "in the sere and yellow leaf," on the visions of other days.

Among the official duties of the Grand Lodge is laying the corner

stone of Monuments, Churches, and other public edifices, when requested by those interested in their erection. Several ceremonies of this kind were performed when Brother Tolman was Grand Treasurer; but no one so splendid and imposing as that of the Bunker-hill Monument, long before that period and when he was a young Mason. It was amidst a vast assembly of brethren from all parts of the country this corner-stone was laid and consecrated in due and ancient form. Forty-four years have now passed and that majestic obelisk is casting its melancholy shade over another generation, since the bright and beautiful day in which the Grand Lodge of Massachusetts, surrounded by a vast gathering of the brotherhood consecrated that stone to immortality. It was on the 17th day of June, 1825. The Hon. John Abbott, recently a senator of the Massachusetts Legislature, was then Grand Master of Masons in this Commonwealth. Lafayette was then living, and he took an important part in the august ceremony, and also Daniel Webster, who, elevated in a recess from the sun, in an unparalleled address rung with a voice of eloquence through an immense audience of 20,000 persons sitting around him in concentric circles. This great orator was then in the ascendant of his fame. On the top and sides of that mount, where in 1775 the first battle, which was prognostic of the future glory of our country, was fought, an immense multitude of spectators had gathered beneath the blue heavens on that brilliant day to celebrate the event. It was a magnificent spectacle. It was said ten thousand Brethren were present, for our Grand Master, Joseph Warren, who died at Bunker-hill, was a Mason dear to memory. Alas! in calling up the splendid scenes and distinguished men of that anniversary, how few are now living. How many honored brethren have since gone! — of our Grand Masters, John Soley, John Abbott, Augustus Peabody, Paul Dean, Edward A. Raymond, Simon W. Robinson, and many excellent members, have departed and our worthy and respected Brother Tolman has just joined the silent assembly of his companions.

Nor in calling over the roll of the missing, should one distinguished brother be forgotten, though then residing in Maine — the late learned and eloquent Brother Simon Greenleaf, LL.D. — Professor of the Law School in Cambridge; for he was not only a skilful craftsman, but a writer on Masonry, who had investigated its ancient history. He was a firm believer in the great antiquity of its origin, and that many of the Fathers of the Church were Masons.

Brother Tolman was a member of the Legislature ten years. In 1849 and 1850 he was chosen a State Councillor for Suffolk under the administration of Gov. Geo. N. Briggs. He was also a member of

the New England Historic-Genealogical Society of this city, having been elected April 1, 1868.

The writer of this article was intimate with our deceased brother for several years; three of which we occupied an office together in the practice of law. He was a man of great equanimity and gentleness, a congenial companion and of extensive reading, and he remembered what he read. In all his dealings and business he was strictly upright and conscientious; ever ready to do an act of kindness and cautious in speaking of the failings of others. It was with him a fixed principle to owe no man; and in whatever concerned his domestic or personal economy he was methodical and neat to a nicety.

It has often been remarked that the taste and disposition change with the autumnal approaches of Old Age; and that even melancholy and moroseness are then too often seen in the wrinkles of conversation.

Nearly two thousand years ago, the great Roman Satyrist spoke thus sadly of the ills and sorrows of longevity:—

“*Difficilis, querulus, laudator temporis acti
Se puero, censor castigatque minorum.*”

Difficult to please, querulous, extolling the times when he was a boy and censorious and rebukeful towards those of a younger class.

This may be true in many cases — perhaps too often; but not always. Br. Tolman was an exception. Life sometimes, like good wine mellows with age. He was a man easy to please, invariably cheerful, and satisfied with the dispensations of Divine Providence. He habitually looked upon the bright side of the world; for in the complexion of his mind he was an Optimist; and at no period of his life, did his genial and smiling face exhibit a falling off to the dolorous lamentations or croaking fears of a Pessimist. His faith was firm that our Heavenly Father will order all things for the good of his children who look up to Him, both here and hereafter.

His constitution, naturally tender and delicate, began to fail toward the decline of life: there was a nervous sensibility, especially in sudden changes of weather, to which he was always subject, perhaps in part from never having cultivated his muscular powers in his youth. This rendered him feeble in frame and timid in exposure. Indeed, he was a living barometer, which rose and fell with the atmosphere, and could anticipate an east wind long before its humid influences were felt around us. But it seemed to be his body, not his mind, that suffered.

The time, however, at last drew near, when he found there were trials which mortality seldom escaped and must sooner or later feel.

Slowly and surely he began to realize the solemn predictions so early taught in our mystic allegories. "In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease, because they are few, and those that look out of the windows be darkened. . . . Because man goeth to his long home, and the mourners go about the streets." But we must remember that this dismal picture of the decaying body, not of the eternal mind, were drawn by a sacred writer long before "Life and Immortality were brought to Light." It was from brighter and more glorious views of an Hereafter, that some brave old Christian wrote:

"And thou shalt walk in pure white light
With kings and priests abroad;
And thou shalt summer high in bliss,
Upon the hills of God."

The last sufferings of our brother were not long nor severe. His remains were conveyed to Stoughton; after funeral services were performed at St. Stephen's Church in this city, at which a number of brethren and several members of the Grand Lodge were present; and in Stoughton the brethren of Rising Star Lodge convened at the station house, went in procession to the grave and there paid the last honors in due and masonic solemnity to his memory, as they dropped the sprig of Acacia in his grave.

The obituary notice of him in the "Boston Transcript," June 22d. 1869, was a happy epitome of the virtues and character of this excellent man. "He was one of the most gentle and amiable of men, universally beloved and esteemed wherever he was known."

T W E N T Y - F O U R T H O F J U N E .

WE notice that St. John's Day last (twenty-fourth of June), was celebrated more extensively than usual by the Fraternity in England, and also in Scotland and Ireland.

In England, the Lodge at North Woolwich held its Annual Banquet, to which nearly one hundred members were invited. The Lodge at Rochford also celebrated the day, as did the Lodge at Leicester, Malling, &c.

In Ireland, the day was celebrated at Limerick by a public procession and dinner, and by the dedication of a new hall. In Belfast, Hiram and Union Lodges both noticed the day in an appropriate manner, as did also the Lodges at Lisburn, Wexford and Castleblaney.

The Lodge at Sheernies, and St. John's Lodge at Glasgow, were among the number in Scotland, by whom the day was suitably observed.

THE ELEMENTS OF MASONRY.

THE Grand Master of the Grand Lodge of Indiana concludes his address before that body at its late annual communication, as follows:—

The elements that are necessary in our fraternity to the relation and presentation of Masonry are:

I. OBEEDIENCE.—This is fundamental, because necessary to the knowledge of unity, and the consciousness of the fact of the one body, under the one Head.

The unity of the solar system is obedience to law, and in this obedience the stars move in their appointed orbits, in beautiful harmony, and in the repose of highest motion, about the central sun—one family, one Brotherhood of light, usefulness, and commingled glory.

II. SYMPATHY.—The realization of common origin, and common wants, and common destiny, springs from the consciousness of the common principle, that binds the brotherhood to the throne of law, and inspires sympathy. If one suffer, all suffer; if one falls, all are weakened; and if one is honored, all are honored. So that the source of masonic benevolence, gentleness, patience, cheerfulness and joy is in the sympathy that dwells in the family relationship, and the unity of obedience.

III. ACTIVITY. One fundamental point in Masonry is, that it avoids speculation and theoretical problems concerning politics, morals, and religion, though by no means placing itself in antagonisms, to any form of civil government, or standard of morals, or any church, and seeks to create activity by the present and actual wants of the brotherhood, as those wants rise from the realized relationship of brother to brother, in fraternal intercourse. It exists under all forms of civil governments, and embraces in individuals, all religions, and various standards of morals, but makes all harmonize in activities common to all, leaving the rest to individual judgment, guided by the common principle of the Brotherhood of Man, and the Fatherhood of God.

But with all the rich symbolism, all the beautiful ritual, and holy associations, and bright words and works of the brotherhood, the practical test must ever be met by us, what good, what fruits, what elements of worth, are actually given to the world by Masonry.

Brethren, we should speak modestly, and study to make the institution of Masonry an almoner in this rapidly advancing age.

More is required of Masonry in each succeeding generation, and her history should grow brighter, with every newly recorded page of her growth and extension. The great fact of the brotherhood of Man is becoming the sublime fact of the age; and the mission of this institution is becoming more and more widely known, and acknowledged, year by year. We should know our mission, and present it faithfully and practically to the world.

We should, especially be governed by the power that is redeeming and saving the world; the power of love, like our Father's love. For then shall we truly show all men that the Lodge is a home, a sweet retreat, a place where the family gather around the family altar, to hold sweet fellowship, and receive the needed counsel, and the needed help, to make the pathway of life the pathway of excellence and blessing; the pathway that opens beyond this earth,

“Into the Brotherhood of Heaven,
The Temple of our God above.”

“MONTAGUE” OR “MONTACUTE.”*

A CORRESPONDENT asks whether the name of the Grand Master in England who commissioned Henry Price as Grand Master of the first Grand Lodge in this country was Montacute or Montague? The inquiry is a very proper one, and doubtless arises partly from the difference in the spelling of the names found in some of the later works on Freemasonry, and partly that both spellings have a common family origin and frequently refer to the same person. The distinction, however, is clearly marked in the case of the distinguished brother who presided over the Grand Lodge of England in 1733, and by whose authority the commission to Price was issued. We quote from the Book of Ancient Constitutions, as revised by Entick, and published by the Grand Lodge of England in 1756, as follows:—

“At an ‘Assembly and Feast at Mercers’ Hall (London) March 27, 1731, the Deputy Grand Master, Nathaniel Blakerby—the Grand Master (the Duke of Norfolk) being absent—proposed in his name the Right Honorable Thomas Coke, Lord *Lovell*, ‘to succeed his Grace in Solomon’s Chair for the ensuing year, and he was accordingly so proclaimed and invested (by proxy), and appointed Thomas Batson, Esq., his Deputy.’

“Lord Lovell continued in the office of Grand Master until March 2, 1732, when the ‘Deputy Master Batson being in the Chair, proposed, in the Grand Master’s name, for his successor, the Lord Viscount *Montacute*, Master of a Lodge, and he was immediately saluted as Grand Master *elect*.’ Thereupon,—

“At an assembly and feast at Merchant Tailors’ Hall, on Wednesday, April 19, 1732, Deputy Grand Master Batson, with his Wardens, attended (*i. e.*, waited on) the Grand Master *elect*, at his house in Bloomsbury Square, and with some noble brothers, the Dukes of *Montague* and Richmond, the Lord Colerane, the Lord Carpenter, the Earl of Stathmore, and Lord Teynham, and many others, all duly clothed, and in coaches, made the *Procession of March*, eastward, to the hall, where all things being regularly transacted as above, Deputy Grand Master Batson proclaimed aloud, Our noble brother, Anthony Brown, Lord Viscount *Montacute*, Grand Master of Masons, who appointed Thomas Batson Deputy Grand Master,” etc.

The above shows with sufficient distinctness that the Duke of Montague, who was present as a spectator, and the Viscount Montacute, who was elected Grand Master, were different persons, however the spelling of the name of the latter may have been corrupted or changed through the misapprehension or inexactness of later writers on masonic history. We find further in the work above cited, and which being an official publication, is to be received as of the highest authority, that the Lord Viscount Montacute continued to preside as Grand Master over the Grand Lodge of England until Thursday, June 7, 1733, when James Lyon, Earl of Strathmore, was invested and installed at his successor. The commission of Henry Price was issued between the two dates

* This article was originally published by us in June, 1867. We republish it, by request, in answer to malicious misrepresentations of more recent date.

here given, it being dated “at London, the thirtieth day of April, 1733, and of Masonry, 5733,” and must, therefore, have been, as it was, issued by the Viscount Montacute.

In a well-known masonic work published in England in 1783, by Captain George Smith, Provincial Grand Master for Kent, we find the following paragraph:

“In April, 1732, Lord Viscount Montacute was elected Grand Master, and constituted several Lodges, both in England and France. In June, 1733, his lordship was succeeded by the Earl of Strathmore, in whose presidency Masonry flourished both at home and abroad.”

So far as we now recollect, the error in the proper spelling of the name of the Grand Master Montacute, and which has confused some later writers, originated with Preston, who in his *Illustrations of Masonry*, says: “Lord Viscount *Montagu* was installed Grand Master at an Assembly and Feast at Merchant Tailors’ Hall, on the 19th of April, 1732;” and he enumerates, “among the distinguished personages present on that occasion, the Dukes of *Montagu* and Richmond, the Earl of Strathmore, and Lords Colerane, Teynham and Carpenter; Sir Francis Drake and Sir William Keith, Barts.; and about four hundred other brethren.” Preston was probably led into the orthographical error from the family relation of the Duke and Viscount.

The Montacute family was one of the most celebrated in England. Its ancestor was Drogo, surnamed De Monte-Acuto, Montacute, or Montague, who came into England with Robert, Earl of Moreton, at the *Conquest*, and appears, by Doomsday-Book, to have held of him divers Manors in Somersetshire, whereof Sceptone, or Shipton-Montacute was one, and Sutton-Montacute was another. The celebrated Simon De Montacute, Admiral of the fleet employed by Edward II. against Scotland, was of this family, as was also Sir John De Montacute, third Earl of Salisbury. The family is now represented by the Dukes of Manchester and the Earls of Sandwich, who descend from Sir Simon Montacute, a younger son of Sir John Montacute, Lord Montacute second son of William, First Earl of Salisbury, and father of John, Third Earl.

The Brown family is also of great antiquity and distinction. The first Sir Anthony Brown, of whom we have any knowledge, was made Knight of the Bath at the coronation of Richard II.; and in 1554 Queen Mary created another Sir Anthony, Baron Brown of Cawdray, in the County of Sussex, and Viscount Montacute, in the County of Somerset. Still another Sir Anthony, who was made Standard-Bearer “through the whole realm of England and elsewhere,” married a daughter and coheir of John Nevile, Marquis of Montague; and this was probably the beginning of the connection between the Brown or Montacute and Montague families. Of the lineage of the Viscount Montacute, who was Grand Master of England in 1732-3, the following from Nichols’s *British Peerage*, published in 1726, will be sufficient for our present purpose:—

“Francis, who, on the 2d of November, 1682, succeeded Francis, his father, married Mary, daughter to William Herbert, Marquis of Powis, and widow of Richard, Lord Viscount Molineux in Ireland; but he dying without issue in 1708, Henry, his brother, became heir, and, by Barbara, his wife, daughter to

James Walsingham of Chesterford in the County of Essex, Esq, had Anthony, — now Lord Montacute (who, on the 25th of June, 1717, succeeded him,) and six daughters, which Anthony* in 1720, married Barbara, daughter to Sir John Webb of Hetherop in the County of Gloucester, Kt., and by her has one daughter."

He was the sixth Viscount, and died in 1787, and was succeeded by his son George Samuel. The last Viscount Montacute was Mark Anthony Brown, who died in 1797 without issue, and the title became extinct. The last Duke of Montague died in 1749, at which time his title also became extinct, — forty-eight years before the death of Viscount Montacute, and the extinction of his title.

It may be proper to add here, in conclusion, that *John Montague*, Duke of MONTAGUE, was proclaimed Grand Master June 24, 1721, and appointed John Beal, M.D., his Deputy. He continued in office until June 24, 1722, when he was succeeded by the Duke of Wharton, and never after resumed office in Grand Lodge.

IDENTITY OF HOLY PLACES IN JERUSALEM.

At the commencement of the troubles in Judea, during the reign of Vespasian, A.D. 79, the Christians of Jerusalem withdrew to Pella, and as soon as their metropolis was demolished they returned to dwell among its ruins. In the space of a few months they could not have forgotten the position of their sanctuaries, which generally speaking, being situated outside the walls, could not have suffered so much from the siege as the more lofty edifices within. That the holy places were known to all men in the time of Adrian, A.D. 130, is demonstrated by an undeniable fact. The emperor, when he rebuilt the city, erected a statue of Venus on Mount Calvary, and another of Jupiter on the sacred sepulchre. The grotto of Bethlehem was given up to the rites of Adonis; the jealousy of the idolators thus publishing, by their abominable profanations, the sublime doctrines of the Cross, which it was their object to conceal or calumniate.

But Adrain, although actuated by an ardent zeal in behalf of his own deities, did not persecute the Christians at large. His resentment seems to have been confined to the Nazarenes in Jerusalem, whom he could not help regarding as a portion of the Jewish nation — the irreconcilable enemies of Rome. We accordingly perceive, that he had no sooner dispersed the church of the Circumcision established in the holy city, than he permitted within its walls the formation of a Christian community, composed of Gentile converts, whose political principles, he imagined, were less inimical to the sovereignty of the empire. At the same time he wrote to the governors of his Asiatic provinces, instructing them not to molest the believers in Christ, merely on account of their creed, but to reserve punishment for crimes committed against the laws

* Who was Grand Master in 1782–88.

and the public tranquility. It has therefore been very generally admitted, that during this period of repose and even down to the reign of Dioclesian, A. D. 284, the faithful at Jerusalem, now called *Ælia*, celebrated the mysteries of their religion in public, and consequently had altars consecrated to their worship. If, indeed, they were not allowed the possession of Calvary, the Holy Sepulchre, and of Bethlehem, where they might solemnize their sacred rites, it is not to be imagined that the memory of, these holy sanctuaries could be effaced from their affectionate recollection. The very idols served to mark the places where the Christian redemption was begun and completed. Nay, the pagans themselves cherished the expectation that the temple of Venus, erected on the summit of Calvary, would not prevent the Christians from visiting that holy mount; rejoicing in the idea, as the historian Sozomen expresses it, that the Nazarenes, when they repaired to Golgotha to pray, would appear to the public eye to be offering up their adoration to the daughter of Jupiter. This is a striking proof that a perfect knowledge of the sacred places was retained by the church of Jerusalem in the middle of the second century. At a somewhat later period, when exposed to persecution, if they were not allowed to build their altars at the Sepulchre, or proceed without apprehension to the scene of the Nativity, they enjoyed at least the consolation of keeping alive the remembrance of the great events connected with these interesting monuments of their faith; anticipating at the same time, the approaching ruin of that proud superstition by which they had been so long oppressed. The conversion of Constantine, A.D. 319, gave a new vigor to these local reminiscences of the evangelical history. That celebrated ruler wrote to Macarius, Bishop of Jerusalem, to cover the tomb of Jesus Christ with a magnificent church; while his mother, the Empress Helena, repaired in person to Palestine, in order to give a proper efficacy to the zeal which animated the throne, and to assist in searching for the venerable remains of the first age of the Gospel. To this illustrious female is ascribed the glory of restoring to religion some of its most valued memorials. Not satisfied with the splendid temple erected at the Holy Sepulchre, she ordered two similar edifices to be reared under her own auspices; one over the manger of the Messiah at Bethlehem, and the other on the Mount of Olives, to commemorate his ascension into heaven. Chapels, altars, and houses of prayer gradually marked all the places consecrated by the acts of the Son of Man; the oral traditions were forthwith committed to writing, and thereby secured forever from the treachery of individual recollection.

These considerations give great probability to the conjectures of those pious persons who, in the fourth century of our era, assisted the mother of Constantine in fixing the locality of holy scenes. From that period down to present day, the devotion of the Christian and the avarice of the Mohammedan have sufficiently secured the remembrance both of the places and of the events with which they are associated. But no length of time can wear out the impression of deep reverence and respect which are excited by an actual examination of those interesting spots that witnessed the stupendous occurrences recorded in the inspired volume.—*Anon.*

Or, if there be in existence any cause which could effectually counteract such natural and laudible feelings, it is the excessive minuteness of detail and fanciful description usually found to accompany the exhibition of sacred relics.

But such abuses, the fruit of many ages of credulity and ignorance, do not materially diminish the force of the impression produced by scenes which no art can change, and hardly any description can disguise. The hills still stand round about Jerusalem, as they stood in the days of David and Solomon. The dews fall on Hermon, the cedars grow on Libanus, and Kishon, that ancient river, draws its stream from Tabor as in the days of old. The Sea of Galilee still presents the same natural accompaniments, the fig-tree springs up by the way-side, the sycamore spreads its branches, and the vines and olives still climb the sides of the mountains. The desolation which covered the Cities of the Plain is not less striking at the present hour than when Moses with an inspired pen recorded the judgment of God; the swellings of Jordan are not less regular in their rise than when the Hebrews first approached its banks; and he who goes down from Jerusalem to Jericho incurs the greatest hazard of falling among thieves. There is, in fact, in the scenery and manners of Palestine, a perpetuity that accords with the everlasting import of its historical records, and which enables us to identify with readiness the local imagery of every great transaction. — *Anon.*

KNIGHTS TEMPLARS—CONSECRATION.

THE Union De Molay Encampment and Priory, heretofore working under Dispensation, having by last English mail received its more formal "Warrant" from "The Grand Conclave of the Royal, Exalted, Religious and Military Orders of Grand Elected Knights Templars, Hospitallers of Saint John of Jerusalem, Palestine, Rhodes and Malta, in England and Wales and the Colonial Dependencies of the British Crown," dated 21st day of May, 1869, under the hand and Seal of the Most Eminent and Supreme Grand Master of the Orders, Sir Knight William Stewart, of Aldenham Abbey,—was on Monday evening the fifth of July instant, "consecrated" in due and ancient form—Eminent Commander, Robert Marshall in the chair—the conclave was numerously attended. This new Encampment and Priory now numbers over sixty Members, and has on its Roll, many of the leading and most zealous members of the Fraternity within the Province. The annual assembly of the Dominion Grand Conclave under England and Wales, will be held at Kingston, Ontario, early in August next. Sir Knights of the Union De Molay Encampment have been specially invited to attend. Col. W. J. B. McLeod Moore is Grand Prior for the Dominion, and the Hon. Alexander Keith is Provincial Grand Commander for Nova Scotia and New Brunswick.

MASONIC LAW IN INDIANA.

THE "grievance committee," as it is called, of the Grand Lodge of Indiana, submitted a Report at the late Annual Communication of that Body, on the administration of its punitive justice. We give the following:—

"Appeal of A. G. McCarter, from Columbia City Lodge, No. 189. The charges were for unma^{so}n^{ic} conduct in making certain declarations in a public speech derogatory to the good name of the fraternity, and particularly of the brethren of Columbia City Lodge. The charges were well sustained, proceedings regular, and he was expelled. The committee recommend the action of the lodge be sustained."

This was a very proper punishment for a too common offence, and if generally inflicted, as it should be, in all jurisdictions, the institution would soon be rid of a large class whose only purpose in continuing their connection with it, would seem to be the opportunity it affords them of abusing it. The following is another:

"Appeal of A. Coons, from the action of Halfway Lodge, No. 298—Charges preferred were, malicious prosecution of a brother before a State court; making violent threats against members, being of a quarrelsome, disagreeable temperament, etc., etc. To all of which Br. Coons, openly plead guilty for which he was by vote of the lodge regularly expelled. After a careful examination of the facts the committee recommended that the action of the lodge be sustained."

We suppose this decision resulted more from the general bad character of the delinquent, than from the specific offences charged upon him. It is not easy to show such a degree of malice in a civil prosecution as would properly bring the prosecutor within the province of masonic law; and threats are generally the momentary outbreaks of passion, and usually do the greatest injury to the cowardly offender. The third charge clearly rendered him unfit to associate with his brethren as a member of the Lodge, and perhaps such a deprivation of his privileges would have been a sufficient punishment for his delinquencies. Expulsion should never be resorted to where a milder sentence will answer the purpose.

Another.—The following is of an entirely different character, and more questionable as a rule of masonic discipline.

"Appeal of certain brethren, from the action of Mystic Lodge, No. 110. The facts are, a brother was charged regularly of unma^{so}n^{ic} conduct in violating Article 157 of the regulations as follows: "It is highly unma^{so}n^{ic} for any

member of the fraternity to be engaged in the manufacture or traffic of intoxicating liquors as a beverage."

"The charges embrace three separate specifications; to two the brother plead guilty. A resolution was offered to dismiss the case from further prosecution and punishment; the resolution was entertained by the W.M., resulting in the following vote: Twelve for and ten against; six not voting. The committee recommended the case back to the Lodge for proceedings, the W.M. having no right or power to entertain such a motion, and they were ordered to proceed according to rule 202 of this Grand Lodge, and fix a penalty."

Habitual intemperance is undoubtedly a masonic offence for which the offender exposes himself to the discipline of his Lodge. This should be, and usually is, admonition, reprimand, and, if the delinquent still continue incorrigible, expulsion. But the manufacture of alcohol, in any of its forms, is a matter over which the Lodge has no more jurisdiction than it has over any other branch of industry; nor is the manufacturer any more masonically responsible for the subsequent abuse of it, than is the manufacturer of any other distillation or poisonous drug. Nor is he bound to know to what use it is to be put by the purchaser of it. any more than the manufacturer of gun powder is obliged to know that the product of his art will not be used for improper purposes. The regulating of the manufacture and sale of all such articles is the business of the civil law, and not of Masonry. It is of the abuse of them only, that the Lodge can properly take cognizance, and then only as affecting the character of its own members. The assumption of any more extensive jurisdiction over them, can only result in evil.

The decision of the Master of the Lodge in entertaining the resolution to dismiss the case, after the plea of guilty had been entered, without further proceedings, was undoubtedly wrong. The Lodge should have returned a judgment, inasmuch as it had assumed jurisdiction of the case, and allowed the trial to proceed. The degree of punishment was in its own hands: all the members present should have been required to vote.

The following is a case of similar character:

Appeal of J. C. Rardin from Hancock Lodge, No. 101, in which he was suspended for twelve months upon the following charges: 1st, With retailing intoxicating liquors as a beverage. 2d, Gross intemperate habits in drinking intoxicating liquors to excess. 3d, Of wholesaling intoxicating liquors. The action of the lodge was fully sustained.

The first and third charges were wholly unnecessary in this case, the second being sufficient for conviction; milder reformatory measures having been previously tried and failed. We had better leave the regulating of the business of the community to the civil law, where it be-

longs and be content with holding our own members to the less doubtful requirements of masonic duty.

The following, on the face of it, was a case of questionable expediency, though it may have been justified by the circumstances. As a general thing, interference in business matters of any kind is not wise.

A refusal to offset an account is of itself no offence against Masonry, though in the present case there were probably aggravating circumstances attending it.

Appeal of W. T Walls, from the action of Lawrenceburg Lodge, No. 4, for expelling him upon the following charges: 1st. refusing to offset an account with Br. Craid. 2d. Borrowing money and refusing to pay when he had the means. 3d. Using gross, unmasonic language to Br. Richards without cause. The charges and proceedings being regular, and fully sustained by evidence, the committee recommended the action of the lodge be sustained.

The following is, we think, without a precedent in masonic jurisprudence:

Complaint of A. Underwood and others against the action of the Grand Lodge in restoring the charter of Flat Rock Lodge, No 218, to Br. Fugit and others under the name of St Paul Lodge, No. 218. Grand Lodge was sustained and the action she had taken was adhered to.

The Grand Lodge it would seem, was put on trial, on the complaint of A. Underwood and others. Before whom the trial took place does not appear, but probably before the "Grievance Committee" of its own body! It is some satisfaction however to learn, that the Grand Lodge was sustained!

MASTERS OF LODGES U. D.

THE Master of a chartered lodge is not subject to trial in his own lodge—or, in other words, by any subordinate lodge, while he is Master, or thereafter, for any official acts as Master.

A lodge under dispensation, is one for the time being only. While in life it can make Masons, and perform all acts necessary thereto. But it cannot affiliate members by admission, has no trial powers, and can transact no business except such as is permitted and is necessary to the proper management of its affairs. Its officers acquire no rank, and are not entitled to be reckoned among past officers. Its Master is not entitled, by virtue of his position, to the secrets of the chair, and constitution and installation do not follow the formation of a lodge U. D. Its members, including the Master, may be, and it is every way desirable that they should be, members of a chartered lodge. Hence, the clear intention of a lodge U. D. is to prove the

ability of certain brethren, duly recommended by several lodges to the Grand Master, to conduct the affairs of a lodge, preparatory to the granting of a charter and its subsequent constitution in a regular lodge. Its members are the agents—the Master especially so—of the Grand Master, and it is his prerogative to supervise its affairs and business, and to suspend or annul its dispensation for cause at pleasure. Every member of a lodge U. D. is subject to trial in the chartered lodge of which he is a member, or, if non-affiliated, in the nearest and oldest lodge.

The Master is not exempt from charges and trial, in any chartered lodge which may have jurisdiction over him, for any offense against law, morals or Masonry, not immediately connected with his administration of the affairs of his lodge; for improper, corrupt, or unmasonic conduct as Master, he is subject to trial and deposition by the Grand Master and to expulsion by the Grand Lodge. — *Trowel.*

BROTHER DANIEL FALES.

WE find in the "Shoe and Leather Reporter," of July 1, a Biographical Sketch of the above named Brother, who was born in Wrentham, July 18, 1770; but the greater portion of his life he resided in Shrewsbury, where he died on the 6th of May, 1869, at the ripe age of 98 years, 9 months and 13 days.

The Biographical Sketch, which as a whole is interesting, was written by Br. Albert Case. We quote from it a masonic incident, worthy to be noticed. "During his voyage homeward from Savannah, Ga., where he had been for months on business, Mr. Fales had a violent attack of yellow fever, and the officers of the vessel, fearing its contagious influence, and believing his recovery to be impossible, kept him closely confined, and even made preparation for committing his body to the deep, as soon as the life pulse ceased to beat. But it was otherwise ordained by Him 'who plants his footsteps in the sea and rides upon the storm;' almost at the moment when the death grasp seemed to be fastening upon him, the captain examined his trunk, and there discovered that his sick passenger was a Masonic Brother. True to the spirit of the institution whose watch words are 'Brotherly Love, Relief and Truth,' and whose children are bound by the most sacred obligations to assist every brother in distress, he repaired to the solitary nook where the sick man lay, found life still lingering there, and, regarding him as a stranger no more, but as a much loved brother, ministered to all his wants, gave him the benefit of a free circulation of fresh air, and scarcely ever left him, until at last he was rejoiced to see slight signs of amendment. He still tended him with assiduity, and at last the life of his brother was given to him.

He died on the 6th of May, 1869, at the age of ninety-eight years, nine months and thirteen days, retaining most of his faculties but slightly impaired until the friendly voice of his guardian angel whispered 'Come,' when he quietly closed his eyes, leaving behind him all the toils and trials of earth."

MOSES THATCHER.

NEWPORT, Rhode Island, 3d July, 1869.

BROTHER CHAS. W. MOORE,—From my childhood up, your ever welcome Magazine has been one of the most eagerly perused of the various periodicals which my respected father, N. H. Gould, has had in his library, and even more dear to me has it become since I have taken upon me the various obligations of some fourteen degrees of Masonry.

From it I have gleaned many a truth of ethics and morality, and to it I have ever referred when in doubt on any point of masonic law. Now, however, I appear before you, not as a gleaner, but as a dispenser of light in regard to one who has, by his own confessions, become an imposter and renegade from the noblest institution ever instituted by man. I refer to the Rev. Moses Thatcher, a clergyman of the Methodist Church, and a former member of the Masonic Brotherhood in Providence, R. I.

The "Providence Press" of 14th June, 1869, thus notices him:—"The Rev. Moses Thatcher of Cambridge, Ill., was a speaker at the Chicago Christian Convention, in opposition to secret societies, and described the secret of his initiation as a Free Mason."

The next day, (16th June, 1869), the same paper contained the following supplement to the above notice:—"In our telegraphic summary, yesterday, we announced that the Rev. Moses Thatcher, of Cambridge, Ill., spoke in the Chicago Christian Convention in opposition to secret societies, and professed to describe the proceedings of his initiation into the Masonic Brotherhood. There was a Rev. Moses Thatcher, who belonged to the Masonic Brotherhood of this city, years ago, but he was expelled from the fraternity for conduct unmasonic, unchristian, and in violation of the civil law. If this is the same man, his evidence will not prove of much value for or against any moral institution."

On reading the above I made inquiry among the older Masons in Providence, R. I., and learned that the Rev. Moses referred to was tried and found guilty, and duly expelled from Masonry. A few days afterwards, chancing to pick up a copy of the "Providence Journal," I found the following item:—"We learn by the papers that Rev. Moses Thatcher, formerly of Wrentham, Mass., has been addressing religious societies somewhere out West, on the baleful influences of secret societies generally, and the Masonic Order particularly, giving, in illustration, his experience as a member thereof. Our appreciation of anything about which the Rev. Moses may choose to talk, is sadly lessened by the unpleasant remembrances which we have of the two hundred and fifty dollars which he sponged us out of in days gone by, and his utter failure to redeem his promise to pay us when we released him from jail in Norfolk county, so that he might return to Wysox, Penn., where he was then settled, and enter upon his labors as a preacher of the Gospel. Our advice to the Rev. Moses is to be honest himself before attempting to show that other men are bad citizens, even when such showing renders it necessary

to violate an oath which he admits he took upon himself when admitted to the lodge-room."

The above quotations speak for themselves, nor need the comments of one so young as I am, and I send them to you hoping, that you will give them room in your valuable Magazine, that the Brothers may see who are our enemies, and being conscious of no wrong in themselves, press on in the good work to the end.

Fraternally yours,

STEPHEN GOULD.

SIDE DEGREES.

We publish the following as showing the feeling among our brethren in Ohio on the subject of the Eastern Star and kindred degrees:—

In his Annual Address before the Grand Lodge of Ohio, in October, 1868, M.W. Br. Howard Matthews calls the attention of the Grand Lodge to this subject as follows:—

"Among the resolutions of the Grand Lodge, now in force, is one found on page 50 of Masonic Constitutions, passed in 1853, as follows: 'That any Brother conferring the so-called "Side Degeeces" is, in all cases, a proper subject for masonic discipline.' I am informed that there is a growing disposition on the part of Brethren in certain sections of the State to confer a Degree or Degrees on the wives and daughters of Masons, and giving them to understand they are a part of Masonry, and urging, in extenuation, that they would insure to the recipients the benefits of masonic sympathy.

"In the long series of years through which we trace our masonic history, we find no warrant of authority for conferring upon women any Masonic Degree, and yet have the widows and orphans of Masons ever found the fullest sympathy from the institution. I recommend that the Grand Lodge shall, in addition to the present prohibition, forbid the use of Lodge halls, which have been solemnly dedicated to Masonry, to be perverted to such uses."

The following resolutions were subsequently adopted:—

"The Committee on Masonic Jurisprudence have had under consideration so much of the address of the M.W. Grand Master as relates to the 'Side Degrees,' and recommend the following resolutions:

"*Resolved*, That the 'Side Degrees,' otherwise called Adoptive, or Androgynous Masonry, are not legitimate Masonic Degrees, and do not entitle the recipients thereof to any of the rights and benefits of Masonry.

"*Resolved*, That the conferring of said Degrees on women is calculated to deceive and mislead them, and is therefore improper.

"*Resolved*, That the Lodges of this Jurisdiction are forbidden, under any pretense whatever, to permit their halls to be used for the purpose of conferring said Degrees."

IS THERE A GOD?

THE question is often asked, "Are there not tribes of human beings so low in the scale of development that they are totally without any idea of a God?" And our answer has been, and is, "No." As the eye is adapted to light, the appetite to food, Causality to reason, Benevolence to kindness, Conscientiousness to justice, so is VENERATION adapted to the worship of a God. As there is light for the eye, so there is a God to be adored. He who denies this puts, himself in opposition to science, revelation, and common sense.

But we grant there are idiots and imbeciles among many highly civilized nations who are totally benighted—totally incapable of self-control or regulation—who may not recognize a Supreme Being. So far as we know, Indians, Negroes, and even the Fijian Island cannibals recognize a God. Again, we find, here and there in our phrenological observations, moral or religious skeptics, fairly developed in other directions—men who are, so to speak, spiritually blind—who ignore any intelligent power or principle above their own finite minds. Such are lacking a faculty, as much so as the one who is color blind, or he who cannot distinguish the harmony of sounds. They are in this respect idiotic, and, when boasting of their skepticism, simply proclaim themselves "unfortunate."

Here are nearly fifty different languages in which the name of God is recognized. How many more there may be we do not know.

Hebrew, *Elohim* or *Eloah*.
 Chaldaic, *Elah*.
 Assyrian, *Ellah*.
 Syriac and Turkish, *Alah*.
 Malay, *Alla*.
 Arabic, *Allah*.
 Language of the Magi, *Or si*.
 Old Egyptian, *Teut*.
 Armorican, *Teuti*.
 Modern Egyptian, *Tenn*.
 Greek, *Theos*.
 Cretan, *Thios*.
 Æolian and Doric, *Ilos*.
 Latin, *Deus*.
 Low Latin, *Diez*.
 Celtic and Gallic, *Diu*.
 French, *Dieu*.
 Spanish, *Dios*.
 Portuguese, *Deos*.
 Old German, *Diet*.
 Provencal, *Diou*.
 Low Breton, *Doue*.
 Italian, *Dio*.
 Irish, *Die*.

Olala tongue, *Deu*.
 German and Swiss, *Gott*.
 Flemish, *Goed*.
 Dutch, *Godt*.
 English and old Saxon, *God*.
 Teutonic, *Goth*.
 Danish and Swedish, *Gut*.
 Norweighian, *Gud*.
 Slavic, *Buch*.
 Polish, *Bog*.
 Polocca, *Bung*.
 Lapp, *Jubinal*.
 Finnish, *Jumala*.
 Runic, *As*.
 Pannonian, *Istu*.
 Zemblian, *Fetizo*.
 Hindostanee, *Rain*.
 Coromandel, *Brama*.
 Tartar, *Magatol*.
 Persian, *Sire*.
 Chinese, *Pussa*.
 Japanese, *Goezur*.
 Madagascar, *Zannar*.
 Peruvian, *Puchocamae*.

All well-organized human beings are created alike in framework and in faculty. They differ in temperament, quality, condition, complexion, development. Each has two feet, two hands, two eyes two ears; and for that matter, man may be said to be double throughout. And when one side of the body or brain becomes paralyzed, the other side may perform all the functions belonging to the whole. If one eye be destroyed, the other does the seeing for both. So with ear, arm, and so forth. But the question is: Are all men alike in structure? Yes; with the aforesaid modifications of temperament, development, etc. All have the same number of bones, muscles, nerves, and organs of the body and brain. One tribe may have certain faculties more fully developed than another. Indeed, it is quite true that there are many barbarians who seem to manifest only the *rudiments* of mechanism, art, poetry, philosophy, science, and religion. But they *have* the rudiments, and are capable of culture. Were it not so, why send missionaries among them? If not human beings, why notice them? And if human, why not educate, develop, and improve them? The line clearly drawn by Phrenology as it is between reason and instinct. Finally, human beings, the world over, no matter what their language or color, have certain organs and faculties which lift them up above all animals, and which put them in relation with their creator, God, and incline them to WORSHIP. If enlightened by culture they worship Him. If still in the darkness of ignorance, and undeveloped, they worship idols and images.

As in other things, many individuals there are who remain all through this life in the bud; they may attain the stature of men, with only the minds of children. Nevertheless, they have the organs of VENERATION, and manifest, however feebly or blindly, a sense of devotion. Such will be judged according to the use they make of their talents. We pity alike the poor heathen, whose ignorance is his misfortune rather than his fault, and the proud and lofty skeptic, who boasts of his indifference to sacred subjects and to God. The dark veil which almost obscures the spiritual vision of the one will ultimately be removed by the light of reason and religion; while the other, by his wilful blindness, shuts out the light of heaven, which would otherwise illuminate his path and lead him on to the realms of life, light, and a full intellect realization of glorious immortality. All men have souls. Let us try to save them alive. —*Am. Phrenological Journal.*

FREDERIC THE GREAT always firmly maintained that Masonry was an institution useful to the State, because, he often said, it prohibits Masons from intermeddling in political matters. It requires them to serve their country, and its object is the perfect moralization of its members. In one of his letters, written on the 30th of January, 1777, to the National Grand Master, Prince Frederic de Braunewig, he thus expressed himself:—"I cannot but infinitely applaud the spirit which leads all Masonic brethren to be good patriots and faithful subjects; and under a Grand Master as enlightened as your Most Serene Highness, who to superior talents, unites the most tender attachment for my person, I cannot but promise myself the most fortunate results, from his devoted exertions to increase virtue and true patriotism in the hearts of my subjects."

GRAND ORIENT OF BELGIUM.

We translate the following from the proceedings of the Supreme Council of Belgium for 1868-9:—

The Supreme Council has received a report from the lodge "The True Friends of the Union, and of Progress," to the Orient of Brussels, relative to a Masonic Concert, organized by that lodge for the benefit of its charities. Brother P. Van Humbeck, orator of the Grand Lodge, at the *fete* of the Order on the 30th of November last, made a brilliant speech on the subject of Architecture, that was warmly applauded.

We notice that at a meeting of the 27th degree, this grade was conferred upon Lieut. Gen. Renard, Minister of War, on which occasion Brother Raldenbeck delivered a remarkable discourse on the necessity of establishing philosophic Masonry as one of the series of the grades.

The official document which we sum up, gives to the article of Foreign Correspondence, very instructive and interesting details of Mexican Masonry; extracts from a report presented to the Grand Lodge of Hamburg, which we reproduce entire, as we are sure it will be acceptable to our readers.

The Grand Master of the Grand Lodge of Hamburg gave a lecture from a statement of Brother Von Uslar, dated June 22d last, relative to the refusal of the Grand Lodge to enter at once into intimate relations with the National Grand Orient of Mexico. "According to the ancient English Constitutions," said Brother Von Uslar, "every kind of political or religious discussion is forbidden in the lodges, and which, in fact, has always been observed. In proof of which, in my Lodge, *Concordia* No. 3, Orient of Toluco, there were Protestants, Jews, Catholic priests (two Franciscan monks), also partisans of three political parties, conservatives, moderates, and radicals; and this could not have been possible, had political and religious matters been entertained.

The actual Mexican rite was formed by ancient regular Masons, who belonged to the Scottish and York rites, and who kept completely aloof from politics, so that in time this opposing, or reactionary and liberal party, became known as the Scottish and Yorkins.

In Mexico there has existed for several years a lodge known under the title of "Belemitos." At first it was composed only of foreigners, Germans and French, and now many brothers of our rite are affiliated with it. But this lodge was so ignorant of what was passing, that its officers did not know in 1862, that there were then working in the capital a dozen lodges and one chapter of high grades.

Brother Hube who has returned from Mexico can give you further particulars on the condition of Mexican Masonry, and certify that the National rite, the only one recognized by the government, has now become the protector of the "Belemitos," who work after the French rite.

In a second statement of Brother Hube, dated Aug. 29th, the following is said: "On receipt of your letter I immediately addressed myself to Brother

Zarego, Grand Master of the National Mexican rite, and one of my intimate friends.

On my demand if this rite considered the question of politics, he formally replied yes, and even added that its principal object was to occupy itself with political affairs; in fact, that the lodges of his jurisdiction must be considered more like political clubs than Masonic lodges.

There exists here a Grand Orient of the Mexican rite, and a Scottish Grand Orient. The first owes its origin to Brother J. R. Poinsett, who was *Charge d'Affairs* from North America, from 1825 to 1828. Poinsett established this rite of York, to separate himself from the Scottish lodges. These two superior authorities followed one particular end. Soon after, all secret societies were interdicted, and Masonry was dissolved. However, a few brothers still remained, although not united in a lodge, and, as the constitution of 1867-8 declared that pacific associations, even with a political object, would be permitted, these same brothers constituted a lodge anew, and then arose the Grand Orient of the National rite.

This rite has seven grades, and formed its own statutes. It does not consider itself as chief of the order, but, as a fraternal society, does not exact any oath, but only a formal adhesion to the statutes. On the 24th of June last, this Grand Orient constituted a lodge of Masonic sisters. Benito Juarez belonged to this same Grand Orient, which, however, is not recognized but by two Grand Lodges of North America.

The Grand Master of the Grand Lodge of Hamburg remarked that from an article inserted in No. 43 of the "Masonic Gazette," of the present year (1868), a reconciliation had recently been concluded between the Grand Orient of the Mexican rite, and the Supreme Council of the Ancient Scottish rite, and accepted, and that on the 11th day of July last, by a mutual treaty, these two powers recognized each other. Another result, from information coming from Mexico, is that, since the *fete* of the Orient, which took place on the 24th of June, the Grand Orient had a banquet with places for two hundred at which the members of the Supreme Council assisted. Brother Benito Juarez was present. The 29th of the same month this Supreme Council had a banquet in its turn, at which the two powers were present.

The Grand Lodge of the Trois-Globes of Berlin, has constituted a new lodge under the name of the Trois-Sources, at Frienwalde.

FREEMASONRY fears no inquiry; she can bear unmoved the Ithuriel touch of truth, and the probe of the most sceptical metaphysician. She alone has withstood the assaults of ages, while other institutions have passed away and mightier systems have gone down quenched in the abyss of oblivion. Why? Because her great heart throbs with the heart of humanity; because she is the representative of human thought, the visible Incarnation of that immortal idea which folds within its wide embrace of peace and fraternity the world at large, without distinction of clime or creed.

GRAND ENCAMPMENT OF VERMONT.

THIS Grand Body held its Annual Communication at Burlington, in June. The session was opened by the Grand Commander, Sir Russell S. Taft, in a well written and excellent address, from which we extract the following paragraphs:—

I understand that steps have been taken by the Grand Body in Massachusetts and Rhode Island, to conform to the requirements of the Constitution of the Grand Encampment, as to nomenclature and titles. I sincerely trust that it may speedily be accomplished, and the valiant Sir Knights of those States placed in their correct position toward the parent body. When this is done, and a change made in the requirements of candidates as to the Council degrees in Connecticut and Virginia, a happy day will have dawned for Templar Masonry; then shall we escape those dangers that threaten a house divided against itself, and enjoy, I trust, an unexampled season of prosperity and happiness.

Upon a visit to one of our Commanderies, I decided that after it had once been opened, in order legally to transact business, "nine regular Knights of the Order" must remain and be present in the Asylum. It is true our Statutes and Regulations are silent on the subject, and our promise that we will not be present, &c., unless there be present at least nine regular Knights, says in terms, at the "forming or opening" *only*, yet I consider that the spirit of our vow requires that after the opening there should be at least the same number present. Of what use is it to require that there be nine present at the opening, if all but two can then leave? Is not the business transacted of as much importance as the opening ceremonies? As a result of a deviation from this rule, we would soon find the Orders conferred in the presence of three or four Knights, which I deem a simple mockery of the serious and impressive ceremonies of our Order, and which should be positively forbidden. Better let our numbers remain few than to obtain accessions to our ranks at the sacrifice of principle.

The work in our different Subordinates has not been as large as usual, but from the reports made to me, I find it is "*good work—square work*;" but many are knocking at the doors of our Asylums, and I beseech you to scan well their character, and admit none but those you think will prove an honor to the Order. Let us at the same time look to ourselves, and ask the question, if our profession "I now declare in truth and soberness, that I hold no enmity or ill-will towards any soul on earth, that I would not freely reconcile, could I find in him a corresponding disposition," is strictly true? If it is not, I fear our Templar lives have been in vain.

We notice nothing of particular interest in the business transacted.

The Report on Correspondence is by Sir T. F. Stuart, and is an interesting paper, the conclusion of which we give as follows:—

In conclusion, we congratulate you, Sir Knights, on the general prosperity and healthy growth of our Ancient and Magnanimous Order. In the past year near 3,500 weary Pilgrims have knelt at our altars and assumed our solemn vows. We trust these men, good and true, have gone forth to wield their swords in defence of the suffering! the innocent! and the religion of our adorable Redeemer.

But while we rejoice in our prosperity, we have to bewail our valiant dead. Our ranks have been broken. According to the rolls we have received, more than one hundred and fifty-six Sir Knights have fallen during the year. Death's sable banner waves over them; their light is extinguished; their places are vacant at our side; and they now await us on the eternal shore. Their absence reminds us of our approaching doom.

Let us, then, as Soldiers of the Cross, be faithful in the discharge of every duty; ever following the great Captain of our Salvation, who, if we are His in very deed, will lead us to

A "Home of fadeless splendor,
Of flowers that bear no thorn,
Where they shall dwell as children,
Who here as exiles mourn.

Midst power that knows no limit,
And wisdom free from bound,
The beatific vision
Shall glad the saints around.

Brief life is here our portion,
Brief sorrow, short-lived care;
The life that knows no ending—
The tearless life is there.

AN ALLEGORY.—A MASONIC LESSON.—There was a feud; red and blue and yellow stood in open defiance, each against the other two.

"Acknowledge me chief," said red, "I am the emblem of charity. All that is warm and redolent of comfort and kindness is arrayed in my tints. I rest on this rose, and claim precedence."

"Acknowledge me chief," said the blue, "all that is high, and pure, and just, wears my hue. I rise and shine from yonder sky, and claim precedence."

"Acknowledge me chief," said yellow, "I am an emblem of light and glory. Kings are crowned, palaces glitter with my lustre color. Receive me, O sun! to thee I call, and claim precedence."

"Ah, my children," said the sun, "the very heavens weep at your disunion. Be reconciled, I pray, and show your strength of beauty where it must lie—in harmony."

And they arose at the entreaty, and embraced in tearful clouds; and the sun shone out on them, and glorious in loveliness was the rainbow they made.

INSTALLATION IN ENGLAND.

Florence Nightingale Lodge at Woolwich, England, installed its officers for the current year, on the 25th of June, and as the form of proceeding differs, and is more in conformity with the ancient practice than that in use in this country, the following account of the ceremony may be interesting to our readers :—

The Lodge was opened in the second degree, and Br Prescott, W.M. elect, was presented to the Worshipful Master, to receive from him the benefit of installation. That part of the ceremony belonging to the second degree being ended, the Lodge was opened in the third degree, and the M.M.'s having retired, the Board of I.M.'s was formed, and Br. Prescott was installed in the chair of K.S., according to ancient custom, and saluted in the presence of a goodly number of Past Masters. The visitors were also in strong force, as the W.M.'s of the other Woolwich Lodges were honored with invitations to attend, which proves the admirable, good fraternal feeling that exists among the Lodges in this town; and there also were some distinguished London and Provincial brethren present. He then invested his I P. M., and the Board was duly closed. The M.M.'s were then admitted, and the W.M. was proclaimed and saluted. The working tools were also explained, and the Lodge was resumed. The Fellow Crafts were then admitted, and the W.M. was again proclaimed, saluted, &c. The Lodge was resumed in the first degree, and the E.A.'s were admitted, and the W.M. was for the third time, proclaimed, saluted, &c. The W.M. then proceeded to appoint the following brethren officers for the ensuing year, viz., Br. Toms, S.W., H. Fieling, J. W., P.M. Ward, Treasurer, P.M. Denton, Secretary, Br. Farnfield, S.D., Br. Stanford, J.D., and Br. L. Fieling as I.G. The officers being invested, and having the duties of their respective offices explained to them by the installing Master, they were inducted in their proper positions. The usual addresses to the Worshipful Master Wardens, and the Lodge was then delivered by Br. P.M. Ward, in a very able and impressive manner, which closed the ceremony of installation.

OFFICERS OF THE GRAND LODGE OF RHODE ISLAND.—M.W. Thomas A. Doyle, G.M.; R.W. Lloyd Morton, D.G.M.; R.W. Emerson Goddard, G.S.W.; R.W. William Gilpin, G.J.W.; W. Gardner T. Swarts, G.T.; W. Charles D. Greene, G.S.; W. Daniel Babcock, G.S.D.; W. Benjamir Tallman, G.J.D.; W. Israel R. Sheldon, G.S.S.; W. Stanton Hazard, G.J.S.; W. Israel M. Hopkins, G.M.; Rev. & W. Henry W. Rugg, G.C.; W. Charles R. Cutler, G.S.B.; W. John B. Pierce, G.P.; W. Stillman White, G.L.; W. Ebenezer B. White, G.T.

HAD'N'T J'INED 'EM YET.

WE heard a mighty good thing yesterday that every member of the fraternity of Free and Accepted Masons will be apt to have a good laugh over, and for that, if no other reason, we send it out on its travels:—

A rather verdant young man, whose features exhibited every symptom of having been slightly tinged with the emerald, lately entered the fashionable jewelry store of Mr. E. Peschke, No. 1 Damour's Block, Macon, Ga., and gazing earnestly into the show-case, remarked:—

"You've got a heap of mighty pretty breast-pins thar, stranger; what mought you tax for 'em?"

"What sort of a pin would you like to look at?" inquired the salesman.

"Well, I dunno!" said the visitor, pointing to a plain Masonic pin, (the compass and square), "how much is that yere?"

"Five dollars only, sir," was the reply. "It is a very fine pin, eighteen carat gold, and—"

"You heven't got ary one with a little gold hand-saw laid across it, hev you?" interrupted the would-be purchaser.

"I believe not, sir," said the salesman.

"Wish yer had, it would suit me exactly. I'm jest out ov my time, and gwine to set up as a carpenter and j'iner, and I thought I'd like some sort of a sign to wear about me, so folks would hev an idee who I was. What do ye tax for that ar pin you've got yer hand on?"

"Seven dollars, sir," said the salesman, producing a compass and square surrounding the letter G.

"Seven dollas eh!" said the youth, "I'll take it—sorry yer didn't hev the hand-saw, though. But I reckon everybody 'll understand it. The compass, to measure out the work, and the square to see it's all right after it's done measured; and every durned fool orter know that *G allus stands fur gimblet!*"

We think that our friend Peschke has a few more "carpenter and joiner pins" for sale.

CICERO made the following wise remark:—"As I approve of the youth that has something of the old man in him, so I am not less pleased with the old man who has something of the youth."

THE common and grand error in society is to mistake chances for improvements, and, as some do, consider them almost as anonymous! The reverse is nearer the truth.

NATURE has given us two ears and only one tongue, as if to teach us to be more ready to listen than to speak.

MASONIC CHIT-CHAT.

PETERS' MUSICAL MAGAZINE.—This excellent Musical Monthly for July contains an admirable selection of music. "Home, Sweet Home," with variations, by C. Kinkel is beautifully arranged. "Congenial Hearts"—Polka de Salon—is pleasing and enlivening. "Good Humor Waltz," by Carl Muller, is brilliant and well deserving its name. The Magazine also contains some fine songs. Among them "Daisy O'Lynn" and "O, let me kiss the baby," particularly attracted our attention. "Rain on the Roof" is a very expressive and sweet song, arranged in a quartette for mixed voices. "Little Maud" is a touching and simple ballad. Besides these are two or three sacred tunes. The book deserves the highest encomiums and a liberal patronage. It has already gained great popularity, and can but enjoy even more.

Published by J. L. Peters, 198 Broadway, N. Y. Price \$3.00 per year. Single copies, 30 cents.

HOWE'S MUSICAL MONTHLY.—No. 4 of this excellent Musical Magazine is before us, and contains thirty-two pages of first class piano music by popular composers. Among them we notice Strauss, Bach, Mendelssohn, Verdi and others. The instrumental music consists of "Corps Ball Waltzes," "Remembrance of Spring Waltzes," "Fleur de the Galop," "Ploughboy Schottische," Mendelssohn's "Songs Without Words" and other choice dance music. Heading the list of songs, (with piano accompaniment) we see "Star Spangled Banner," "Anvil Chorus," "Irish Air Castles," "Kathleen Aroon," &c. The price of the Monthly is but \$3.00 per year, or 35 cents a copy, and each number contains \$6.00 worth of music.

Published and sold by Elias Howe, 103 Court Street, Boston.

BRO. F. G. TISDALL.—We are gratified to learn that our Brother, F. G. Tisdall, late of the "New York Courier," has so far recovered his health as to take charge of the Masonic department of Pomeroy's "Democrat" of that city. The politics of the "Democrat" are *awful*, and really need a good Masonic department as a sort of *balance wheel*; and this it will have in the able and judicious management of its experienced and talented editor, than whom there are few better Masonic writers in this country.

ONWARD.—This Monthly Magazine, for August, by the popular writer, Mayne Reid, is before us, and contains the usual amount of adventurous and exciting tales. One article entitled "Was it a Spirit? an evening spent with Planchette" is quite remarkable, and will be interesting to all who may have any faith in spiritual manifestations. "Life on board a Blockader," the reminiscences of a paymaster in the U. S. Navy, is very entertaining. "Bungling Ben" and "A beautiful ghost" both demand notice. "The turf bogs of Ireland," "A wholesale suicide," and "The forests of Nanegal" are of interest, being instructive as well as pleasing. These, with several other articles, and an excellent treatise upon Croquet, form a valuable number of the Magazine. It is published at 119 Nassau Street, New York, and the subscription price is \$3.00 per year.

THE GALAXY.—The instalment of Mr. Charles Reade's serial in the August number of the "Galaxy," carries the reader onward to a very thrilling and important episode in the story, which is beginning to show some of the more marked characteristics of its author—including the typographical eccentricities. The other serial, "Susan Fielding," reaches its twenty-sixth chapter. Mr. Justin McCarthy, who, by the way, has already become one of our most acceptable as well as most industrious magazine writers, contributes an article on "Prince Napoleon." John Burroughs treats of "Feathered Life," Mr. Richard Grant White of "The Age of Burlesque," and Dr. Draper of "Mineral Waters." The poetry of the number is by Dr. T. W. Parsons and Henry T. Tuckerman. The departments of Driftwood Literature and Art and Nebulæ are as complete and full of interest as ever.

BROTHER WILLIAM MOORE, of New Lisbon, Ohio, was born in Ireland in 1777, and was made a Mason in 1799, and has therefore been a member of the Institution seventy years. He is still warm in his attachments to the Craft, and proud of his seventy years of membership.

BROTHER H. G. REYNOLDS, Grand Master of Illinois, delivered a capital oration at Lewistown in that State, on the 24th of June last, in which we have marked an extract for future use.

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

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

Sept. 1, 1865.

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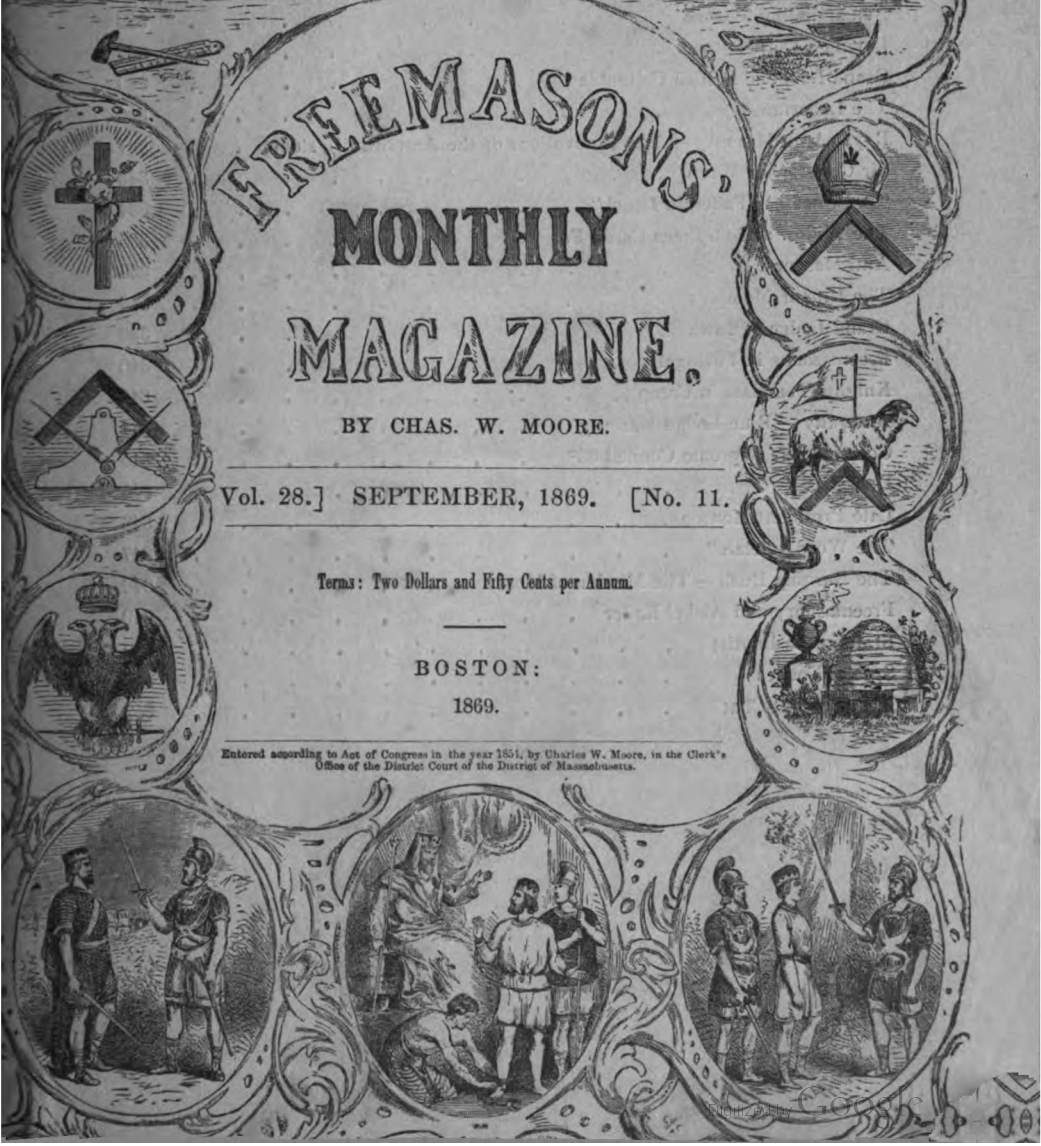
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THE

FREEMASONS'

MONTHLY MAGAZINE.

VOL. XXVIII.]

SEPTEMBER 1, 1869.

[No. 11.

ORIGIN OF THE SCOTTISH RITE IN AMERICA.

IN our notice in July of the address of Ill. Bro. Drummond, before the Supreme Council at its late session in this city, we expressed an intention to republish in full that part of it which particularly related to the origin of the Scottish Rite in this country; but find on a more particular examination of the details that they would occupy more space in our pages than we can well spare for the purpose. We shall therefore be constrained to rest satisfied ourselves, and to ask our readers to be so, with such an abstract as will give them a general idea of the facts on which the history is predicated.

It appears from the official documents given in the address, as copied from the original records, that the first Lodge of Perfection in this country was established at Albany, New York, in the year 1767, by virtue of authority received by Henry Andrew Francken, from Ill. Bro. Stephen Morin, Inspector General of North America, by appointment of the Grand Consistory of S. P. R. S. at Paris, of which Chaillon de Joinville was the presiding officer. The charter was granted to William Gamble and four other Brethren, with power to open a "Lodge of Perfection, by the name of Ineffable; to be held at the city of Albany, in the Province of New York." The Lodge was accordingly so established, and immediately commenced operations. The original book of minutes, now in the care of Ill. Brothers Robert H. Waterman, 33°, John W. Bang, and others of Albany, extends from 1767 to 1775. The entries are all made with great care and minuteness, and are replete with matters of curious interest in the early history and progress of the Lodge. But for these we must in the main refer to the

address, as published with the proceedings of the Supreme Council, limiting ourselves to such as we can conveniently spare room for.

Under date of Jan. 11, 1767:—

“The Constitution, Dispensation, Laws, and the Founder's Instruction to the Master were read, as Likewise a proposal to the Union Lodge that the Ineffable Body should have a joint Right into the Intended Building to which they are principal subscribers.

It was proposed that the members of this Body should contribute its support, 20s. p'r an'm and agreed to; it was Likewise proposed that a member desirous of Being raised faster than the Laws allow, and under a Necessity of Leaving the Province should pay for each degree to the Illustrious Knights 20s., for the R. Arch 40s. and for the Perfection £3.0.0 and agreed to.

It was also proposed that a member in Case of a Procession if in town and able to walk and refuses to Joyn in the Solemnity shall pay a fine of £3.4.0. Agreed to.

It was proposed that a Candidate shall pay 50s. at his Admission for the first 5 steps from S't M. to the Int. of Building, 40s. on his Initiation into the 9th degr. for that and the 3 following steps to the Illustr's Kn'ts, and 50s. on receiving the degree of royal arch, for that and the Perfection.”

On the 23d of February ensuing—

“Bro. Jer. Van Rensselaer was raised to the degree of P't Master this evening and is to be charged with his dues of this degree £1.7.0.

It was agreed that a proposal from Mr. Peter Sharp to Build a Lodge house agreeably to a plan Laid before the Lodge this night should be accepted at £300; and Bro. Gamble, Stringer and Rensselaer engaged to contract for the same upon the Lodge engaging to indemnify them as fast as the money towards erecting the said Building comes in, the direction whereof they are to have. Lodge closed till Monday next.

Febr'y 27, Br. Sam'l Stringer paid Union Lodge for the deed of the Lot to Build the Lodge on—£4.0.0.”

This, so far as we now recollect, was the first masonic “Lodge House” ever built in America. The corner-stone was laid on the 12th of the following May. On the 24th of June in the same year, the members of the lodge dined together, at which were present as visitors Henry A. Francken, Dr. John Constable, and three others, making in all a company of fifteen.

“Went in Procession to Church where an excellent Discourse was Preached by the Revr'd Mr. Munro, and from thence to Brother Cartwright's where the Body dined, and Proceeded from thence to the Lodge and Closed. Dinner bill unp'd £6.5.0.”

April 12, 1769 —

“Bro. Sir William Johnson was by Dispensation from our Worshipful Founder raised to the Sublime Degr. of Perfection in presence of Bro's Stringer and Gamble, and signed the Bye-Laws. Sir Wm. Johnson paid to Br. Gamble 6 half Joanne's £19.4.0.”

In September, 1770, we find that “Br. Stringer Dep'y. Inspec'r, acquainted the Body that he had received an order from the founder (Francken) to transmit the minutes of the Lodge and the state thereof, to be forwarded to Berlin,” where the seat of the Order probably then was.

In 1768, Master's Lodge No. 2, (York Rite) was organized at Albany, and has continued in uninterrupted existence, to the present time. With this Body, the Lodge of Perfection has been from the beginning on terms of intimacy. The members of both bodies united in their contributions towards the building of the new hall above referred to, and which was occupied by them both, when completed, as appears from the following Article from the original By-Laws of the Master's Lodge.

“ART. 3RD.—The Body shall continue to meet once every week and that on Mondays in Building being erected by our Brethren of the ‘Ineffable Lodge of Perfection’ (as p'r written Agreement made between the Two Bodies dated the March, 1768.) As long as any three Members shall choose it shall be held there.”

In 1769, Sir William Johnson, above named, was Master of St. Patrick's Lodge No. 4, Johnstown, and in May of that year, he notified the Lodge “that he had received a commission as Master of a Lodge of the Superior Degrees, which would require his attendance occasionally at Albany;” and in July of the following year, he stated to his Lodge “that the duty of Master of the Ineffable Lodge did not render it convenient for him to remain Master of this Lodge,” etc.

Ill. Br. Drummond says:—

“The work used by Francken is still preserved, having been transmitted from Dr. Stringer directly to Bro. Bay.

It is scarcely possible to conceive of a stronger chain of evidence to support an event which transpired more than one hundred years ago. The importance of the formation of this Lodge in its bearing upon our Rite can scarcely be overestimated.”

It is not an uninteresting fact, as shown by the above history, that in twenty-eight years after the organization of the first Lodge of the York Rite on this continent, the first Lodge of the Scottish Rite was organized at Albany, New York. The difference is not very great; and since that time the two Rites have worked together, though their labors have been attended with different degrees of success,—the York sailing along over a smooth sea, and reaping the advantages of a prosperous commerce, while the Scotch has been buffeting with the storms of its own creating, and, until within a comparatively short period, reaping little else than the whirlwind. This difference in success is to be accounted for, perhaps, measurably by the circumstance, that the York is the older and original Rite, and that, coming as it did from the mother country, it was very natural that it should have received the preference of the American people; while the Scotch is a Continental Rite, and holds the same pre-eminence among the Latin races of Europe that the York holds among the Anglo-Saxon race. Without touching the comparative merits of the two Rites, it may be safely averred that there is no valid reason why they may not everywhere exist and work together in harmony. They are both permanently established among us, and are component parts of the American Masonic System. There is no room for interference or grounds for jealousy between them. Each has its separate and peculiar province, and no motive or interest which should lead it to interfere with that of the other. Though operating to some extent through different channels, they are both aiming at the attainment of the same great beneficent purposes. Let, therefore, brotherly love continue between them.

THE ZETLAND COMMEMORATION FUND.

THE Grand Lodge of England having appointed a committee to receive subscriptions for a Testimonial commemorative of the Earl of Zetland, having filled the East of the Grand Lodge for a quarter of a century, said Committee having consulted with the Grand Master, report that he is willing to accept the fund for the following purpose, viz. :—

“To invest it in the names of trustees, and devote the interest to the relief of distinguished brethren who may become distressed, their widows or relations depending upon them. The fund to be called the ‘Zetland Fund.’ The disposal of it to rest with Lord Zetland for his life, and after him with the Grand Master for the time being. Grand Master will fix, hereafter, such regulations as he may think proper for the administration of the fund.”

MEMORANDA ON THE HISTORY OF THE KNIGHTS
TEMPLARS.

THE ANCIENT ORDER IN SCOTLAND.

A FEW gleanings only are to be got out of the Scottish annals in relation to the ancient order of Knights Templars in that kingdom.

In the celebrated "Ragman Roll," the signatures of the two heads of the Order appear, viz.: "Brianus, Preceptor Militiæ Templi," and "Frere Johan de Santre, Mestre de la Chivalerie de l'Temple en Escoce." This Brianus is probably the identical Templar, who figures, so fatally for himself, in the following quotation from the life of Sir William Wallace, referring to the fight at Falkirk, Scotland, in 1298. "In one of these engagements he (Wallace) advanced from the midst of his little band, and with a single blow slew Sir Brian le Juy, a Knight Templar of high military renown, who had shown himself most active in harassing the retreat of the Scots. The death of this Templar, which took place in Callender Wood, damped the ardor of his companions, and enabled the Scots to make good their retreat."

The possessions of the Order in Scotland were very considerable. This appears from the numerous grants and charters made over to it. The Order had its headquarters, or principal houses, in different stations throughout the country; such as, the Temple on the Southesk, and Balantradock, now called Arniston, in Mid Lothian; Aggerstone, in Sterlingshire; Mary-Culter, in Kincardineshire; Inchyn, in the County of Renfrew; and St. Germain's, in East Lothian.

Of all these they were deprived about the beginning of the 14th century, soon after the persecution of the Order in France, by Philip the Fair. A Papal Inquisition sat at Holywood in December, 1309, to try, or rather to condemn them. Only two Templars appeared before this court to answer for the crimes of which the Order was accused. These two were Walter de Clifton, Grand Preceptor for Scotland, and William de Middleton: all the rest of the Knights absented themselves on the first symptoms of persecution and oppression, and joined, it is said, the patriot bands of Bruce. Such at least is the tradition of their fate, to which a modern French * work on the Order adds, "that they were remodelled into a new Order by King Robert, whose ceremonies were founded on that of the Temple.

According to this authority, (which in everything official ought to be

* Manuel de L'Ordre du Temple, Paris, 1823.

trustworthy, being published under the auspices of the Grand Chapter of Paris), the unfortunate Scottish Templars were excommunicated by the Grand Master Larmenius, the successor of the martyred De Molay, because they disbanded and fled from their persecutors.

THE FIRST NINE GRAND MASTERS.

HUGO DE PAYENS, (or Pajens, Paganis) the first Grand Master of the Order of Knights Templars, was a scion of the illustrious family of the Counts of Champagne. His command may be considered coeval with the origin of the Institution in 1119. He died about the year 1134.

ROBERT OF BERGUNDY was elected Grand Master at Jerusalem in 1134. He was born at Eraon, near Angers, in the Comte of Anjou, and was third son of Kenard the 2nd, of Eraon. Robert had originally been betrothed to a lady named Jourdian Eskirat, daughter and heiress of the lord of Chabanes; but being disappointed, and disgusted with the world (like many other disappointed lovers), he renounced all its attractions, and finally took refuge in the house of the Brotherhood of the Temple.

GERARD DE BAR, the third Grand Master, was elected in 1147, having previously filled the high office of Prior of France. He was one of 150 mantled Knights who constituted the famous Chapter at Paris, held by desire of Louis VII. of France and Pope Eugene II., at which these potentates were present, and which was distinguished by the devotion of a certain Knight, named Bernard de Balliol, who made a presentation of his possessions and lands in England, to the Order.

BERNARD DE TREMELAY was appointed to the magisterial office in 1151. He was son of Humbert, Lord of Tremelay, in the territory of Lyons.

BERTRAND DE BLANCHFORT attained to the magistracy in 1154. He was the son of Godfrey, Lord of Guienne.

ANDREW DE MONTBAR succeeded the latter in 1165. He was the son of Bernard de Montbar and Humberga, who was a relation of the famous St. Bernard. He was one of the oldest servants of the Order, having been one of the seven who first collected under the founder Hugo de Payens.

PHILIP, SURNAMED OF NAPLES, was born at Naples in Syria, but was descended from a family of Picardy. He was chosen Grand Master in 1166, and was a Templar at the time of the siege of Damascus, in 1148. Philip was an intimate and confidential friend of Almeric, king of Jerusalem.

ODO DE ST. AMAND wielded the magisterial *abacus*, or rod of office, in 1170. He was at one time Mareschal to King Almeric, by whom he was also commissioned with Heruesius, Archbishop of Cesarea, to proceed to Constantinople, and treat with the Emperor Manuel concerning a wife for the King. As a Templar he is described as of a fierce disposition.

ARNALD DE TOROGA first bore the staff of honor in 1179. He was Preceptor of Spain in 1167, and died at Verona in 1184.

GERARD DE RIDGEFORT was raised to the supremacy in 1185.

DE MOLAY.

A succession of chivalrous chiefs governed the Order until the time of Jacques de Molay. That illustrious leader was descended of a noble family of Bergundy, France, and was the last Grand Master recognized by the rulers of Christendom. History recounts his cruel persecution and death, and the political dissolution of his chivalric Order. Nevertheless, though abolished and disowned by the crowned heads of Europe, it has continued to exist, under every persecution and proscription, and has been perpetuated to the present time, shorn of its ancient brilliancy and power, as will appear by the following extract from an unpublished memoir of the Templars, drawn up by the late Charles Mills, author of the history of the Crusades &c. We copy from a London periodical:—

“JACQUES DE MOLAY, in anticipation of his own fate, appointed as his successor in power and dignity *Johannes Marcus Larmenius*, of Jerusalem; and from those days to the present there has been a regular and uninterrupted succession of Grand Masters. The Charter by which the supreme power has been transmitted is judicial and conclusive evidence of the continued existence of the Order. This Charter of transmission, with the signatures of the various chiefs of the Temple, is preserved at Paris, with the ancient statutes of the Order, the rituals, the records, the seals, the standards, and other memorials of the ancient Templars.”

THE GRAND MASTERS IN FRANCE.

The Order has been headed by the bravest cavaliers of France; by men who, jealous of the dignity of Knighthood, would admit of no corruption,—no base copies of the Orders of Chivalry,—and who thought that the shield of their nobility was enriched by the impression of the Red Cross of the Templars.

BERTRAND DE GUESCLIN was the Grand Master from 1357 till his

death, in 1380, and he was the only French commander who prevailed over the chivalry of Edward III.

From 1478 to 1497 we may mark *Robert Lenoncourt*, a cavalier of one of the most ancient families of Lorraine.

Philip Chabot, a renowned captain in the reign of Francis I, wielded the staff of power from 1516 to 1543.

The illustrious family of *Montmorency* appear as Knights Templars; and Harry, the first duke, was chief of the Order from 1574 to 1614.

At the close of the seventeenth century, the Grand Master was *James Henry de Duras*, a marshal of France, and one of the most skilful soldiers of Louis XIV.

The Grand Masters from 1734 to 1776 were three Princes of the *Bourbon* race, of whom one was grandfather of Louis Philip.

The successor of these Princes in the Grand Mastership of the Temple was *Louis Hercules Timoleon, Duke de Casse Brissac*, the descendant of an ancient family, long celebrated in French history for its loyalty and gallant bearing. He accepted the office in 1776.

About the commencement of the French revolution, the Order was under the regency of *Claude Mathieu Radix de Chevillon*, which continued until 1804 — in which year *Bernard de Raymund Fabre Palaprat*,

Many distinguished noblemen and cavaliers of France belong to the actual Order, and it is said that in 1826 a Templar troop was sent out to Greece to fight against the Turks, as in days of old.

NON-AFFILIATING MASONS.

A NON-AFFILIATING Mason is as much under the control of the lodge in whose jurisdiction he resides or sojourns, as to moral conduct and behavior, as though he were affiliated, while he is, in effect, deprived of all its privileges. All the offences enumerated in the disciplinary code of the institution are doubly offences in him: because he evinces none of the virtues of obedience, industry, and charity which are exemplified in the conduct of affiliating Masons. Upon trial for unmasonic conduct, therefore, he labors under a peculiar disability. This is one of the penalties of his withdrawal. In practice, it is found, therefore, that the forgiving spirit of the fraternity, which pardons almost every offence in a repentant, humbled brother, has but little exercise in the case of non-affiliating Masons.

LAYING A CORNER-STONE.

OUR Brethren at Carleton, St. John, New Brunswick, had a pleasant time on the 30th of July, in laying the corner-stone of their new Masonic Hall. The day was most favorable, and the display of the various bodies in procession, was brilliant and imposing. "The regalia of the Blue Lodges," says the St. John News, "and even the bright crimson sashes and crimson-bordered aprons of the New Brunswick Chapter, or the red and blue diamond sashes, etc., of the Carleton Chapter were not unfamiliar; but the brilliant, not to say superb appearance of the Union De Molay Encampment, in their long flowing robes of white, their crimson velvet head gear, and their golden hilted swords, and the green sashes over black, plumed hats (from the establishment of C. & E. Everett), and gilded tipped lances of the St. John Encampment, were quite new and striking in this city.

In glancing over the line at various points as it marched past, we could not but remark the fine, manly forms and handsome, intelligent faces of the vast majority of those connected with the Order. Evidently the bulk of the good looking men of St. John belong to the Craft, a fact which the young ladies will not fail to take note of."

The ceremony at the laying of the stone was like that practiced on all similar occasions, and need not be repeated. The scroll deposited contained among other memoranda, the following inscription:—

By the favor of Almighty God.

On the thirtieth day of July A. D. 1869, A. L. 5869, and in the thirty-third year of the reign of Our Most Gracious Sovereign Lady Queen Victoria:

The Corner Stone of this Masonic Hall was laid by Benjamin Lester Peters, Esquire, Most Worshipful Grand Master of the Ancient and Honorable Fraternity of Free and Accepted Masons of New Brunswick, attended and assisted by the Grand Lodge and various Lodges and Brethren of this Jurisdiction, in accordance with the ancient usages of Freemasonry,

Which may God prosper.

At the conclusion of the ceremonies of the day, the Brethren united in a "Lunch," and were afterwards addressed by the M. W. Grand Master Peters, who urged upon the Brethren of St. John proper the necessity of following the noble example set them by their Brethren of Carleton, in erecting a new hall for their own accommodation. The company then dispersed.

GRAND LODGE OF BRITISH COLUMBIA.

WE have been politely favored with a copy of the proceedings of the Provincial Grand Lodge of British Columbia, at its second annual communication held at the city of Victoria in May last. There was a full attendance of Grand Officers, together with the representatives of the four Lodges under the jurisdiction. The session was opened in an excellent address by the Grand Master, R. W. Bro. J. W. Powell. The Grand Master reports the Order to be in a healthy condition in the Province; that during the past year Caladonia Lodge had erected a commodious, secure and excellent room for Lodge purposes; and that Mt. Hermon Lodge, at Barnard Inlet, has erected, at its own expense, "A handsome and commodious Hall, filled with all the comforts and attractions of a Model Lodge Room," which had been formally dedicated. Cariboo Lodge, at Barkerville, lost its Hall by fire in the early part of the year, but had erected a new one.

The Masonic authority in the Province is at present divided between the Grand Lodges of England and Scotland, the first having a District and the latter a Provincial Grand Lodge in the territory; but a proposition has been started for the two parties to unite and form an independent body, as in Canada, Nova Scotia, etc.

Grand Secretary's Address—H. F. Heisterman, Victoria, B. C.

THE LABARUM

Was the celebrated sign which appeared to Constantine in the sky, and which he afterwards adopted on his standard; it is formed by a combination of the letters X and P, these being the two first letters of the name of Christ in Greek; it is simply a monogram and is variously depicted, the P always standing upright, and the X across it, sometimes the upright stem of the P is made to serve as one limb of the X, in which the figure consists of a long upright limb with a cross bar near the top, and the half circle of the P on the top limb above the cross; another style is the P in connection with two palm branches crossed to form the X; or the monogram within a wreath open at the top is another form; another is the monogram within a whole circle of laurel leaves, the wreath of victory, these may be in allusion to the motto said to have been inscribed on the Labarum "EN TOYTO NIKA" that is—conquer by this. In the Catacombs there is an example of a Lamb with the Labarum resting upon its head, signifying, no doubt—Christ the Lamb of God. Another interesting example is the X and P in conjunction, within a circle with the six letters *es deus* (*i. e. est deus*) as a motto, one letter between each limb, this example would therefore read—Christ is God. The X'P in *Christos* is equivalent to Chr. in Christ.

ROYAL ARCH MASONRY—THE INNOVATIONS OF THE AMERICAN SYSTEM.

IN the character and mission of Masonry, we recognize no distinction between symbolic and capitular; blue or read, or Master Masonry, from the Royal Arch; and it would probably be well if there were less as to organization and form. There is scarcely any branch of the institution, which, as a general thing, and as far as regards organization especially, is so little understood as that of the Royal Arch.

The forms, a knowledge of which are generally considered as the end and aim, are, we regret to say, more studied than its history. And yet, Royal Arch Masonry, as a separate and distinct organization, is comparatively of modern date, and in the United States varies essentially from that practiced in the mother country, from whence we derived it.

The Royal Arch is in truth founded upon, and but a part of the Master's Degree, as is the Mark but the perfection of the Fellow Craft; and there is no doubt but that a large majority of the best informed Companions, as well in Europe as America, regret that it was ever so separated. Indeed, in England, at the present day, it is conferred upon any Master Mason who has been such for one year, without being required to receive the intermediate American degrees of Mark, Past, and Most Excellent.

The separation of the Arch from the Master's degree grew out, and was one of the results of the memorable schisms in England, which occurred in the early part of the last century, about the time Masonry was introduced into America. This schism was not completely harmonized there until 1813, and the remembrance of it in America is embedded in the phraseology of many of the rituals in the term, "Ancient York Masons." One of the effects it produced was over-legislation, out of which grew change and innovation.

The earliest mention of the Royal Arch as a separate degree is in 1740. It is there noticed as one of the results of the schism in England, and as a difference between the *work* of the opposing Grand Lodges. The seceders from the Grand Lodge of England called themselves "Ancients," and stigmatized the Grand Lodge and its adherents as "Moderns." They organized as "the Grand Lodge of all England," cut off the Royal Arch from the Master's Degree, invented a system of writing by characters, and assumed to themselves the honorable title of "Ancient Masons acting under the old Constitutions, cemented and consecrated by immemorial observance." The claim of regular descent and authority from York, where masonry was first established, it is said by *charter*, and the first Grand Lodge was held in A. D. 926; but which a work published a few years since on the building of York Minster tends to disprove—added to the great activity and ability of Lawrence Dermott, their leader, gave this body great popularity, both in England and this country, although their opponents were undoubtedly the constitutional and regular Grand Lodge, and patronized and sustained by the royal family and nobility.

The first Royal Arch Chapter ever opened in America, of which any account

has been published, is that of No. 3 in the city of Philadelphia, under their Lodge warrant, about the year 1758. This lodge and chapter derive their authority from, and hold communion with, the "Grand Lodge of all England," called "Ancients, in which body the Royal Arch, as a separate degree, undoubtedly originated, and had been arranged not twenty years before. Royal Arch Masonry in America, therefore, emanated, both as to date and authority, from the source above intimated, and had it been preserved as it was received, it would now be free from those innovations and changes which cause it to differ from that practised in the mother-country; free from these intermediate degrees which were added for the purpose, originally, of increasing the fees, but which became a part of what is known as the "American system," at the time of, or shortly subsequent to, the formation of the General Grand Chapter, January 24, 1798, when jurisdiction was claimed by that body over these degrees, though Saint John's Lodge, No. 1, in the city of New York, did not relinquish her right to make Mark Masons until May 20, 1801, and for years after, other Mark Lodges in several of the States continued to confer that degree, under Lodge warrants, where it rightly belonged. At the Triennial Convocation of the General Grand Chapter of the United States, in 1856, several Grand Chapters, component parts of the same, proposed to omit one of the intermediate degrees, the Past Master's. The subject was referred to the Committee on Jurisprudence, who reported adversely to its abolishment. The matter was recommitted to them again, when they recommended the following *half-way* measure, which was adopted: —

Resolved, That the General Grand 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 limits," only retaining the induction of the candidate into the Oriental chair, and the communicating the means of recognition.

Well would it have been, in our opinion, if it had excised it as an installment of the commencement of a return to first principles, for it has been and still is prolific of trouble among uninformed Masons, who have had the hardihood to claim that, as Chapter Past Masters, they were entitled to the same rights and privileges in Symbolic Masonry as those who had earned them by election and service as such.

That the Mark Master's degree has been boldly and unblushingly *stolen* from that of the Fellow Craft, a moment's reflection by any intelligent Mason will determine; while the so-called degree of Most Excellent Master was undoubtedly manufactured by the concoctors of what is now known as the "American system."

It may be impossible to uproot that system and divest it of its excrescences, as common honesty would dictate; but we have done our duty in furnishing the craft with historical facts well worth their pondering on.

[We find the above article in Pomeroy's New York Democrat, the Masonic department of which is, as we have heretofore stated, under

the able management of our Br. Tisdall, from whose pen it emanates. We have very little faith in the commonly received theory that the Royal Arch ever properly formed any part of the Master's degree. Where it originated, it is now difficult to say, but probably with Ramsay. The brethren composing the Grand Lodge of England, which was organized in 1717, evidently knew nothing about it, and they were probably acquainted with all the masonry which at that time was recognized by the Lodges then in existence; nor does it appear that they had anything to do with it until the union in 1813. While, on the other hand, Dermott, who may be regarded as the father of the Schism in the Grand Lodge of England, which led to the organization of the Body calling itself the Grand Lodge of *Ancient* Masons, introduced it into his Lodges, and made it, not only a mark of distinction, but a cause of reproach, that the original Grand Lodge and the Brethren connected with it knew nothing about it. We do not believe that it is necessary to the perfection and completion of the Master's degree. That is perfect and complete as it is, when properly interpreted.

We entirely agree with our Br., that the Mark properly belongs to the Fellow Craft's degree, where it should form a third section. The Past Master's degree belongs to the Installation service, and should be restored. It is worthless in the Chapter, and its being there makes it of little value in the Lodge. The Most Excellent Master's degree is, we believe, exclusively American in practice, if not in origin.]—*Ed. Mag.*

SIR CHRISTOPHER WREN.

The following extract from Aubrey's "Natural History of Wiltshire," Eng., p. 277, a manuscript in the library of the Royal Society, will be read with interest. It appears that Sir Christopher Wren in 1691, was enrolled among the members of the fraternity:—"Sir William Dugdale told me many yeares since, that about Henry the Third's time, the Pope gave a bull or patent to a company of Italian freemasons, to travell up and down over all Europe to build churches. From those are derived the Fraternity of adopted masons. They are known to one another by certain signs and watch-words; it continues to this day. They have severall lodges in severall counties for their reception; and when any of them fall into decay, the brotherhood is to relieve him, &c. The manner of their adoption is very formall, and with an oath of secrecy.—Memorandum: This day, May the 18th, being Monday, 1691, after Rogation Sunday, is a great convention at St. Paul's Church of the Fraternity of the adopted masons, where Sir Christopher Wren is to be adopted a brother, and Sir Henry Goodric of the Tower, and divers others. There have been kings that have been of this sodality."

"A PRINCE HAS FALLEN IN ISRAEL!"

DEPARTED this life, on Saturday, July 31, at high twelve; called from Labor to Refreshment, GENL. THOMAS P. AUGUSTE, in the 42d year of his age. General Auguste was a distinguished Counsellor and Advocate at the Virginia Bar, beloved for his genial and amiable qualities, and respected by all who knew him for his eminent legal ability and prompt attention to business. For a number of years, General Auguste has been an active and distinguished member and officer of the Grand Lodge of Virginia. His reports, as Chairman of the Committee of Foreign Correspondence, and the Committee on Masonic Jurisprudence, shew not only his unwearied industry, but also his legal acumen and masonic information. As P.M. of Lodge Francais, a lodge working in the French language, and also of St. John's Lodge, No. 36, he labored unceasingly to protect the Institution from innovation, and to maintain its true ancient work.

At the commencement of the Mexican War, General A., but then recently admitted to the bar, and crowded with business, left all his brilliant professional prospects and went to Mexico as Adjutant of the Virginia Regiment under Colonel Hertrammack. A charter for a Regimental Lodge was granted by G. L. of Va., of which he was appointed Senior Warden. On the close of the war he returned to his native city, and resumed the practice of his profession with abundant success.

On the first vacancy thereafter, his fellow-citizens selected him as their candidate for the State Senate from Richmond District, and elected him by overwhelming majorities. He continued to serve in the Legislature, in one or the other branch, until the commencement of the ever to be lamented civil war. On the commencement of our Civil War, he took sides with his native State. An old fashioned Whig of the H. Clay school, upon the dissolution of that party he united with the Democrats. Upon the breaking out of our difficulties, he threw all his influence into the scale of Conciliation and Union. The Republican policy he conscientiously believed was subversive of the rights and sovereignty of the States, against which Jefferson, Madison, and the Conscript Fathers of the Federal Constitution protested, and sought to guard. He loved the Union—he loved the Old Flag, and with sad heart, regretting the dire necessity, upon the passage of the State Ordinance of secession, in obedience to the mandate of his State, to whom his highest allegiance was due, he took the field, in command of the 15th Virginia Regiment. He was seriously wounded leading his regiment in the fight at Malvern Hill. The war ended, by the surrender at Appomattox, he returned to civil life, determined to submit to the decision of war.

His wound, received at Malvern Hill, the privations and habits of camp life had made serious inroads upon his naturally good constitution. But he resumed with activity his professional duties, and labored to promote in every way the interests of his native city. His large and increasing practice at Richmond, Henrico, and Hanover county bars, occupied him incessantly. His

labors for the Masonic craft were constant and devoted. His presence in the Grand and Subordinate Lodges was always hailed with pleasure. As a member of the Richmond City Council, he labored to elevate and increase the usefulness of the Eleemosinary and Charitable Institutions of the city, and promote the interests and relieve the necessities of the suffering and the poor. He was a large-hearted, noble man. His health, never robust since the war, induced him to spend some weeks at the White Sulphur Springs, but receiving no apparent permanent benefit, he returned home to his pressing work. In a few weeks, while at work preparing for his Courts, he was attacked with billious remittent fever. Skilful and unremitting medical attention could not save him; he was dismissed from Labor at high twelve, the last day of July. His trust was in GOD through CHRIST. His end was peace. An aged father, several brothers, and an only sister mourn their loss. A large circle of intimate and attached friends, a whole community, mourn his departure. He has gone to his reward, raised by the power of The Omnific Word. The Asylum gained, the weary Knight reposes, and is refreshed.

The community of which General Auguste was a member—an ornament—will long mourn their loss. The Fraternity weeps over the tomb of a noble and gifted brother, whose presence ever dispensed pleasure, and diffused the genial influence of love and peace. As a son, as a brother, as a citizen, in all the relations of life, he was faithful, true, generous. His very errors inclined to virtues side. He sleeps a sleep that knows no waking, until through the merits of the lion of the tribe of Judah, the body shall arise and become incorruptible as the soul, and so be forever with the Lord. Amen, so mote it be.

J. D. M.

THE WIDOW AND ORPHANS CARED FOR.

It will probably be remembered by most of our readers that during the severe gales which prevailed in the Atlantic during the month of February last, the captain of the steamship Denmark, Bro. Henry D. Cutting, a member of Independent R. Arch Lodge, No. 2, New York, while on the passage from Liverpool to this port, was washed overboard and lost, thus depriving a wife and three children of the means of support previously so liberally provided by him.

The destitute condition in which he left his family being made known to the Lodge, where he was a general favorite, a committee was appointed to prepare suitable resolutions on his death, as also to raise a fund to be presented to the widow. Nobly did they perform their duty, for we have just been informed by that true-hearted and zealous Mason, Bro. Henry D. Walker, Senior Warden of the Lodge, and of the committee, that a little over a week ago he transmitted to the widow of his late brother, at Liverpool, the handsome sum of \$2,100, raised by voluntary contributions.

The binding force of the Masonic tie was never more beautifully exemplified.—*N. Y. Democrat.*

ANTI-MASONRY.

THE Morgan excitement commenced about 1827. It did not reach a political position soon enough to affect the presidential election of 1828, but broke down of its own weight after the presidential election of 1832, at which time the candidate of that party received the electoral vote of Vermont by less than two-fifths of the suffrages of the people, the remainder being divided between Gen. Jackson and Mr. Clay.

In 1832, we were for the first time a voter. Our own father had been compelled to abandon the church of his choice; the churches had been divided or broken up; proscription was practised in every form against Masons and their families; mischievous fanatics parted husband and wife, and broke up families; general disorder reigned, and the passage of laws disfranchising all Masons were openly advocated, and outlawry more than hinted.

For our own part, when we saw our honest, hard-working neighbors — some of whom had fought in the Revolution, and others again in the second war — derided, abused, and scorned by others, who had lived by them and respected them for half a century; when we saw their property destroyed, their rights invaded, and their families proscribed and persecuted, — we began to ask what these good men had done to warrant such treatment.

We heard Col. Cyrus Johnson, who commanded a company with distinction at Plattsburg, ask one of his anti-masonic neighbors what he had against him.

“You are a Mason,” was the reply.

“Well,” said the Colonel, “I am a Mason, and am not ashamed of it. Now, neighbor, how long have you lived by me?”

“Over thirty years,” was the answer.

“In all that time I have had a grist-mill and saw-mill, have carried on a large farm, and small or large dealings with nearly every man within three miles of my mill every year. You have had your logs sawed at my mill for all your buildings, much of your fencing, and some every year for sale. Have I wronged you to the value of one cent?”

“No,” said the anti-mason.

“What has been my reputation as a citizen and business man?”

“Good,” was the reply.

“Well,” said the Colonel, “you and I have always voted the same ticket. Did you ever know me to vary a hair's breadth for friend or foe?”

“I never did,” was the reply again.

“What did I do when A.B., not a Mason, was a candidate for Representative on our ticket, and C.D., a Mason, was a candidate of the other party?”

“I know you did all you could for your own candidate, as I did also,” said the neighbor.

Many more questions were asked by the Colonel, all of the same general character. At length, the anti-mason took the laboring oar by saying, “Colonel, knowing your habits and manner of life, if all Masons were like you there would be no trouble. But such is not the case. We war upon Masonry,

and to make it effectual, we must war upon Masons also, and compel them to renounce their corrupt and oath bound league, to break up their lodges, and force them to stand on an equality with their neighbors. The truth is your society is corrupt, anti-christian, anti-patriotic, and dangerous to liberty. You contrive through your few to govern the many." Stopping at this the Colonel said :

"I see you are determined on your course of proscription. I have enough, and can stand it. You are wealthy and influential, and you have some neighbors, who are Masons, who are honest, industrious people, and if this proscription is to go on, with your influence and money, they will be ruined."

"Consequences must take care of themselves," said the neighbor. "I am not responsible for their being Masons, and I hope that every Mason who does not renounce Masonry, will be ruined in character as a solemn example to all others to keep out of the dragon pit."

When this conversation occurred, one Sunday evening, in front of Col. Johnson's mansion, this neighbor, with many others — ourself, then about twenty years old, being one of them — was returning home from a Methodist meeting. After hearing this conversation, we hurried home and related it to our mother.

"O! my boy," said she, "your father is already in serious trouble in church and business, and I expect this persecution will ruin us. But, it is not going to make trouble between him and me. Decide for yourself, my son, but decide carefully; study the matter well, and then do what your conscience says is right."

We watched events. The Masons were quiet, patient, and waited for the storm to pass by. It gathered the force of a whirlwind, the fury of a tempest, and the volume of a tornado. Every Mason in the neighborhood, except Col. Johnson, went down before the blast. Not one renounced or seceded. After the whirlwind — the tempest — the tornado — come the "still, small voice."

If the anti-masonic party could have gained supreme power at that time, the dungeon, torture, gallows, and death, as in Spain and other countries, would have been the fate of every adhering Mason. Such will be the fate of adhering Masons, whenever the fanaticism attains supreme power. Such would have been the sentence pronounced by Stephens, the noted gambler and libertine, whom Pres. Blanchard has just now nearly sainted. Such would have been the verdict of the cold and remorseless Martin Flint, because he was refused admission to the inner sanctuary of a Royal Arch Chapter. Pres. Blanchard would be horrified if we should place him in any such category; yet the inevitable tendency of his teachings is to that end. He is in the wrong place; he should be a Roman priest, and then woe to every one who crossed his path. As he can neither bear contradiction nor counter argument, so free speech with him is the shallowest pretence to cover his plans of vengeance and his hatred of the Masonic Fraternity. — *Trowel*.

THE RITE OF MEMPHIS.

The following on this subject is from the address of Companion A. V. H. Carpenter, G. H. P. of the Grand Chapter of Wisconsin, before that Body at its late Annual Communication :

“ This pest, which has infested some localities in this jurisdiction, drawing after it some well-meaning companions whose curiosity outweighed their discretion, and whose ambition led them to wish to distinguish themselves as the leaders of a new system ; and others still whose speculative instincts saw another chance to make some money out of the brethren, in accordance with their ideas of the meaning of the term ‘ fraternal relations,’ which is to make all they can out of such relations. This charlatanism, I repeat, is nearly extinct in our borders. If any of it still remains, and the adherents thereto cause any trouble, each Chapter has the weapon wherewith to end it, or sever the connection of such companions with this Order — and it is their duty to do so. I wish I could with confidence congratulate the Craft on the fact of this being the last attempt of the mountebanks, in or out of the Order, to palm off their wares upon our members, and especially the last time any of our well-meaning companions would be led astray thereby. I am quite sure of one thing, and that is that whoever shall be found wise enough to improve upon the principles and teachings of Masonry, will be possessed of a soul above mercenary or selfish considerations, and will be found aiming at preserving the distinctive features of our time-honored institution, and elevating the standard thereof, in harmony with the grand design of the founders rather than by revolutionizing the same, in order to found a new system on a different theory, for the sake of his own glorification, notoriety or advantage. When we all become conversant with the sublime principles of ancient Freemasonry we shall not perceive any imperfections in it, and shall be ready to vindicate it from the assaults of those who, under pretense of having a better light than that which guided our fathers, are forever desirous of tinkering the details, with no better apparent object than that of advancing their own base desires. We need a reformation, personally, God knows ; and I say amen to all honest reformers who aim at elevating either Masonry or man towards a higher and better existence, in accordance with God’s manifest purpose of assimilating His children unto His own nature ; but confound all those who never can see any truth in any system that does not square with their own narrow conceptions ; and without showing us any road to a loftier and better destiny, are eternally croaking about the imperfections of our present system, and are never content unless they can foment discord among their fellows, and, like ‘ honest Iago,’ are ‘ nothing unless critical,’ astute logicians, who can ‘ convince you by force of argument that a man is not a horse,’ and whose metaphysical scissors can

— ‘ sever and divide,

A hair ‘twixt south and southwest side,’

and, when all is done, amount to nothing. From all such people, ‘ Good Lord deliver us.’

AMEN.”

GRAND LODGE OF IOWA.

We are indebted to R. W. Brother Parvin, Grand Secretary, for an elegant copy of the proceedings of the Grand Lodge of Iowa, had at its annual communication in June last, for which he will please accept our acknowledgments.

The session was largely attended, and was opened with an excellent and well written address by the Most Worshipful Grand Master, Reuben Mickel, in which—speaking of the rapid growth of his State, and the equally rapid advance of Masonry within its limits—he says :—

“Twenty-five years ago, four weak Lodges, with a total membership of only one hundred and one, met and planted the shoot which has grown and flourished beyond their most sanguine expectations, and beneath whose wide-spread branches we to-day find pleasant and congenial homes. To-day the Grand Lodge of Iowa has grown into an association of two hundred and thirty-two chartered Lodges, with an aggregate membership of over ten thousand—men whom the ancient constitutions require shall be ‘good and true men, free-born and of mature and discreet age, no bondmen, no women, no immoral or scandalous men, but of good report.’”

We judge from the business character of the address, that the duties of the Grand Master for the past year, have been more than usually onerous. No less than twenty-three dispensations for new Lodges have been granted; in reference to which our brother says :—

“In granting these dispensations I have endeavored not only to meet the wants and demands of the brethren directly interested, but to subserve the general interests and prosperity of the craft at large, which is rapidly assuming gigantic proportions.

“The large accessions to our numbers from other States, by immigration, and the unparalleled advancement of settlements and railroad facilities in our State, have rendered this seemingly large increase of Lodges not only possible, but actually necessary for the accommodation and convenience of large numbers of the craft.

“I have refused quite a number of applications, however, where the proposed new Lodge was in my judgment not actually necessary, or would not tend to promote the good of masonry, and also where it would necessarily work an injury and injustice to some Lodge already established.”

The Grand Master notifies the Grand Lodge that a Clandestine Lodge has been opened at Boonsboro, Iowa, and cautions the brethren against it.

The address concludes as follows :—

“In retiring from official connection with the Grand Lodge, it gives me great pleasure to know that I leave you in peace and quiet, with no disturbing element to check or hinder the unparalleled prosperity with which the craft of Iowa have been blessed for so many years, and I shall indulge the hope that in future, as in the past, her course may be steadily upward and onward, ever guided by the pure genius of Freemasonry, and practically exemplifying the

truths of our profession, 'Brotherly Love, Relief and Truth.' To me the principles of Freemasonry are a practical science, to be carried out in our daily intercourse with each other and with the world, and herein, in my humble opinion, is to be found our best and surest defence against the incessant assaults of the malignant fanatic, and selfish, narrow-minded bigot."

The Grand Secretary presents an admirable report on the business connected with his office, but the topics introduced are chiefly of a local character.

We notice that the principal officers of Lodges U. D., to which charters had been granted, were allowed to sit and act as representatives in Grand Lodge. This was against the usual practice and Masonic law.

A striking illustration of the absurdity of requiring that all charges against erring members shall be preferred by the Junior Warden, occurred in one of the subordinate Lodges. The officer signed the charges against a member "without knowing whether they were true or false," in the belief that it was his duty to do so. Subsequent inquiry proved that they were false; and he was under the necessity of asking permission of the Lodge to withdraw them. He thus ignorantly placed himself in the attitude of a false accuser, for which, at civil law, he could be held responsible. The humility to which he has been subjected, will probably prevent a repetition of the folly, at least by him.

The report on Foreign Correspondence is by Br. W. E. Miller, and gives a brief synopsis of the doings of most of the Grand Lodges in the country. Speaking of the Grand Lodge of Kentucky, the report says:—

The Grand Master justly censures the disposition in some quarters to engraft upon Masonry—"the old organization"—some of the polity and peculiarities of younger associations. He regards the Masonic institution as being, in many respects, *sui generis*, and in these respects "unimprovable." He says: "We can never improve, much less embellish, but on the contrary always endanger and possibly destroy the symmetry of our mystic temple by any additions which may be suggested by the most approved style of political architecture. Planned by the wisest of architects, erected by the most skillful of craftsmen, and designed for the coming ages, we do not believe that its fundamental structure can be improved, but that its *beauty* and *strength* will always be marred and weakened by any effort to modernize it to suit the ephemeral styles of the day!"

M. W. JOHN SCOTT, Nevada, Grand Master.

R. W. THEODORE S. PARVIN, Iowa City, Grand Secretary.

MASONRY owes its unity, its strength, and its perpetuity to its non-interference with political and religious controversies. Had Masons, as such, participated in the political and religious disputes which have separated men into parties and sects—led to blood-shed and persecution—and brought into the lodges the prejudices, bigotry and intolerance engendered by partisan strife, Masonry would have failed to accomplish her great mission of charity, been disintegrated and wrecked in ages gone.

FREEMASONRY IN PORTUGAL.

THE GRANDE ORIENTE LUSITANO.

BY DNALXO.

A brief sketch of the present position of Freemasonry in Portugal may be of interest to our readers, and will enable them to watch the future progress of the Order, in a country where its members have so long been proscribed.

Portugal acquired an unenviable notoriety in the last century, consequent on the cruel proceedings of the inquisition at Lisbon, during the great persecutions of Masons which followed the bulls of Clement XII. and Benedict XIV; but all is now changed, Freemasonry being openly professed among the Portuguese, who enjoy a religious, political, and social freedom, which strikingly contrasts with the state of their neighbors, the Spaniards. The Grande Oriente Lusitano, the head of all the regular lodges of Portugal and its dependencies, was constituted in 1805, under the auspices of the Grand Orient of France.

At present there are fifteen lodges under its jurisdiction, which are distributed as follows: Six in the city of Lisbon, six in the city of Oporto, two in Spain (one at Seville, one at Cadiz), one at Augra do Heroismo, Fayal.

The lodges are strong in numbers, each averaging from 100 to 150 active members, and we must take into consideration the constitutions of the Grand Orient which prohibit brethren being subscribing members of more than one lodge at a time.

The names of the lodges in Lisbon are characteristic of the institution, they are as follows:

Cosmopolite—Cosmopolitan.

Tolerancia—Toleration.

Triumpho Moral—Triumph of Morality.

Uniao Fraternal—Fraternal Union.

Esperanca—Hope.

The remaining lodges are also named in the same appropriate manner.

During the last ten years, Freemasonry has steadily gained strength in Portugal, and its present position is very satisfactory, both on account of the rapid increase in the number of initiations, and of the stamp of men, who thus gain admission into the Craft.

The lodges have been hitherto restricted to the principal cities, with a view to the consolidation of the Order, prior to its dissemination in localities where the old leaven of intolerance has not yet lost its influence.

Taking into consideration the virulent persecution and strenuous opposition with which Masonry has hitherto had to contend in Portugal, it is in the highest degree gratifying to find the order established on its present basis, and we think the Grand Orient has done wisely in preferring to wait quietly till the Order was firmly established in the great centres of commerce, where it would

be materially assisted by intercourse with other nations, rather than to have pushed into the unfriendly interior with badly organized supports in the rear; now the administration of the Grand Orient is so perfectly organized, we may confidently hope for great things.

The Grand Master is elected every third year by universal suffrage.

He must be a Portugese distinguished by his talents, his love of Masonry, and his services to the Craft. He is obliged to reside at Lisbon, the seat of the Order, during his term of office.

The present Grand Master of Portugal is the Conde de Paraty.

The other grand officers are elected annually by the members of the Grand Orient, from amongst their own number.

The masters and delegates of all subordinate lodges are members of the Grand Orient, each lodge being entitled to send one delegate for every twenty members.

By the Constitutions of the Masonic Order of Lusitano, every office, grand or subordinate is elective, a plan which seems a great improvement on the system of appointment by patronage.

The Grand Orator is an officer unknown in English Masonry, but here his duties are very important, he is the guardian of the constitutions and of the statutes and general laws of the Order, and must protest against any infraction thereof.

Any points of Masonic law that may arise in the debates of the Grand Orient are referred for his decision; numerous other duties are attached to this office.

The duties of the Grand Orient are carried on by three committees or councils, viz: the Grande Commissao Permanente, the Commissao de Fazenda, and the Commissao de Justicia.

The Grand Permanent Council is composed of three members elected by the Grand Orient; it meets whenever there may be any business for transaction.

This council is charged with the preparation and submission to the Grand Orient of any laws that may be requisite for the good of the Order, the correspondence with foreign orients, and various other executive duties.

The Grande Commissao de Fazenda, or Council of Funds, has the direction of the funds of the Order, it is responsible for the proper performance of the Grand Treasurer's duties, and is charged with the audit of his accounts.

The Grand Commissao de Justicia, or Council of Justice, examines all petitions and complaints, prepares reports thereon, and submits them to the Grand Orient for its decision; it consists of five members elected by ballot, and is in fact the Grand Jury of the Order.

These three councils are combined in our Board of General Purposes, which solely performs the duties that are here divided into three sections.

To prevent any misinterpretation of its designs, the Grand Orient makes the following declaration in the first article of its constitutions.

ARTICLE I.—The Lusitanian Order of Masons is an association of free men, essentially philanthropic, philosophical, and progressive, having for its objects the pursuit of truth, the study of universal morality, the arts and sciences, and the exercise of benevolence.

"The Order holds the doctrines of belief in the existence of a God, the immortality of the soul, and the brotherhood of man.

"It considers liberty of conscience as the inalienable right of every man, and excludes no persons for the peculiarity of their creeds."

The rite of Portugal corresponds to that of France in the number and arrangement in grades, as will be seen by the second article of its constitutions.

ARTICLE II.—The Grand Oriente of Lusitana recognizes the three symbolic degrees,

Apprentice—Apprentice.

Companhu—Fellow Craft.

Mestre—Master.

"And the four sublime degrees,

Eleita Secrete—Elect.

Grand Eleita Escosez—Scotch Master.

Cuvaleiro d'Oriente—Knight of the East.

Cuvaleiro Rosa Cruz—Rose Croix.

It permits no other degrees to be worked in the lodges under its jurisdiction."

—*London Freemasons' Magazine.*

KNIGHTS TEMPLARS IN CAMP.

The Grand Commandery of New Hampshire, with most of its subordinates, passed three very agreeable days "in Camp" at Centre Harbor, on Lake Winnisspeogee, on the 18th, 19th and 20th ultimo. A correspondent of the Journal describes the camp as follows:—

The camp is very pleasantly located on "Pigeon Hill," a commanding elevation about a third of a mile from the steamboat landing. Sir Knight John D. Chandler, of Saint George's Commandery, of Nashua has charge of the grounds, with the rank of Brigade Quartermaster. One hundred army wall tents have been put up under the special charge of Capt. J. W. Hatch, the Janitor of the State House. The camp is laid out in military order, with company streets. Each encampment has its banner displayed at its Commander's headquarters. The main staff, in front of the tent of the Right Eminent Grand Commander, has a large Templar flag, with a white field and a Passion Cross in red. Mr. Curtis Coe of Centre Harbor has charge of the commissary department, and is giving excellent satisfaction. The Grand Encampment banner displayed over the Commander's headquarters is a new and beautiful one, manufactured by Savory of Boston. It is a silk Beauseant, the grand standard of the Order. The upper half is black and the lower portion white. On the face is the inscription "Grand Commandery in New Hampshire; June 13, 1826. July 19, 1860." Below is an oil painting representing the White Mountains and the cross seen by Constantine in the heavens. Over the cross is the motto, in Greek: "Non nobis Domine, nou nobis, sed nominita da gloriam." Beneath is a shield bearing the State seal and various

emblems of the Order on alternating blue and black fields. The banner is trimmed with gold boullion fringe, and is surmounted with a Templar cross in gilt and red. It is a very fine flag and is much admired.

The parade opened with guard mounting at 8 o'clock on the 18th. The remainder of the forenoon was devoted to company and battalion drills. The afternoon was taken up with drills and a dress parade.

The following day, 19th, was devoted to drilling, parades, and a dinner, of which latter about five hundred Sir Knights, their ladies and invited guests partook. Sir Wm. Barrett of Nashua, presided, and made the introductory speech. He was followed by several others, and the occasion seems to have been a very agreeable one. This virtually closed the encampment, though the camp was not actually broken up until the following morning.

ANTIQUITY.

BLUE Lodge Masonry; ancient times; former ages; times long since passed.

That branch of Masonry which comprises the degrees of Entered Apprentice, Fellow Craft and Master Mason, may justly claim an Antiquity surpassing that of all other societies. The historian discovers its traces as an organization, here and there, as far back as the times of King Solomon, B. C. 1033—975, and, in a different form, more than a thousand years beyond that period. The principles incorporated into Masonry are those established by the Creator when he made and peopled the world, and those who have "faith in God, hope in immortality, and charity towards all mankind," seem to have ever associated together in organizations, resembling Freemasonry, designed to encourage one another in good deeds and preserve the knowledge of those secrets that embody the principles they professed. Antiquity, Universality, and Unchangeability, constitute the three essential qualifications of Ancient Masonry.

In considering the future of Masonry there is a hope of a perpetuity in comparison with which the protracted existence of the society in ages past will be insignificant. While the earth shall endure and the great drama of human sin, suffering and repentance continues to be acted, the demand for Freemasonry, as an agent of brotherly love, relief and truth will remain unchanged. The society will shake off those sectional and denominational excrescences that have become attached to it and reach out its arms to embrace the good and true of every nation, kindred, and tongue, upon the broad earth. Its conquests over ignorance, idolatry, and vice in every form, will eventually secure for it the approbation of the historian who ignores it and the Christian moralist who stands aloof from it. It will be found not an adversary of the world's Saviour, as has been foolishly charged against it, but the handmaid and servant of Him who "went about doing good," whose teachings are equally adapted to all peoples and all times, and whose Heaven is broad enough for every cast of mind that loves God and wishes good to his creatures. —Bailey.

CONSTITUTIONS SUPREME COUNCIL 33.^c

We are indebted to the Grand Secretary for an advanced copy of the Constitution of the Supreme Council for the Northern Jurisdiction of the United States, as amended at its annual session in June last. We condense a few items, which may be of interest to the members of the Rite.

It appears that the Council now consists of fifty-seven *active* members (besides its honorary and emeritus members) which number may be increased to sixty-six. Under the original Constitutions, the number of *active* members was limited to thirty-three; and we believe this rule is still in force in all the European Councils. The departure from it in the Northern Council is the result of a combination of circumstances beyond its control. Active members are elected by *viva voce* vote; honorary members by secret ballot. A unanimous vote being required in the latter case.

Absence from the meetings of the Council for two successive years, without satisfactory reason therefor, and a vote of two-thirds of the members present, may terminate an active membership—a rule which it may be well for members to bear in mind.

The Supreme Council reserves to itself the right to confer any of its grades upon persons whom it may deem worthy to receive them.

The price of warrants for new bodies is fixed as follows—for Consistory, \$100; Rose Croix, \$50; Princes of Jerusalem, \$25; Lodge of Perfection, \$50.

The dues to the Supreme Council from candidates are—Lodge of Perfection, \$3; Princes of Jerusalem 3; Rose Croix, \$2; Consistory, \$5; besides an annual fee of \$5 from each body.

The returns from the different bodies are required to be made up to the first day of April, annually, and forwarded to the Deputy of the District.

Articles 25 and 26 need revising. If not positively inconsistent with each other, they are too ambiguous in their terms for practical use.

DECISIONS.

BY M. W. BR. H. G. REYNOLDS, ILLINOIS.

49.—In the United States each Grand Lodge is sovereign within its own defined territorial limits, and is the sole source of power. The Grand Lodge of Illinois exercises inherently exclusive jurisdiction in all Masonic matters, executive, legislative, and judicial, within the limits of the State, and in her sovereign capacity has control over every resident mason, non-affiliated, or affiliated *here or elsewhere*, and through her proper subordinates, has jurisdiction over all offenses committed by Masons against individuals, morals, or Masonry, and can try and expel the offender, or otherwise deal with him as may seem proper and just.

50.—Where a member of a Lodge in another jurisdiction becomes a resident of Illinois, and afterwards becomes amenable to Masonic discipline, the oldest lodge in the city, town, or place where he may reside, will receive the charges and proceed with the trial in all respects as required by the By-Laws of the Grand Lodge of Illinois.

Upon the request of either party, and the consent of both, with the consent of the Grand Lodge, or Grand Master in vacation, if deemed advisable by the lodge having local jurisdiction, *after the charges are preferred*, the case may be sent to the lodge of which the accused is a member for hearing and judgment.

51.—Rejection for affiliation does not affect the general standing of the rejected brother; he may petition any other lodge, or visit wherever his visits may be acceptable.

52.—In trials, the Master fixes the time and place of trial; the testimony taken by committee is preparatory to trial; at the trial, the case is to proceed to conclusion before the same triers, including sentence of expulsion, suspension, or reprimand.

53.—The objection of a member of a lodge to the admission of a visitor, with or without reasons, or with good or trivial reasons, is absolute, unconditional, and imperative, and in all cases it must be *presumed* that his reason is sufficient for him, and must be respected by the Master and the lodge.

54.—No officer of a lodge is justifiable in assuming any of the functions of the W. M. when he is present. If the W. M. is mistaken in his rulings, transcends his authority, or renders himself amenable to discipline, the remedy is by appeal to, or charges preferred in, Grand Lodge, or for the time being to the Grand Master.

55.—A motion to test the sense of a lodge in regard to objection to the admission of a visitor is out of order, and if entertained, is an invasion of the rights of a member, and a grave misdemeanor.

LATE PRESIDENT MONROE.

In a historical sketch of Cumberland Lodge, Nashville, Tennessee, now in course of publication in the Masonic Record of that city, we find the following interesting notice of a visit made by the President of the United States, James Monroe, to Nashville, in June 1819:—

At a called meeting of the Lodge, held on Wednesday the 8th of June, 1819, we find the following record:—

Information having reached the Lodge, that James Monroe, Esq., President of the United States of America, would arrive in this town to-day; wherefore, on motion, it was

Resolved, That, as a small tribute of respect to Mr. Monroe, a distinguished statesman and upright man, and a Brother of the Craft, the members of this Lodge,

and visiting Brethren, do march to the suburbs of the town in procession, to meet him; and the Worshipful Master, W. Tannahill, deliver him an address, congratulating him upon his arrival in Nashville.

The members and visiting brethren having complied with the foregoing resolution, returned to the Lodge room.

President Monroe's reception was a very grand affair. The city authorities, with the masons, and hundreds of citizens, escorted the distinguished gentleman into the city, after appropriate addresses of welcome had been made by the Mayor and W. M. Wilkins Tannahill. He was the guest of General Jackson. A public dinner was given, a ball, and a private reception by the Masons.

THE WORD "SELAH."

The translators of the Bible have left the word "Selah," which occurs so often in the Psalms, as they found it, and of course the English reader often asks his minister or learned friend what it means. And the minister or learned friend has most often been obliged to confess ignorance, because it is a matter in regard to which the most learned have by no means been of one mind. The Targums and most of the Jewish commentators, give to the word the meaning of *eternally, forever*. Rabbi Kimchi regards it a sign to elevate the voice. The author of the Septuagint translation appears to have regarded it as a musical or rythmical note. Herder regards it as indicating a change of tone; Matheson as a musical note, equivalent, perhaps, to the word repeat. According to Luther and others it means *silence*. Gesenius explains it to mean, "Let the instruments play, and singers stop." Woocher regards it as equivalent to *sumum corda—up, my soul!* Sommor, after examining all the seventy-four pages in which the word occurs, recognizes in every case "an actual appeal or summons to Jehovah!" They are calls for aid and prayers to be heard, expressed either with entire distinctness, or if not, in the imperative, "Hear, Jehovah!" or, "Awake, Jehovah!" and the like, still earnest addresses to God that He would remember and hear, etc. This word itself he regards as indicating a blast of trumpets by the priest. "Selah," itself, he thinks, is an abridged expression used for Higgsaion Selah—Higgsaion indicating the sound of stringed instruments, and Selah a vigorous blast of trumpets.—*Bibliotheca Sacra*.

WE encounter in a Canada paper another "oldest Mason in the world." He was born in the year 1757; made a Mason in Lodge 404, Ballenderry, county of Antrim, Ireland, in the year 1776, consequently he is ninety-three years a Mason. He lives in Canada.

THE BURNING BUSH — THE MISSION OF MOSES —

WERE revealed to him in the unknown, unfrequented wilderness of Arabia, where the grandeur of the mountains is peculiarly combined with the grandeur of the desert. The convent of Justinians is built over what was supposed to be the exact spot where the shepherd was bid to draw his sandals from off his feet. The valley in which the convent stands is called by the Arabian name of Jethro. Mount Serbal is by some regarded as "the Mountain of God." The Arabian tribes, to this day, invest it with awful reverence, as though a Divine Presence rested on its solemn heights. Around each, on the rocky ledges of the hill-side, or in the retired basins, or beside the springs, pasturage or herbage or aromatics herbs could be found for the flock of Jethro. There also grows the wild acacia, the shaggy thorn-bush of the seneh, the most characteristic tree of the whole range. So national, so thoroughly in accordance with the scene were the signs in which the call of Moses makes itself heard and seen. Not in any outward form, human or celestial, such as the priests of Heliopolis were wont to figure to themselves as the representatives of the Deity, but out of the midst of the spreading thorn, the outgrowth of the desert wastes, did "the Lord appear unto Moses." A flame of fire shone forth amidst the dry branches of the thorny tree, and "behold the bush," the massive thicket, "burned with fire, and the bush was not consumed."

ANTI-MASONRY. — The attempted war upon Masonry seems to have reached its climax, and to be upon the ebb. It was started by certain persons, who, so far as we can learn, were desirous of acquiring notoriety, and, having failed to do so in every manner in which they had attempted it, finally were foolish enough to believe that they could build up for themselves a reputation upon the ruins of Masonry! The success they have met with may be inferred from the statistics we have given. The fact is, the warfare has not been as strong as we desired. A healthy opposition would be beneficial to us. It would tend to make us more cautious in the admission of new members, more prompt to reclaim or discipline those who go out of the straight path, and better examples to the Craft. But it is so feeble that it may have the opposite effect.

There are in this country more than a million members of secret societies of one kind or another; a majority of the whole community are numbered in the ranks of these members or those intimately connected with them. And, so far as our observation goes, the opponents of "secret societies" are generally men who are so afraid of doing anything in secret, that they parade their alms-giving, &c., before the world, as if (in the language of a quaint old divine) they "would not trust God with a single penny except before witnesses, lest haply He should deny the receipt." — *Drummond's Maine Report.*

FREEMASONRY AND ABD-EL-KADER.

The following letter appeared lately in the Cork Constitution :—

SIR, — In the Craftsman and British American Masonic Record, Hamilton, Ontario, the following article may be read. It is copied into the Craftsman from the Square and Compass. You may also read on pages 33 and 34 an account of the noble conduct of the Emir Abd-el-Kader, when a horde of fanatical and rebellious Mussulmen rushed into his palace in 1060 to butcher the Christians who sought his protection. It is thus told :—

“ In the midst of these scenes of bloodshed and murder stood Abd-el-Kader, unarmed and accompanied by only a few of his faithful followers, but determined to save the enemies of his faith from the clutches of that bloodthirsty mob.

“ ‘The Christians! The Christians!’ cried these enraged men: ‘Deliver up to us the Christians, you infidel, or else you will share the same fate with them; we will destroy you altogether with your new brothers.’

“ ‘The Christians!’ replied Abd-el-Kader, whose eyes sparkled with anger, ‘so long as one of these brave solders around me stands on his legs I will not deliver them up to you, for they are my guests. Ye murderers of women and children! only attempt to take out of my house those Christians to whom I have given refuge, and you will experience how the warriors of Abd-el-Kader understand to give language to powder.’ ”

This war-cry ended the strife, and 12,000 Christians were saved. The Lodge Henry IV. of Paris, was the first that congratulated the Emir on the courage he displayed during these frightful occurrences, and on the 18th of June, 1861, he was admitted into Masonry, into the Lodge of the Pyramids. Abd-el-Kader viewed Freemasonry as the first institution in the world. According to his opinion, every man was imperfect who did not confess the Masonic principle. He hoped that Freemasonry would some day spread over the globe; so soon as that had taken place all the peoples would live together in peace and fraternity. Such were the sentiments of the Mussulman who calls Allah his God, and Mahomet his prophet.

I am, Mr. Editor, yours truly,

W. H. S., *Master Mason, Cork.*

THE mystic temple of Masonry, with its foundation laid deep, broad, and of unwasting materials, has withstood the shocks and storms of all religious, political and social revolutions, without the shattering of a column; and to-day it stands as complete, beautiful and grand as on the day when its cope-stone was laid.

ST. JOHN THE BAPTIST.

THE following graphic description of the patron Saint of Freemasonry is from the admirable address delivered by M. W. Bro. H. G. Reynolds, at Lewistown, Illinois, on the 24th of June last : —

“ The rugged and indomitable John the Baptist, whose birth was a miracle, was of the priestly order, and himself a prophet. His youth was spent in the sparsely settled and hilly regions of Judea, and as he was attached to the Essenes, his habits were austere, studies constant, and amid the solitudes of nature, and the teachings of his sect, he mastered the prophecies, gathered up the history of the past, and, inspired of God, he stood like a lone sentinel upon the cloud-capped mountain peak of time, waiting for the coming. Behold him! clothed in the raiment of poverty, feeding upon locusts and wild honey, heedless of storm, regardless of the desert heat, he finds himself the apex of an eventful and eternal history, and the crowning summit of a host of leaders, seers, and poets, of prophets, priests, and kings! From this lofty eminence he overlooks the country of the Euphrates, and glances over events from the creation of man until the re-peopling of the world from the ark! Turning to the Nile, he watches the chosen people of God escaping from bondage and entering upon the promised land! Ruled by judges, governed by kings, taught by prophets, rent in twain, carried away captive, returning only a remnant, he looks upon the plains beneath and around him, to find them enslaved and writhing under a merciless heathen despotism.

“ Pagan gods are worshipped, and idolatrous tetrarchs, governors, centurions, and soldiers rule in the cities and villages, in the hills and plains of Palestina. God's Holy Altars are overthrown. His Temple is profaned. He no longer speaks by the Urim and the Thummim. The High Priest clad in holy vestments no longer enters the Holy of Holies once in each year, to offer up sacrifice for his own sins and those of the people. The national history of the Hebrews is about to close, and with a wail of anguish over the bitter memories of the past, John turns his face away and looks upon the future, and sees the prophecies fulfilled. He descries before him, one who is to be King of Kings, in whom all the people of the earth are to be one, and to whom all the nations of the earth are to flow.

“ Clad in the steeled garments of a resolute will, an iron frame, unsullied piety, quenchless love, an unconquerable faith, and a dignity of person and deportment which always accompany strength and wisdom, the Holy Man descended from his lonely height, and entered upon his work. Mark him! No sacrifice, no ablation, no penance is demanded. Tersely and imperatively he commands the people ‘ to repent, for the Kingdom of Heaven is at hand.’ To ‘ prepare the way of the Lord, and make his paths straight.’ He denounced the Pharisees and Sadducees as a ‘ generation of vipers.’ He taught retributive justice, when he told his multitude of hearers that ‘ every tree that bringeth not forth good fruit shall be hewn down and cast into the fire.’ He taught

honesty to the publicans when he enjoined them to exact no more than was appointed them. He taught mercy, truth, and contentment to the soldiers when he bade them 'Do violence to no man, to accuse none falsely and to be content with their wages.' For his fidelity to God, and his faithfulness to King Herod, he was cruelly beheaded, and with him closed the whole line of Jewish prophets forever.

"And as St. John the Baptist came forth from the winter of his desert abode, and from the cheerless night of Jewish desolation, to enter upon the spring and summer of a new dispensation, so we, as Free and Accepted Masons, after the lapse of a long and cheerless winter, come forth in the spring-time of joy, and as we are entering upon the summer of gladness and beauty, to celebrate with fraternal grip, words of cheer, music, march, and procession, songs of gladness, voice of thanksgiving, feasts of love, and innocent mirth, the anniversary of our glorious patron Saint."

If Freemasonry has ceased to erect temples; if it has ceased to engage in material architecture; if it no longer exhibits itself in the elevation of spires and turrets as points from which eyes may be directed and hopes ascend toward a better and a happier world, it has not less continued its work of moral and intellectual culture; and its success in this respect has been far more satisfactory than those who planned its design as a speculative institution ever hoped to achieve. In all time it has exercised a powerful and happy influence upon social progress.

"ONWARD."—The September number of this popular monthly has been for several days at the bookstores, where it can be had by the single copy. The number is well filled with fresh and readable articles, such as one would choose for car-reading, or for the amusement of an hour of leisure. Some of the poetry is much above the average of such contributions.

33°.—Just as we are going to press, we have to acknowledge the receipt of an official Balustre from the Supreme Council of the Southern Jurisdiction, on the subject of its differences with the Grand Encampment of Missouri. We have not had an opportunity to examine the document—which we shall hereafter do—but regret exceedingly that the necessity should have arisen for any such decree, or that there should be any cause of disagreement between the two distinguished bodies named.

THE KNIGHTS TEMPLARS of Maine have been in "camp" near Portland the past week in large numbers, and have doubtless had a good time

MASONIC CHIT-CHAT.

RARE WORKS.—We are indebted to R. W. Bro. R. H. Waterman, of Albany, for a complete and most interesting set of diagrams, illustrative of the degrees as conferred in the Lodge of Perfection at that place in 1769, taken from drawings made in that year, and owned by the Lodge.

We are also indebted to the same brother for the loan of a copy of the first Masonic book ever published in this country. It is a re-print, by Benjamin Franklin, of Philadelphia, of Anderson's Masonic Constitutions, and is of the size of a small quarto. We do not know of but one other copy in existence. The one before us was procured in England.

BILLIARDS.—The lovers of this really healthful and scientific game,—now become a popular parlor amusement and exercise,—will find some of the most elaborately finished **CUES** ever imported into this country, at the new furniture warerooms of the Messrs. Toussaint & Co., 541 Washington Street. They are of Parisian manufacture, tastefully inlaid, and are worth looking at. At the same establishment will also be found some of the finest specimens of rich carved and ornamental furniture to be seen in the city.

The New Masonic Hall at Philadelphia is progressing rapidly, the walls having already risen some thirty feet from the basement. It is hoped that it will be covered in before the snow flies, and when finished will undoubtedly be a very fine building.

THE FREEMASON.—R. W. Bro. Gouley, having purchased the interest of Bro. Pinchard in "The Freemason," at St. Louis, has become sole proprietor and editor of that spirited periodical. We wish our Brother continued success in his enterprise.

MASONRY UNIMPROVABLE.—On this subject the Grand Master of Kentucky says:

"We can never improve, much less embellish, but on the contrary always endanger and possibly destroy the symmetry of our mystic temple by any additions which may be suggested by the more approved style of political architecture. Planned by the wisest of architects, erected by the most skillful of craftsmen, and designed for the coming ages, we do not believe that its fundamental structure can be improved, but that its *beauty* and *strength* will always be marred and weakened by any efforts to modernize it to suit the ephemeral styles of the day."

LODGE ROOMS.—The Grand Master of Maine says:

"Another matter of vital importance to the welfare and reputation of the craft is the character of the places where our brethren meet for the practice of our rites, and the discharge of Masonic duties.

"As the world judge of our professions by the actual character of our members, so will it judge of the value of Masonry somewhat by the externals presented to view. And the influences of a comfortable and cheerful place of meeting cannot fail to be beneficial in every way—in inducing a better attendance at the meetings—in the impression made upon initiates—and in its effects upon the feelings of all the brethren. The attractiveness of our ceremonies should not be neutralized by any repulsive surroundings."

In 1767 a lodge at Berlin was formed under the English Constitution, and when the Duke of York was travelling on the continent, in 1787, he was initiated in that Lodge, which thereupon assumed the name of the Royal York, and is the mother of the Grand Lodge Royal York at Berlin.

Charles Ratcliffe, titular Earl of Derwentwater, established the first Lodge in France, in 1725. The Lodge was held at the house of one Hunt, a *traiteur*, in the Rue de Boucherie.

The revision of the ceremony and ritual of the English Royal Arch, took place in 1835. The Rev. Adam Brown, who was one of the Chaplains of the Duke of Sussex, was the reviser.

Marshal Massena was an officer of the Grand Orient de Paris, and a member of the Supreme Council of the thirty-third degree in France.

The Duke of Kent, father of Queen Victoria, was initiated in the "Lodge de l'Union des Cœurs," at Geneva, Switzerland.

Lord Brougham's name appears in the records of Montrose Lodge, of Stornaway, under date of August 20, 1799.

Maryland will not allow its Grand Lodge proceedings to be reported in the *secular* press.

Connecticut has no less than five Lodges named after St. John.

The Grand Lodge of Vermont was organized October 19, 1794.

A Lodge in Michigan has a one-armed Master.

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

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

Sept. 1, 1865.

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