

THE

FREEMASONS'

MONTHLY MAGAZINE.

---

BY CHARLES W. MOORE,

CORRESPONDING GRAND SECRETARY OF THE GRAND LODGE OF MASSACHUSETTS.

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VOLUME XXX.

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TO

THE MEMORY

OF

**The Holy Saint John:**

IN RECOGNITION

OF THE

**Principles of Christianity in Freemasonry:**

THIS VOLUME

OF

**THE FREEMASONS' MONTHLY MAGAZINE**

IS

DEDICATED.



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## INDEX.

<b>A.</b>			
Anti Masonic Phariseeism	8	Cryptic and Templar Masonry in Canada	133
Another Enemy	18	Colored Masons in New Jersey	155
Another Nut for the Grand Orient	26	Capitular Masonry	239
A Dangerous Imposter	52	Centennial Anniversary, Nan- tucket	289
Antiquity of Masonry	57	Chronology of the Bible	337
An Imposter again Detected	114		
Ancient Masonic Manuscript	121	<b>D.</b>	
A Beautiful Jewel	123	Dedication at Southbridge	42
A. and A. Rite Michigan	146	Dethronement of the Pope	52
“ “ “ “ in Albany	152	Discovery of Masonic Emblems	85
Acknowledgments	152	Decisions by Grand Lodge of Mississippi	110
Androgynous Masonry	174	Discrediting Diplomas	124
A. & A. Rite in Mexico	245	Distinguished Foreign Grand Master	161
A Good Presiding Officer	246	Death of a Beloved and Hon- ored Brother	214
An Incident of the War	248	Dedication Mount Horeb Lodge	219
Ancient Records	284		
A Quorum for Work	300	<b>E.</b>	
Anti-Masonry in Illinois	314	Election in Lodges	188
		Egypt	150
<b>B.</b>		Earl de Grey	181
Berkshire & Connecticut Valley Commanderies	19	Elections	188
Bro. Findel	145		
Bro. James Anderson	185	<b>F.</b>	
Betsy Destroys the Papers (Poetry)	277	Freemasonry in America	11
British India	280	Freemasonry and the War	14
Back Numbers of the Magazine wanted	344	Fanaticism vs. Secret Societies	61
Benedict Arnold	347	Frau Margaret (poetry)	81
		Faith Lodge, Charlestown	85
<b>C.</b>		Freemasonry and Christianity	201
Centennial Celebration in Berlin	24	Freemasonry in Scotland	280
Costume of the Medieval Ger- man Masons	27	French Masonry	279
Complimentary	31		
Christmas Carol (Poetry)	34		

<b>G.</b>			
Grand Lodge Washington Territory	10	Inauguration of William IV as Grand Patron of Masons in England	139
Grand Lodge of Quebec	37	Interesting Presentation Ceremony	147
Grand Lodge of Illinois	39	If it is not Spirits, what is it ?	207
Grand Lodge of New Brunswick	45	In Death not Divided	216
Grand Lodge of Missouri	47	Irregularly made Masons	220
Grand Chapter of England — Initiation of the Crown Prince of Denmark	56	In Rome	314
Grand Lodge of California	61		
Grand Commandery of Mass. & R. I.	62	<b>J.</b>	
Grand Commandery of Knights Templars of New Hampshire	69	Japan	156
Grand Council of R. & S. Masters of Canada — Important Movement	69	Jurisprudence	315
Grand Lodge of Massachusetts	88		
Grand Council of Indiana	98	<b>K.</b>	
Grand Chapter of Massachusetts	94	Knight or Sir Knight	104
Grand Lodge of Pennsylvania	111		
Grand Lodge of Scotland	120	<b>L.</b>	
Grand Lodge of Mass. — Organization of 1871	125	Lawful Information	17
Grand Lodge of Italy	156	Let them have their own way	112
Grand Commandery of Maryland	156	Legal Decisions in Newspaper Cases	115
General Grand Encampment	168	Literary Notices	191
Grand Council of Missouri	172	Lord Tenderden	221
Grand Lodge of Idaho	180	Laying Corner-stone, Capitol of New York	284
Grand Council R. & S. Masters Canada	200		
Grand Chapter of Massachusetts	243	<b>M.</b>	
Grand Lodge of Massachusetts	261	Masonic Periodicals	25
Grand Lodge of R. I.	272	Masonic Chit-Chat	32
Grand Orient of Italy	311	Masonic Chit-Chat	64
Grand Mark Master	313	Masonic Asylums	65
Guard well the Portals	326	Masonic Decisions in Louisiana	79
		Mr. Knobb becomes a Mason	89
<b>H.</b>		Masonic	96
How Damphool got the Masters Grip	54	Masonry and Education in Italy	103
Historical Mag. upon St. Andrews Memorial	273	Masonry in the Army	119
		Masonic Chit-Chat	128
<b>I.</b>		Montacute or Montague	148
Installation of St. Omer Commandery	82	Miscellanea	759
Initiation of a Brazilian Indian	100	Masonic Chit-Chat	160
Installations	105	Mary's Chapel Lodge, Edinburg	166
Is the Pope a Freemason ?	126	Masonry in British Columbia	176
		Masonic Banquet to the Earl de Grey and Ripon	189
		Miscellanea	190
		Masonic Chit-Chat	192
		Masonic Female Orphan School	122

Miscellaneous	222
Masonic Chit-Chat	224
More of French Masonic Folly	238
Masonic Decisions	248
Miscellaneous	254
Masonic Chit-Chat	256
Maine Correspondence Report	269
Objecting to Installation	
Suggestions to Secretaries	
Membership	
New Lodges	
Unauthorized Masonic Convention	
Offences before Initiation	
On his Dignity	
Masonic Territorial Jurisdiction	281
Masonry in the South	281
Miscellaneous	285, 286, 287
What Masonry is	
The Grand Lodge of N. York	
Masonic Emblems as Trade Marks	
Hon. Lemuel Lyon	
Visitors	
Celebration of the 24th of June	
Dedication of Halls	
Bishop Randall	
England	
Union Lodge, Nantucket	
Imposter	
The Manufacturer & Builder	
Quebec	
Masonic Chit-Chat	288
Miscellaneous	316, 317, 318, 319
Scribner's Monthly Magazine	
Valuable Publication	
The Grand Lodge of Pennsylvania	
The Triennial Meetings at Baltimore	
Swords in Lodges	
Council of Deliberation of the A. A. Rite, Illinois	
Masonry in Spain	
The Templar Excursion in Europe	
Death of John P. Boyd Esq.	
The Evergreen	
The Crown Prince of Prussia	
Cowan	
Grand Lodge of Iowa	
Grand Chapter of Louisiana	
Received	
Masonic Chit-Chat	326
Mystery	334
Masonry from Antiquity	345
Masonry in Peru	347
Miscellaneous	349, 350, 351

Salt Lake City	
Masonry in Spain	
One of the rules of the Grand Lodge of Iowa	
Home Savings Bank	
Acknowledgments	
The Grand Lodge of Frankfort	
The Grand Lodge of Denmark	
New Hampshire	
Peter's Musical Monthly	
The Seat of the Grand Lodge of Sweden and Norway	
Gur's Illustrated Mechanical Advocate	
The Cherub	
Oregon	
Masonic Chit-Chat	352

N.

Nearing the other Shore	100
Nantucket	120
New Hall of Odd Fellows	279

O.

Origin of the Gridiron in making Freemasons	29
Obituary	30
Official Subordination	33
Obituary	91
Obituary — The Late Mr. A. K. P. Welch	157
Obituary — Death of Bro. Charles Robbins	186
Origin of Royal Arch Masonry	209
Origin of Masonry in N. Jersey	225
Obituary — Ezekiel Bates	251
Obituary — Ill. Bro Giles Mumford Hilley 33°	252
Our Foreign Policy	257
Out of the old House, Nancy	303
Orders of Chivalry	313
Over the Hill to the Foot-House	335
Obituary	348

P.

Pequosset Lodge — Dedication	22
Practical Masonry	88
Past Grand Master of Mass.	97
Presentation	144
Presentation to Ill. Bro. Albert Pike	147
Powers of Grand Masters	180

Prov. G. Ms. of England in America	298	The Mason's call to Refreshment (poetry)	122
Papal Intolerance & Abuse	321	The Centennial Memorial and Miscellaneous Notices	127
R.		The Legend	142
Rome the Seat of Masonic Power	1	The Knights and Nymphs of the Rose	143
Royal Arch Jurisprudence — Expulsion and Restoration	4	The Templar Visit to Europe	150
Right of Visit	80	The Earl de Grey and Ripon	151
Rev. J. Blanchard	141	The Monuments of Masonry	153
Reception of the Earl de Grey	193	The Templar Ritual in Massachusetts	153
Recognition of Quebec	253	The Temple Re-Built (poetry)	154
Reception of English G. Ms. in America	309	The True Conditions of Charity	155
S.		The Grand Master of England in America	167
Speculative Masonry and Religion	13	The Death of W. Bro. Ezekiel Bates	169
St. Andrew's Chapter — Presentation	20	The General Grand Chapter	178
Scatter Seeds of Kindness	51	The General Grand Chapter	206
St. Andrew's Day (communicated)	77	The Grand Masonic Reception at Washington	212
Supreme Council, 33°	102	The Exclusion of Women	247
St. John's Lodge, Newport, R. I.	123	The Spirits Misrepresented	250
Spiritual and Anti-Masonry	142	The Antiquity of our Craft	265
Serious Loss by Fire	182	The Late Banquet to G. Master of Eng.	275
Sufferings in Buenos Ayres	249	Three Ballots	276
T.		The Double Headed Eagle	282
The War	15	Templarism in Scotland	283
Templarism in Canada	16	The Antiquity of our Craft	305
The Rights and Powers of Voluntary Associations	23	The Masons & Mt. Vernon	328
The Prince of Wales	43	The Antiquity of our Craft	329
The King of Prussia expelled	49	Templar Legend	339
The Measures of Time	50	The Main Spring of Masonry	343
The Jewish Half Shekel	53	U.	
The Cuban Murders	58	Use of Substitute	125
The Mark	55	Union of Consistories	158
The Lord's Prayer of the Freemasons	59	Union of the A. & A. Rite	187
The Object of the Ballot	70	V.	
The Study of Masonry	71	Visit of Knights Templars to Europe	46
True Charity	76	Viscount Montacute, or Montague (communicated)	95
The Holy Bible	86	Vinnie Ream	129
The Memorial, (communicated)	88	Vinnie Ream	177
The English Masonic Charities	107	W.	
Troubles in Canada	108	Why a woman cannot be made a Mason	21
Testimony of the Past	113	William Parkman Commandery	62
The end of Dalhousie and the Scottish craft	116	William Preston	72
The Alleged expulsion of the King and Crown Prince of Prussia	118	Woman <i>versus</i> Masonry	104
The Festival of St. Andrews	120	Washington Commandery Newport	312





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BY CHAS. W. MOORE.

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## CONTENTS.

---

Rome the Seat of a Masonic Power . . . . .	1
Royal Arch Jurisprudence — Expulsion and Restoration . . . . .	4
Anti-Masonic Phariseeism . . . . .	8
Grand Lodge Washington Territory . . . . .	10
Freemasonry in America . . . . .	11
Speculative Masonry and Religion . . . . .	13
Freemasonry and the War . . . . .	14
The War . . . . .	15
Templarism in Canada . . . . .	16
Lawful Information . . . . .	17
Another Enemy . . . . .	18
Berkshire and Connecticut Valley Commanderies . . . . .	19
St. Andrew's Chapter.— Presentation . . . . .	20
Why a Woman cannot be made a Mason . . . . .	21
Pequosset Lodge. — Dedication . . . . .	22
The Rights and Powers of Voluntary Associations . . . . .	23
Centennial Celebration in Berlin . . . . .	24
Masonic Periodicals . . . . .	25
Another Nut for the Grand Orient . . . . .	26
Costume of the Medieval German Masons . . . . .	27
Origin of the Gridiron in making Freemasons . . . . .	29
Obituary . . . . .	30
Complimentary . . . . .	31
Masonic Chit-Chat . . . . .	32

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We would call the attention of Secretaries in need of any description of Printing, to our large assortment of Masonic Engravings. For specimen of our work we refer to the "Centennial Memorial" printed by us for the Lodge of St. Andrew, Boston.

THE  
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MONTHLY MAGAZINE.

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VOL. XXX.]

NOVEMBER 1, 1870.

[No. 1.

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ROME THE SEAT OF A MASONIC POWER !

PERHAPS one of the most significant evidences of the progress of liberal principles and the decadence of religious tyranny at the present time, is the remarkable, not to say astounding fact, that the Grand Orient, or the Masonic Grand Lodge of Italy, has recently removed its "Grand East," or seat of government, from Florence to the ancient city of Rome, where it is now in active operation under the eye and within the hearing of the "Infallible" Head of the Papal Church! In view of the past bloody history of this Church and its long-continued fiery persecutions of Freemasonry, it is difficult to realize a transition so significant in its character and momentous in its consequences. It is the funeral dirge of a false theocracy, which, through a long succession of ages, has become infamous by its crimes. For more than four hundred years the Papal Church has been the unscrupulous and uncompromising enemy of Freemasonry. The dungeon, the rack, and the stake have been pitilessly employed by her for its suppression, and hundreds of our innocent Brethren have been sacrificed to her cruelty. It is but a few months since that one of her proscriptive and characteristic denunciations was issued from the Vatican, setting the whole Masonic world of Continental Europe ablaze by its terrible threatenings. But she has reached the end of her temporal power. Its overthrow has come upon her like an electric shock, and *mene, mene, tekel upharsin* has been written upon the walls of her power. The line of separation has now been distinctly drawn between her religious intolerance and her political

rule. The first, crippled and shorn of its strength by the advancing intelligence of the age, may remain with her for a time — and but for a time; while the latter has passed beyond her grasp, never to be regained. The vitality of her bulls, decrees, and blasphemous anathemas is at an end, and the dungeons of her Inquisitions are no more to echo the groans of religious dissenters or Masonic martyrs. Masonry is in the “Holy City.” This is now her Italian home — the abiding place of her power and influence, and while she will scrupulously respect the spiritual rule of her oppressors, she will know how to protect her own interests and assert her own rights. “Certainly the world progresses! Louis Napoleon made war, but the Almighty has shaped its ends.” As in the recent events of our own country, “what would have taken years of peace to effect, a few months of war have accomplished. Popery, with its infallibility, is a thing of the past. The light of the nineteenth century is dispelling the mists of superstition that have chained the intellects of the people, and the last lingering relics of the Dark Ages, are being swept from the earth. Every lover of freedom of thought, and every lover of political freedom, will rejoice in the downfall of this great, moral, political, and religious despotism.”

It is of some importance however that the precise character of the great change which has taken place in the condition and extent of the Papal power should not be misunderstood. The spiritual supremacy of the Pope over his subjects remains undisturbed, and in this respect the Church may continue as heretofore to exercise its crushing and demoralizing influences over the masses who believe in the infallibility of its Head; at least there are no lawful hindrances to its doing so, if its exactions and penalties are kept within the rules of Christian civilization. The Pope may still issue his bulls and anathemas and decrees of excommunication, as heretofore; but the power to enforce them, as against criminal offences, no longer exists. His temporal power has been swept away with his possessions, and is now vested in the United Kingdom of Italy, with Victor Emmanuel at its head, and with it the legislative and executive power which he and his predecessors have exercised, as absolute sovereigns, since the acquisition of the Exarchate of Ravenna in the eighth century. He is therefore now and henceforth to be regarded simply as the Bishop of Rome, a title which he absurdly claims as the successor of St. Peter, and God's vicegerent upon earth; but which, notwithstanding the absurdity of this pretension, if he can make up his mind to wear it with the humility

of the Christian, and in a way consistent with the dignity of his high position, will command for him the love and veneration of the more intelligent of his own followers, and the increased respect of the christian world. If so worn, the loss of his temporal power will prove a blessing to him and his successors, and insure the greater prosperity of his own Church ; which for the last century has, in the larger Catholic countries of Europe, made more infidels than converts. He must also learn and study the obvious lesson of the day, that the time has gone by when union of Church and State can conduce to the interests or welfare of either. Compulsory religion leads to infidelity as a natural result. We have no sectarian prejudices against the Catholic Church or its fundamental doctrines when administered in their purity, but we have little respect for, and certainly no sympathy with its farcical ceremonials and absurd pretensions — its confessions and absolutions — its penitential bodily inflictions, and exclusive self-righteousness. But with these we have no quarrel. The sooner, however, it begins to learn that there may be true Christians outside of its own pale, and that Heaven may be reached without travelling the road to Rome, the sooner it will command the respect, if not the veneration of all intelligent men.

Hardly less remarkable and significant than the overthrow of the temporal power of the Pope, is the establishment and weekly publication of a Masonic Review at Florence, in the Italian language, the first eight numbers of which have been politely forwarded to us by its editors, Bros. M. Macchi and B. Benedetti. We give its title in full as follows :— “ *Rivista della Massoneria Italiana — periodico ebdomadario semiufficiale del Grande Oriente della Massoneria in Italia e sue Colonie. — Scienza, Liberta, Lavoro, Fratellanza, Solidarieta.* ” In size it is a small quarto of eight pages, fairly printed, and is chiefly filled with masonic articles of local and general interest. The following appears in the issue for September 7th :—

## OFFICIAL NOTICE.

“ *To the W. Masters and Brethren of the Masonic Lodges of Italy : To all the Fraternity of the Masonic Associations of the two hemispheres :*

DEAR BRETHREN—

The Italian Government having taken possession of Rome, the Grand Masonic Orient of Italy and its colonies has decided on its establishment there without delay. I have, therefore, given orders for the transfer of the Grand East to that city, now definitely the capital of the nation.

Your affectionate Brother,

L. FROPOLLI, *Grand Master.*

ROYAL ARCH JURISPRUDENCE—EXPULSION AND  
RESTORATION.

*St. Anthony Falls, Minn., Sept. 1870.*

CHARLES W. MOORE, ESQ.,

DEAR SIR AND COMPANION, — I have received the September number of your valuable Monthly, containing a review of a decision made by me as G. H. P. for the State of Minnesota in the year 1869; and in reading your article, some things struck me as requiring "further light." I fully agree with all you say of the action of our Grand Master and Grand Lodge in the case; it was I think without authority and without precedent. The first issue that you make with me is on the proposition that the applicant to the Chapter is made a Royal Arch Mason by virtue of being a Master Mason in good standing, which position you say you cannot concede. "Such a prerequisite," you say "is undoubtedly an important recommendation" — important recommendation — I think so — so important that it cannot be dispensed with. A condition precedent without which the petition could not have been received, and by virtue of which the degrees may be, and are granted — (1.) Secondly — you admit that "the Grand Master could not say to the Chapter, whom it should or should not retain as members," but could only forbid association with one whose masonic privileges were held in abeyance; that the extent of his power was to remove the foundation of his masonic standing. With this I also agree, and go one step further, and say that the Grand Lodge could do no more in the case; for while, I doubt not, the Grand Lodge, *when acting within its constitutional limits*, has power to make suspension indefinite, or expel, yet, all that it has done, or claims to have done, is to destroy his standing as a Master Mason; and his standing in the appendant Orders is thereupon arrested until such time as he shall be restored.—(2.) It is only with the three first degrees, with the addition of the P. M., that the Grand Lodge claims to have anything to do; and while the Chapter cannot go back and inquire into the legality of the sentence of the Grand Lodge, yet, when that is removed, then the Chapter may, and ought to control its membership; and under our Grand Chapter's constitution a Companion can be deprived of his membership, only by a regular trial and a legal conviction — (3.) But you claim that expulsion places him relatively as he was before initiation; that the separation was complete, and he was left as though it

had never been formed. He stood as a profane, and could only re-enter the Institution through a new application, &c. A profane enters by a petition in regular form, a favorable report, and a unanimous "ballot," and yet, after declaring that he stands as a profane, you say that the Grand Lodge has power by a mere vote on a restoration to make a Mason of one who stands as a profane, and give him all the rights of Masonry, except membership in a particular Lodge. I cannot see the logic of that reasoning — (4.) As to the last point that you make, that the Chapter ought to have struck his name from the roll, it did not enter into the case under consideration. It was not a question as to what ought to have been done, but what was done. Chapters ought to expel all members who are guilty of gross unmasonic conduct, yet I opine that it would not be safe to assume that such was the case — (5.) The theory is that an expelled Mason is dead, de facto, and, as you state, is "as a profane; but the practice of all grand bodies, with which I am acquainted, recognizes a different relation, masonically, existing between him and the Order, than it does with profanes. The practice is on the theory, that the Brother is indefinitely suspended, and the Grand Lodge assumes the power to step in and terminate it at any time, and until mankind progresses so as not to be liable to make mistakes, and Grand Masters and Grand Lodges become infallible, the power to correct errors ought to be retained — (6.)

Let us try to make the *theory* and the *practice* agree.

Fraternally and truly,

Yours,

M. W. GETCHELL,  
Past G. H. P. Minnesota.

#### REPLY.

We have read the above communication with some care, and after comparing it with the argument of the article to which it refers, have come to the conclusion that there are really no substantial differences between our views and those entertained by our correspondent. Such however, as they are, we will endeavor to dispose of them in a few words, and in the order in which they stand marked in the text, as follows:—

1.—It is clearly an error in fact and in practice to say that a candidate is received into the Chapter "by virtue of being a Master Mason in good standing." Such a relation is simply a *qualification* for advancement to a higher degree, in another branch of the Order. If it were more than this, and went to the extent claimed by our correspondent, then

and in that case, it would be a right and a privilege which the candidate might lawfully urge and demand at the door of the Chapter, without any other requirement than the usual admission fee ; or, in other words, it would be vesting in the Lodges, the power to make Candidates for the Chapters, and by virtue of such making, and "good standing," to demand their admission. Our correspondent does not mean this, nor would the Chapters submit to it.

2.—Expulsion by a Lodge, when confirmed by the Grand Lodge, does something more than to "arrest the standing" of the delinquent as a Mason. This is the work of *suspension*. Expulsion, on the contrary, places him without the pale of Masonry, and though it cannot deprive him of whatever Masonic knowledge he may have acquired, it as effectually separates him from his former masonic relations as though he had never been admitted to them. It destroys his membership in the Chapter as well as in the Lodge, and this relation can be resumed in neither body, except through petition, re-admission by unanimous ballot, and re-obligation. There is no such thing in Masonry as restoration and *healing*, or remaking (for that is the Masonic meaning of the term), by resolution. The Grand Lodge of New York once fell into that error, but subsequently ignored it. The recognition of such a practice would be as dangerous an evil, as the theory of our correspondent, that the restoration of an expelled Brother by the Lodge, restores him to his membership in the Chapter. We admit that such a restoration reinvests him with his general privileges as a Mason, whatever they may have previously been, but it no more restores him to his forfeited *membership* in the Chapter than it restores him to his membership in the Lodge by which he was expelled. To *force* him back into either body, without its consent, would be as hazardous to the harmony and interests of the one as to the other. It would be in practice, and in fact, authorizing the Grand Lodge to remove a delinquent member from the Chapter, to punish him, and then to place him back again in "good standing," without reference to its wishes or interests. Our correspondent would not approve of such a proceeding.

3.—Our Companion fails to make the proper distinction here. The question is not one of membership. The delinquent lost that as a necessary consequence of his expulsion from Masonry, and having so lost it, he can recover it only on a new proposition and ballot, as required by the Constitution of the Grand Chapter of his State. We need not cite authorities on this point, for the propriety of the rule hardly admits of doubt.



4.—Nor could we understand its logic, if the proposition stood as our correspondent states it. We did not say “the Grand Lodge has power by a mere vote, or a resolution, to make a Mason of one who stands as a profane, and give him all the rights of Masonry, except membership in a particular Lodge.” We hold to no such pernicious doctrines, and no such inference is authorized by our language. We deny that the Grand Lodge is invested with any such power. The restoration takes the course of the expulsion, and is governed by the same line of proceedings. The initiative for restoration begins in the Lodge by which the delinquent was expelled, and, if successful, is certified up to the Grand Lodge for confirmation. When so confirmed, the restoration is complete, not otherwise. The Grand Lodge, though undoubtedly invested with supreme penal jurisdiction over its own members, to be exercised in its own discretion and as it may determine, stands to the Lodges, in penal cases, as an appellate Body, and not of original jurisdiction.

5.—We differ from our correspondent here, and think that the action of the Chapter at this stage of the proceedings, entered very largely into the case, and when informed, officially or otherwise, of the expulsion of the delinquent by his Lodge, and its confirmation by the Grand Lodge, its clear duty was to erase his name from its books. It manifestly had no right to retain the name of an expelled Mason upon its roll of members for a single session, after the fact was lawfully and authentically before it. It could no longer recognize the delinquent as a Mason, and this fact absolutely and at once terminated his membership.

6.—The case in question was not one for the “correction of errors,” but for the punishment of a serious masonic offence, if not a judicial crime. In the former case, had reformation, or the correction of an error or evil practice, been the purpose of the judgment, suspension would undoubtedly have been awarded as the more appropriate punishment; but the punishment imposed was the highest known to the criminal laws of Masonry, and the inference from it is, that the offence was a crime of magnitude, which might be repented of, but for which the correctional powers of the Lodge were inadequate. Our Companion does not make the proper distinction between expulsion and indefinite suspension. The latter continues the relation of the delinquent in an abnormal condition, while the former cuts him off entirely. In the one case, he is subject to the future discipline of the Lodge; in the other, it has no further control over him.

## ANTI-MASONIC PHARISEEISM.

THE sectarian fanatics at the West — Blanchard, Finney, *et id omnia genus* — who are endeavoring, and to some extent have succeeded, in organizing, out of the ultra-religionists and more intolerant and bigoted of their followers, a politico-religious party, having for its object the overthrow and destruction of all secret societies, but especially the masonic. The object being the same, its principles and course of action necessarily correspond in all essential particulars, so far as they have developed themselves, with those of the old anti-masonic party of infamous memory, which broke out in New York in 1826, and led to a general disruption of society, social, civil, religious and political, throughout the Northern States, and wherever else it had power to exert its baneful influence. In evidence of this, and of what it purposes to do should it succeed in acquiring the power at which it aims, we need but adduce the single instance, (and there are probably many others) of the expulsion of our distinguished and talented Brother H. G. Reynolds, the late Grand Master of Illinois, and the able editor of the *Masonic Trowel*, published at Springfield in that State, *from the church* of which he was a member, solely and entirely on the ground of his masonic relations! And it would have been difficult for them to have selected in the whole State of Illinois, a victim of greater purity and amiability of character, as a sacrifice upon their unholy altar of bigotry and proscription. Our brother refers to the transaction in the following manly words:—

“Our brother of the *Review* says that the anti-Masonic Convention, which met in Cincinnati, in May last, selected us from the whole set of clergymen and laymen engaged in editing Masonic papers, for exclusion from the Church of which we are a member. It seems the Convention was in dead earnest. All we have to say to them is, “come on.” Our father suffered for the same reason. We hope that Bro. Moore does not feel hurt, and Breth. Bailey, Billings, Chaplin, Henderson, Hodges, Gouley, and Blackie may be assured that we don’t look down on them a single bit. It was ungenerous in such magnates to leave them unnoticed, but that is their misfortune and not our fault. But, badinage aside, and in all seriousness, when any Masonic body asks us to surrender one principle which we believe and hold dear, either in religion or otherwise, and when any Church demands a renunciation of Masonry to save our membership, they will find one who will *stand fast*. No expulsion from a Church for such reason, could shake one atom of our religious faith, and we should probably contribute as much aid and assistance to religious enterprises as now.

‘God seeth not as man seeth.’ We intend to do right, and keep a conscience void of offence, and anti-Masons may do their worst, and may concentrate all their vengeance and malice upon us if they choose.”

In reference to the iniquity of this intolerant and anti-Christian transaction, our Rev. Bro. Henderson, editor of the *Kentucky Freemason*, expresses himself in the following independent and indignant words:—

“Of all despicable characters the pragmatist is the most hateful. Self-centered is a disgusting egotism, displaying itself in a ridiculous vanity, they make their proud boast of Pharasaic superiority and complacently thank God that they are not as other men are. With not less than *fifteen thousand* Protestant clergymen in the United States—fully one-third of the whole number in the country—devoted members of the Masonic Fraternity, all of them perfectly acquainted with the secret workings and the public principles of our Order, and competent from an educated conscience to judge of the moral proprieties and uses of both, a few self-conceited agitators set themselves in convention to affirm that an alliance exists between *their* brethren and the devil, and on this idle, idiotic assumption seek to marshal public hate against them. They affirm evil of that of which they know nothing. They take it for granted that what they don’t know and do is sinful. They make the grave, uncharitable charge against their brethren of the clergy, who are Masons, that they are encouraging and promoting a system which is intended to pull down the Church, and erect itself on the ruins.

“Viewed in the light of political economy, according to the ordinary estimates of common sense, it stands to reason that no man in possession of his rational faculties would attach himself to and remain in union with a society which was leveled directly against his professional interests. If the Church as an organization existing in the world, suffers from this cause, it is presumable that the official representatives of that corporation would be the first to detect it, and to withdraw themselves from an institution which was working their temporal ruin. It is not in the nature of things that a man should stand by and defend a system which like the Cretan Minatour was destroying the chosen of his heart, and which by his anthropophagi hunger was eating up the very conditions upon which his own substance depended.

“But it is presumable that this large class of Christian preachers have a conscience quick to feel the proprieties incident to the preservation of Christian character. If they could see anything in Masonry calculated to compromise the fidelity they have plighted to Christ they would at once abandon it, and the moral effect of their non-affiliation would tell destructively upon the Fraternity. The salt would have been withdrawn, and the corrupt elements, left to themselves, would soon work the complete and eternal dissolution of the Fraternity, for it is presumable that the Christian people would follow their pastors, and

thus the infidel and the corrupt would only be left to represent the Institution.

“They do not see harm in Masonry. If this were left as the negative statement of their appreciation of the Order, then it is fair to presume that they would dissolve the ties which bound them to a body which was simply harmless. Their estimate of the value of life's work is too high to permit them to ally themselves to a negation. This being a fair statement of the case it must be admitted, then, that they think the Institution accomplishes an end sufficiently valuable to command their attention, to enlist their sympathy, and to secure their co-operation. They are accustomed to weigh principles in the scales of a pious judgment and are not the men who merely seek influential alliances for selfish ends.

“Yet we find these Pharasaical intermeddlers, in farcial convention, uttering their *procul este profani* against their brethren of the clergy — assuming to dictate the narrow creed of the bigot for the broad minds of clerical Masons, and to fire with a fanatical, single idea, minds that are alive with thoughts generous and true, as the heavens are affluent with stars.

“If ministers will be Pecksnifs, they may expect to be caricatured by broad-thoughted and free-hearted men. The world is in one great horse laugh over the silly figure the Finneys and the Blanchards are cutting in anti-Masonic Conventions. The large and respectable body of Masonic clergymen hold them in disdain and their resolutions in contempt.

“For Jesus Christ's Church, as he founded it, we would make any sacrifice, but for the illiberal anti-Masonic conventicles dignified by the name of Churches, we have ineffable scorn. We have no ambition to belong to them. Their sacraments are nothing worth, while administered by hands, prehensible to hearts too narrow for philanthropy to put a footprint in.

“The writer of this is a minister and a Mason, but if the ecclesiastical council of which he is a member were to impose upon him the condition of injuring Masonry in order to the continuancy of the exercises of the functions of his ministry, he would suffer the privation of his office rather than debase himself, and defame the good by so imperious and unreasonable an exaction.”

#### GRAND LODGE WASHINGTON TERRITORY.

THE following are the Officers for the ensuing year, of the Grand Lodge, F. and A. M., Washington Territory, elected and appointed September 16, 1870.

J. T. Jordan, Grand Master; J. H. Blewitt, Deputy G. Master; G. O. Haller, Senior Grand Warden; D. C. H. Rothschild, Junior Grand Warden; T. M. Reed, Grand Secretary; B. Harned, Grand Treasurer; R. Willard, Grand Chaplain; C. B. Plummer, Grand Lecturer; R. Frost, Senior Grand Deacon; A. S. Miller, Junior Grand Deacon; E. A. Light, Grand Marshal; H. Crockett, Grand Bible Bearer; D. Shelton, Grand Sword Bearer; A. Haine, J. Mildal, Grand Stewards; Wm. Billings, Grand Tyler.

## FREEMASONRY IN AMERICA.

[From the LONDON FREEMASON.]

THERE is no country in the world where Freemasonry is more thoroughly organized than it is in the United States of America, and there is none where its principles are more deeply rooted, or its advantages more thoroughly understood. Doubtless much of this success is attributable to the freedom of thought, and the liberty of conscience which have prevailed since the establishment of the Republic, because Freemasonry harmonises best with political institutions which admit the right of every man to enjoy his opinion, either in religion or politics. But the vast proportions of Freemasonry in America are comparatively little known in Europe. Even in England, with a common language, and a kinship in blood, we are far from realizing the colossal strides with which the Masonic Order is advancing throughout the American continent, and especially within the limits of those territories where the flag of Columbia waves. It will therefore, we consider, be both interesting and instructive to our readers if we give them, as briefly as possible, a few facts and figures relative to the Craft in the United States.

In the first place it may be mentioned that every state has its own Grand Lodge, a body which holds supreme sway within its own jurisdiction, there being no General Grand Lodge for the entire nation, but these State Grand Lodges are as a rule governed by similar laws, and promulgate an almost identical ritual. A notable exception is Pennsylvania, where the brethren work the ceremonies exceedingly well, according to the ancient English mode, and consequently not at all in unison with the clarified system introduced by the celebrated American teacher, Webb, and his coadjutors or disciples. The oldest of the American Grand Lodges is that of Massachusetts, which dates from 1733, when a Provincial Grand Lodge under British authority was first established in the State, then, of course, a dependency of England, and we may add that the determination shown by the men of Boston in resisting the iniquitous tax on tea, was the prelude to the War of Independence. General Joseph Warren, the Provincial Grand Master of Massachusetts, in 1775 held a command in the Republican Army, and fell at the battle of Bunker's Hill. At the present time Freemasonry is flourishing at Massachusetts under the sway of a very able

Grand Master, Bro. William Sewall Gardner, while the fame of its venerable Grand Secretary, Bro. Charles W. Moore, both as a Masonic writer and an exponent of Masonic law, is as wide-spread as it is deserved.\* Virginia claims our attention as the birthplace of Washington, himself a Mason and an active member of the Craft. Washington was a Past Master of Alexandria Lodge, and has left on record his high appreciation of the value and importance of Freemasonry. New York, as might have been expected, "shines out" from the bright galaxy of her Masonic sisters in numerical strength. This gigantic jurisdiction alone reckons 700 lodges, and over 70,000 brethren; its annual increase in membership now surpasses that of the Grand Lodge of England, although the latter has nearly twice the number of lodges. Illinois comes next in numbers, and Kentucky, Indiana, Georgia, Missouri, Ohio, Texas, Tennessee, and Alabama are also powerful organizations. The total number of "blue" Masons in the States is estimated at about 550,000, divided into over 3,000 lodges, and there are probably 20,000 more in the British possessions.

Grand Chapters of Royal Arch Masonry are also to be found in every State, and these bodies confer the "Mark," "Past Master," and "Most Excellent Master" degrees as pre-requisites to exaltation. The titles of the officers also differ from those used in English Chapters; thus, the three presiding officers are termed "High Priest," "King," and "Scribe," and they have also "Captains of the Host" and "Grand Masters of the Veils" — appellations which are now obsolete in the revised English ritual. There is a General Grand Chapter for the United States, but it is hardly popular, and many chapters ignore its existence, while others dispute its utility. The membership of American Chapters shows us the formidable aggregate of 100,000.

The next governing body is one to which we in England have no equivalent, and, indeed, the degrees over which its jurisdiction extends have never been worked in this country. We refer to the "Grand Council of Royal and Select Masters," to which the grade of Super-Excellent Master is added in some councils. This branch of Masonry is also very prosperous, and there is hardly a State in the Union without a Grand Council of its own. The "Royal Master" is the preliminary step to the "Select Master," and the latter degree bears unquestionable internal evidence of its having been stolen, almost bodily, from that of "Intimate Secretary" in the Ancient and Accepted

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\*Bro. Moore is the present Corresponding Grand Secretary.

Rite. It certainly accords well with the legendary accounts of the origin of the Craft, and is more sensible than many of the fanciful grades introduced into the Masonic system by the ritualmongers of the eighteenth century.

We now come to the "Order of the Temple and the Knights of Malta," who form one chivalric fraternity in America. These worthy fraters are drilled and manœvered like regular troops; they march and counter-march, wheel into line, form squares and triangles, and all sorts of geometrical figures, to the admiration of all beholders. Nay, more, as our respected contributor, Bro. Hughan, of Truro, himself a Knight Templar, recently pointed out, our knightly brethren in America gallantly enter the field, not of warfare, but of encampment, where they remain for a week together practising military exercises, and otherwise enjoying their martial proclivities to the very fullest extent. The Templars are likewise very numerous, and could place an army of 50,000 well-equipped and disciplined men at their country's service, should any unforeseen emergency arise. The Ancient and Accepted Rite we must reserve for a future article, merely premising that, with such men as Bros. Drummond, of Maine, and Pike, of Tennessee, at its head, it is likely to rival all other "rites" or orders in prosperity and usefulness. We do not include the spurious "Rite of Memphis" in the category of American Masonic degrees, nor yet the various androgynous grades comprised in the "Eastern Star" system; but in every other respect we see much to praise, and little to blame, in the manner in which the Masonic Institution is developed and supported in the United States of America.

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#### SPECULATIVE MASONRY AND RELIGION.

ALTHOUGH Freemasonry and religion have certain things in common, yet as institutions they are different. Religion is divine, Freemasonry human. Gold and iron are both metals, and each in its own place suitable for certain purposes; yet, although they have many things in common, they are also quite distinct, and the purposes to which they are applied different. In common with gold, iron possesses the properties of ductility, fusibility, malleability, &c.; yet, for all that, iron is not gold. In common with religion, Freemasonry professes to honor God, to love men, inculcate morality, &c.; yet for all that, Freemasonry is not religion. There is still a something in the constitution, ends, and aim of the two institutions that makes them different.

## FREEMASONRY AND THE WAR.

THIS present war has been prolific in illustrations of the value of Freemasonry in dangerous emergencies, and the anecdotes are endless of the lives saved by its means. Among the cartloads of wounded of both nations which arrive from Sedan, were two men whose consideration for each other was so marked as to occasion enquiry. They wore the Prussian and the French uniform respectively, and though neither could understand a word of the other's language they shared their rations, and seemed to be interchanging signals of amity all day long. Their story was a very simple one. The Prussian, who is an officer, and a man of thirty-five or so, with a stern grave face, and a heavy overhanging moustache, had met the Frenchman, who is at least a dozen years his junior, on the battle-field, the latter being supported by a couple of comrades. Twice did the wave of conflict bring these men in contact, and on the last occasion the Prussian, who was himself badly wounded in the chest, pressed the young Frenchman hard, and had indeed his sword uplifted to administer the *coup de grace*, when the latter, who was faint from loss of blood, made a hasty sign to his victor, which caused the latter to stay his hand. Parley was impossible, both from the exigencies of language and the turmoil of battle; and, besides, both men lost consciousness and fell at each other's side. It turned out that the young Frenchman had been made a Freemason a few months before the outbreak of the war, and that he had instinctively made the sign by means of which members of the Fraternity are taught to ask their brethren for help. The Prussian was an old Mason, who recognized it instantly, and who as instinctively paused, and before there was time for consideration both men fainted away. When consciousness was restored, they found themselves side by side and with the dead and dying around them. By a strange coincidence, their words were such that each could give the other some slight relief, and the late enemies employed their weary hours, in which they lay disabled and untended, in rendering little kindnesses to each other, and in thus cementing the friendship which had begun so strangely. When help came, they petitioned to be permitted to keep together, telling their story with considerable effusiveness to the doctor, who after some time came to them on the field. This gentleman, who was not a military surgeon, but a member of the blessed society which dates from Geneva, raised his hands in pleased astonishment at the tale he heard,



and at once showed himself to be a Freemason too; so that three brethren of the mystic tie were to be seen wondering over the strange chance which had thrown them together. I don't profess to be able to explain the particular influence brought into play, or the kind of solace which Freemasons find in each other's company, but it is certain that the wounded men are supremely satisfied at the result, and that their story has given them quite a celebrity among their fellow sufferers.

At Iges, where the French prisoners were placed after the capitulation of Sedan, and where, it is but too true, they were all but starving, one of their number contrived to make it known to their captors that they were Masons, and though this was ineffectual in many instances, the sturdy and uninitiated Prussians laughing the Masonic gestures to scorn, wherever it succeeded the men obtained little comforts which were priceless. A stout trooper was seen handing a warm frieze coat to one prisoner, and giving part of his rations to another; and explained his conduct to an inquirer with a sheepish smile, which spoke volumes, "They are my brothers, although I have fought with them, and they are hungry and cold, and must be helped. They would do it for me." These are merely typical cases. But it is impossible to mix much with the troops, particularly after a battle, without hearing of kindred instances of Masonic usefulness. The Masons themselves are very proud of their Order, and of the way in which its principles have, they say, risen superior to war. How it is that these loving brethren can ever have flown at each other's throats, and mangled each other's bodies, is another question, particularly as they tell you that Louis Napoleon and Prince Frederick William of Prussia are both Freemasons of high degrees.—*Daily News, London.*

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### THE WAR.

THE Grand Lodge of England, at its recent communication, voted £500 (about twenty-five hundred dollars), in aid of the sufferers in the Franco-Prussian war. We also see it stated in the papers that the magnificent sum of £70,000 have been contributed by the Fraternity of England to the same object, but we think this must be a mistake. The sum would be a large one to raise in all England for any charitable purpose.—£7,000 would, probably, come nearer the mark. But whatever the sum may be, the object is a worthy one, and the more to be encouraged that no distinction of nationality is to be regarded in its distribution.

## TEMPLARISM IN CANADA.

WE learn from the address of "the Grand Prior of the Orders of Knights Templars and Hospitallers of St. John of Jerusalem, for the Dominion of Canada, at the annual assembly, Quebec, August 10th, 1870," that there are now seventeen "Encampments and Priories" in the Dominion, all in active operation, and all of which, it appears, are required to make annual returns to the Grand Conclave of England. We give the following extracts from the address:—

"During the last month, the "Springfield" Commandery, of Massachusetts, including members of the Brattleboro and Worcester Commanderies, accompanied by their band, paid a visit to Montreal, in full regalia, and elicited the admiration of all parties, by their chivalric bearing and truly courteous behavior. The few members of our Order residing in Montreal did all in their power to afford them a welcome, and endeavored to make their visit an agreeable one. I *am myself averse* to public display by bodies of the Order, and it is not the custom with us in England, to take part in processions, considering that the influence exercised by our great Order should be *felt, not seen*; but at all times and in all places, we are only too happy to greet and recognize as of one common family, all who are entitled to wear the symbol of our faith, under the banner of the Temple."

Our Brother, the Grand Prior, says he has lately been applied to for permission to confer in Encampments, the *Babylonish Pass*, known here as the *Red Cross*, and is appendant to the Encampments or Commanderies of this country, and while he wishes it to be clearly understood that the degree is in no way connected with the ancient Order of the Temple, and that it is not recognized by the Grand Conclave of England, he sees no reason why the Commanders of the Encampments in the Dominion may not *communicate* it at their pleasure. This is simply placing it in the category of *side* degrees, to be sold or given away at the option of the possessors of it. We take the liberty to suggest to our Canada brethren, that as the degree is held in this country in high estimation, and is given in all our Commanderies, it would be a convenience, and greatly facilitate the intercourse between the Encampments of both countries, if they should adopt it as an appendant to their Templar degree, and confer it on their candidates, gratuitously or otherwise. Such a measure would bring it under proper regulation, and perhaps prevent its being hawked about as a matter of

speculation, while it would remove the embarrassment at present attending the knightly intercourse between us.

On the subject of regalia our brother says, the question of wearing the *apron* or *surcoat* was lately referred to him for consideration, and adds that the regulation in England leaves it optional, but in his opinion, the *apron*, the clothing of "*care and toil*," should be entirely laid aside; "the *white surcoat*, which was anciently worn over the armor of Knights, is the most appropriate. Its color represents a *pure life*, and the red cross *pattee*, the emblem of our faith and Order." The word *pattee*, is from the Latin *patulus*, and in ancient heraldry alludes to the opening wing of a bird, which covers its young, and thus protects them from injury; it also represents the opening virtues of the Christian soldier who shields the weak and innocent from oppression and wrong.

We also learn from the address that there is a movement on foot, among some of the Encampments in the Dominion, towards a separation from the Grand Conclave of England, and the establishment of an independent governing body of their own. To this our brother objects in the following words: "Our vows of allegiance to the Grand Conclave, our feelings of loyalty to the British Crown, and where is it more strongly developed than in Canada? and honored as our Order now is, by numbering amongst its numbers in England, the heir to the throne, His Royal Highness the Prince of Wales, surely ought to cement more closely our adhesion to the Supreme Grand Conclave of England." But such considerations did not save the authority of the *Grand Lodge* of England in the Dominion, nor is it probable that it will save that of the Grand Conclave, should the matter ever be taken seriously in hand. The seeds of *independence* have been sown, and they will germinate and produce their natural fruits in due time, without regard to the laws or jurisdictions of Freemasonry. It might be better, however, that our Canadian Brethren should settle their present difficulty, before they enter upon a new one.

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### LAWFUL INFORMATION.

THE following rules in regard to the admission of a visitor in a lodge, embrace the whole subject in a convenient form:

1. It is *not* sufficient evidence to the lodge of a visitor's Masonic standing, that his name appears in the printed proceedings of a Grand Lodge or in the printed catalogue of his own lodge.

2. It is *not* sufficient evidence to the lodge of a visitor's Masonic standing, that he has been seen in a Masonic procession.

3. It is *not* sufficient evidence to the lodge of a visitor's Masonic standing, that he had delivered a letter of introduction to some member of the lodge, even less if the letter was to some person not a member of the lodge.

4. It is *not* sufficient evidence to the lodge of a visitor's Masonic standing, that he has been examined and vouched for by a private member not legally authorized to do so by the Master or one of the Wardens. None have the authority save the Master and Warden. The lodge elects them to attend to its business, and it is sheer impertinence for a private member to intermeddle therein without having asked, or power granted.

5. It is *not* sufficient evidence to a lodge of a visitor's Masonic standing, that he presents a diploma from some lodge of which he claims to be or to have been a member.

6. It is *not* sufficient evidence to a lodge of a visitor's Masonic standing, that Bro. A. declares that Bro. B. vouches that Bro. C. knows him to be a Master Mason.

7. It is *not* sufficient evidence to a lodge of a visitor's Masonic standing as a Master Mason, that some member present vouches that he has sat with him in an entered Apprentice's or Fellow Craft's Lodge.

8. It is *not* sufficient evidence to a lodge of a visitor's Masonic standing, that popular opinion considers him a Mason. The voice of the people is not a voice that can admit a stranger in a Masonic lodge.  
— *Exchange.*

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#### ANOTHER ENEMY.

FROM some of our exchanges we see, that a "wolf in sheep's clothing" is among the Masonic periodicals out West somewhere. This paper, we don't know its name, is most severely criticised. It has ever been a source of danger to the craft, to foster enemies within its fold. None are more to be feared. In our judgment, whenever it is found that an enemy is among us, the safest and surest defence is, to expose and expel him. The best example of true charity is to protect the whole body, by severity against offending members. The wisest course is to prevent great mischief by rendering the power to do it, ineffective.—*Keystone.*

### BERKSHIRE AND CONNECTICUT VALLEY COMMANDERIES.

We had the pleasure in the early part of the last month, to accompany a delegation, headed by the R.E. Wm. W. Baker, P.G.M., as the special representative of the Grand Commander of the State, on a visit to the above Bodies, the first located at Pittsfield and the other at Greenfield, and of witnessing the work in both. The weather was unfavorable for a large attendance of the members at Pittsfield, though thirty or more of them were present. The work was on the Templar's degree and was performed in a very creditable manner, though the Body has manifestly been laboring under the disadvantages arising from the want of a Grand Lecturer, or some other standard authority, of whose services they might be able to avail themselves, a deficiency which will, undoubtedly, be soon supplied by the Grand Commandery. The appointments of the Body are excellent, and the zeal and character of its members a credit to the Order, and such as to entitle them to the favorable consideration and encouragement of the parent Body. The hall in which its meetings are held, for neatness and convenience, is not surpassed by any other in the State. The various rooms are all upon one floor or *flat*, and are unusually ample in their dimensions. The ornamentation is chaste and appropriate.

At the conclusion of the ceremonies the company repaired to the banquetting hall, where a pleasant hour was passed in social enjoyment. The Body is under the command of Henry Chickering, Esq., G.H.P. of the Grand Chapter of the State, and to him and Bro. Gamwell are the brethren in Berkshire largely indebted for the existence of so fine a body of Knight Templars among their picturesque and noble mountains.

On the following evening we attended a meeting of Connecticut River Commandery, located in the beautiful village of Greenfield. Like its sister at Pittsfield, this is a young Commandery, but has attained to the stature of manhood in numerical strength and mature efficiency. The work here was on the Red Cross degree, and was effectively and creditably rendered, though we noticed the same want here that we found at Pittsfield. The brethren in both bodies fully realize that they are not so proficient in all particulars, nor so closely in accordance with what has usually been regarded as the highest

standard of the work of this Commonwealth, as it is important to the welfare and the unity of the Order that they should be, and we regret to add that we understand such to be the case in many other Commanderies in the interior of the State. It is, however, proper to say that no blame can attach to them for any deficiency which may exist in this respect, for the proper means of instruction have not been afforded them. The hall in which this Commandery holds its meetings is well adapted to its purposes, chaste in its finish and complete in its appointments. The Body is under the command of the Rev. Mr. Finch, the rector of this Episcopal church in the village — a zealous, intelligent and accomplished officer.

At the conclusion of the ceremonies, the company was invited to the banquetting hall, where the tables were bountifully supplied with the various fruits of the season, which, with the confectionary, etc., made a very agreeable repast. An hour was pleasantly spent here, and the brethren were dismissed.

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

At the one hundred and first annual convocation of Saint Andrew's Royal Arch Chapter, held at Masonic Temple, Wednesday evening, October 5, the following officers were re-elected for the ensuing year :

High Priest, Charles W. Romney ; King, William F. Pierce ; Scribe, Joseph N. Pierce, Jr. ; Chaplain, Rev. John P. Robinson ; Treasurer, John McClellan ; Secretary, Thomas Waterman ; Assistant Secretary, A. F. Chapman ; Captain of the Host, Gideon T. Mansfield ; Principal Sojourner, Woester B. Mayhew ; Royal Arch Captain, Seranus Bowen ; Master 3d Veil, George S. Eastman ; Master 2d Veil, Edward J. Cong ; Master 1st Veil, Henry F. Ames ; Senior Steward, George W. Dorr ; Junior Steward, John S. Sherman ; Organist, Howard M. Dow ; Tyler, George H. Pike.

During the installation the high priest presented an elegant gold watch to the Treasurer, John McClellan, who, although taken by surprise, responded in a happy manner. The watch bears the following inscription : "John McClellan, from the members of St. Andrew's Chapter of Royal Arch Masons, on the 28th anniversary of his election as an officer in that institution ; Boston, Oct. 2, 1870." A massive silver pitcher was also presented to Thomas Waterman, bearing the following inscription : "Thomas Waterman, from the members of St. Andrew's Chapter of Royal Arch Masons : Boston, Oct. 5, 1870." After the installation a collation was served in the banquet hall.

## WHY A WOMAN CANNOT BE MADE A MASON.

WE give the following reasons why a woman cannot be made a Mason, from a Masonic address delivered at Austin, Nevada, on the anniversary of St. John the Baptist. It is well done:—

“ Women sometimes complain that they are not permitted to enter our Lodge and work with the craft in their labors, and learn all there is to be learned in the institution. We will explain the reason. We learn that before the Almighty had finished his work he was in some doubt about creating Eve. The creation of every living and creeping thing had been accomplished, and the Almighty had made Adam, (who was the first Mason) and created him for the finest Lodge in the world, and called it Paradise No. 1. He then caused all the beasts of the field and fowls of the air to pass before Adam for him to name them, which was a piece of work he had to do alone, so that no confusion might thereafter arise when Eve was created, whom he knew would make trouble if she was allowed to participate in it, if he created her beforehand. Adam, being very much fatigued with the labors of his first task, fell asleep, and when he awoke he found Eve in the Lodge with him. Adam being Senior Warden, placed Eve as the pillar of beauty in the South, and they received their instructions from the Grand Master in the East, which, when finished, she immediately called the Craft from labor to refreshment. Instead of attending to the duties of the office, as she ought, she left her station, violated her obligation, let in an expelled Mason, who had no business there, and went around with him, leaving Adam to look after the jewels. This fellow had been expelled from the Grand Lodge with several others some time before. But hearing the footsteps of the Grand Master, he suddenly took his leave, telling Eve to go to making aprons as she and Adam were not in proper regalia. She went and told Adam, and when the Grand Master returned to the Lodge, he found his gavel had been stolen. He called for the Senior and Junior Wardens, who had neglected to guard the door, and found them absent. After searching for some time he came to where they were hid, and demanded of Adam what he was doing there, instead of occupying his official station. Adam said he was waiting for Eve to call the Craft from refreshment to labor again; and that the Craft was not properly clothed, which they were making provision for. Turning to Eve, he asked her what she had to offer in excuse for her unofficial and unmasonic conduct.

She replied that a fellow passing himself off as a grand lecturer, had been giving her instructions, and she thought it was no harm to learn them. The Grand Master then asked her what had become of his gavel? She said she didn't know, unless that fellow had taken it away. Finding that Eve was no longer trustworthy, and that she had caused Adam to neglect his duty, and had let in one whom he had expelled, the Grand Master closed the Lodge, and turning them out, set a faithful Tyler to watch the door with a flaming sword. Adam, repenting of his folly, went to work like a man and a good Mason, in order to get reinstated again. Not so with Eve — she got angry about it, and commenced raising Cain.

“Adam on account of his reformation, was permitted to establish Lodges and work in the degrees, and while Eve was allowed to join him in acts of charity outside, she was never again to be admitted to assist in the regular Lodge of the Craft. Hence the reason why a woman cannot become an inside Mason.”

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#### PEQUOSSET LODGE—DEDICATION.

THE new hall of Pequosset Lodge of Watertown was dedicated to the use of Freemasonry, Wednesday evening, October 5. This hall, with the adjoining ante-rooms, is located in Noyes's new building, and has been fitted at an expense of about \$2,000, nearly the entire amount having been raised by subscription from the members or received through the kindness of friends. The exercises of the dedication consisted of a public address in the town hall by Br. John B. Goodrich, a past master of the Lodge. The hall, in spite of the inclement weather, was well filled. After the address that portion of the audience who were holders of tickets to the dedicatory services proceeded to the Lodge-room, where the ceremonies were performed by the M. W. Grand Master, William S. Gardner, assisted by the several officers of the Grand Lodge. At the conclusion of the ceremonies, Br. Robert L. Davis, Master of the Lodge, informed all present that the stewards had prepared a banquet in the town hall. Accordingly, the party repaired to the hall, where about 125 couples partook of refreshments, and listened to speeches by G. M. Wm. S. Gardner, D. G. M. Charles Levi Woodbury, the Grand Chaplain, and various other friends and members of the order.



## THE RIGHTS AND POWERS OF VOLUNTARY ASSOCIATIONS.

Hon. Addison Gardner, one of the first jurists in the State of New York, has recently rendered an important decision as referee in a case concerning the rights and liabilities of members of voluntary associations. It is important, as it sustains them in their rights to property against defaulting financial officers. The learned ex-Judge said :

The objection that voluntary associations of the kind mentioned in the complaint are not within the true meaning and intent of the statutes of 1849, chap. 258, extended by the act of July 6, 1851, is disposed of by the decision of the Supreme Court, in *Tibbetts agt. Blood*, 21 Barb, 650.

The second objection, that the act of 1851 above mentioned requires that the person bringing the action should not only be the chief presiding officer of the voluntary association in fact, but that he must be designated and called by that particular title by the association itself, is not sustained by the language of the statute, nor by what seems to me the obvious design of the Legislature. That design appears to have been to allow the chief officer and the principal financial agent of the organization to represent the whole in actions relating to property in which all the members were interested. Upon this very natural assumption that the individual placed by the members at the head of the association, or its finances, would possess the confidence of the association, and be likely to discharge this duty with fidelity. It is not the name but the duties imposed by the members upon their representative, that constitutes his right to sue or be sued in their behalf.

Tested by this rule, the authority of the plaintiff to bring this action is sufficiently established. His name or title "Noble Grand," like some of those in the celestial empire, is broad enough to embrace the authority of a president or any other powers merely sublunary. When we look beyond the name to the thing itself, we find the plaintiff presiding in the Lodge in virtue of his office, preserving order, putting the question, declaring the vote, appointing committees, and supervising all the subordinate officers of the association. In a word, he is a president in fact, with a loftier title.

Third—As to the fraudulent intent of the defendant: He says he intended to repay the money which he took without permission, from the Treasury. His counsel calls it, by a figure of speech, borrowing.

The loan, it will be perceived, was made without the knowledge, and against the by-laws of the owners of the fund; it was made without interest, from funds drawing interest, if the defendant had performed his duty; and thirdly, the ability of the defendant to refund at all depended on his success in his business, the risk of which he threw upon the association. This of itself was a gross fraud. This conduct resembled that of the thief, who, in order to buy a lottery ticket, picked his companion's pocket, leaving a written pledge, without signature, that if he drew a prize he would faithfully repay the money.

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#### CENTENNIAL CELEBRATION IN BERLIN.

THE following was translated from a German paper for the London *Freemasons' Magazine*: "The Grand Lodge A. F. and A. M. of Germany." [Strictly speaking there is no such body as the Grand Lodge of Germany. The body here referred to is the Grand Lodge of Prussia, founded in 1770. The Crown Prince is not its Grand Master, as subsequently stated, though he appears to have filled the place in the festival], celebrated, on the 24th of June, its centennial birthday. The festivity was rendered more attractive by the participation of members from home Lodges, also from all daughter Lodges. The Grand Lodges of Sweden, Denmark, England, Netherlands, and Belgium also sent representatives. The festivities began with a prelude on the evening of the 23d, consisting chiefly of receptions, and the introduction of representatives from abroad. The Crown Prince, Grand Master of the Grand Lodge of Prussia, took part in these ceremonies, and was in the uniform of a general of infantry. A collation was served after business was ended. The main feast on St. John's Day began at half-past 1 P.M., and lasted until 4 o'clock, the Crown Prince presiding. In a lengthy speech his Royal Highness spoke of Masonry and Lodge work, and its practical applications, and alluded eloquently to the historical value of the day. The different deputies followed in short salutations. The King of Sweden, Grand Master of the G. Lodge of Sweden, besides sending a very kind letter, had deputed Baron Salza in his and Prince Oskar's name. Counsel Gad expressed his regards, as representative of Denmark, and afterward read the Crown Prince a letter from the King of Prussia sent from Ems. About 5 o'clock the grand collation was served, and the G. M., the Crown Prince, gave the first toast in honor of his Majesty the King of Prussia, as Grand Protector of the Grand Lodge of Prussia.

## MASONIC PERIODICALS.

“ EVERY Freemason, if he would be true to his obligations and to the Masonic Institution, ought to avail himself of every opportunity to acquire a knowledge of its history, its principles, its laws, and its symbolic teachings. That knowledge he can only acquire by reading the publications in the interest of Freemasonry. Freemasonry, as a science, has a literature peculiar to its mystic teachings; and men of the highest culture amongst its membership are exercising their pens and brains in every range of thought to inform and instruct those who will avail themselves of the opportunity. There is and can be no excuse for any Freemason remaining in ignorance on any subject of Freemasonry. The Masonic periodicals published in this country and elsewhere are of a high standard, and are generally as ably conducted as in any field of literature; and the Freemason who will not give his support to at least one publication evidences an unwillingness to acquire Masonic information, and a most reprehensible degree of selfishness.” — *Anon.*

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THE *Freemasons' Monthly Magazine*, of Boston, U.S., for August, has arrived, and its venerable and distinguished editor, Br. Chas. W. Moore, contributes several well-written articles—one on the “Persecutions in Cuba,” where Masons are being tortured and murdered for their devotion to the Craft; and another—which exhausts the law on the subject—on the “Right to Visit.” We should like to hear Bro. Moore’s views on the Quebec difficulty in the *Magazine*. Bro. Drummond, P.G.M. of Maine, confirms and supports his previous arguments in favor of prompt recognition. — *London Freemason.*

We are pleased to see that our “Views on the right of Visit” meet with the approval of our learned London contemporary. We have, heretofore, given our “views on the Quebec difficulty,” and do not imagine that we could, at least not at present, contribute anything to the removal of it, by engaging further in the controversy. Should a more favorable opportunity hereafter present itself, we shall not fail to avail ourselves of it. As we now view the subject, the power of reconciliation is essentially in the hands of the Grand Lodge of England. Let that influential Body follow its own precedents, as in the case of Nova Scotia and New Brunswick (though we are not quite certain that it has yet recognized the latter), or, further back, in the recognition of the Grand Lodge of Canada itself, and we have no doubt that peace would soon follow.

## ANOTHER NUT FOR THE GRAND ORIENT.

**THE** Administrative Council of the Swiss Grand Lodge Alpina has thus taken cognizance of the resolution adopted at the meeting of the Grand Orient of France, of July 8th, 1869 :

“Masons under obedience to the Grand Orient of France, represented by their delegates in the Convention of 1869, affirm that humanity and Masonry are outraged when difference of race, color, or religion suffices to interdict the entrance of a ‘profane’ into the Masonic family.”

At the request of the said Assembly you have, through my illustrious Grand Master, communicated this resolution to all Masonic Grand Lodges, announcing to them that the Grand Orient of France would cease all intercourse with those who did not adhere to this principle.

For motives which our reply itself will enable you to appreciate, we have not considered it necessary to introduce your communication into the debates of our Grand Lodge, but we believe we express the sentiments of the latter in placing before you the light in which the Masons of Switzerland look upon the question which you have raised.

It seems to us necessary to separate two things which you have united — the question of principle and the question of its application.

Upon the question of principle we do not hesitate to declare ourselves fully in accord with you, not only in the name of the human and Masonic truths that you invoke, but in the name of the articles of the social compact which unite all the regular Lodges in Switzerland. Like you, we do not admit that difference of color, of race, or of religion should close to any member of the great human family the portals of the Masonic Temple, and if an official declaration of this principle is required, we shall be ready to make it without reserve.

But the resolution you have communicated is accompanied with threat of rupture with Lodges which refuse to adhere to this edict, and upon this point, with regret, we feel constrained to withhold our assent.

It seems to us, in fact, that you do not sufficiently take into account the historical circumstances which have caused or maintained in several portions of the Masonic Order traditions or usages not in accord with the principles of absolute equality that, with you we advocate. It is difficult even for a Mason to overcome certain prejudices inculcated by his education in the outer world, and to wish, at any price, to force by compulsory measures, that which should be the result of individual

conviction, seems contrary to the faith of Masonry, and the liberal spirit of our modern society. Moral conquests have never been the result of authoritative pressure, but rather of moral persuasion and the force of example.

It is because we are profoundly convinced of the wisdom of the point in view which we have taken, that we have never wished to impose a line of conduct to those of our Lodges who observed the custom of admitting to their lodges none but members of a Christian church. Experience has proved to us that we were right in depending upon the work — slow, but sure — of time ; and at the present day we do not believe that more than one of our Lodges will close its doors against an Israelitish candidate.

Our German brethren join in this view, and consider, with ourselves, that it is baneful to the peace and harmony of Masonry, which would go in advance of the times, and retard, by unseasonable measures, the progress which time, unaided, would accomplish.

To France properly belongs the duty of taking the initiative in a vindication of the grand principle of equality. On Switzerland, perhaps, who has during several generations enjoyed liberty, devolves the defence from encroachment of the sacred domain of individual liberty, and to recommend prudence and patience.

We heartily accept the first part of your resolution of July 8th, 1869, —that is to say, that which lays down the principle of absolute equality, without distinction of color, race, or religion ; but we cannot subscribe to the threatening terms of the second part, and thus associate ourselves with a measure which we should deplore, were it put into execution.

Let us work to complete the triumph of the great principles of justice and tolerance, but let us not anticipate the work of time. Truth is patient because it is eternal. Let us not hinder its onward march by our premature action, by a doubtful success, and a certain danger.

Regretting that we have been prevented from replying at an earlier date to your circular, we beg to remain, &c., in the name and by order of the "Grand Maitre Adjoint."

AIME HUBERT.

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## COSTUME OF THE MEDIEVAL GERMAN MASONS.

HEIDELOFF, the celebrated German architect, who has written much on the Architecture and Building Associations of the middle ages, furnishes many interesting particulars concerning the customs and usages of the

Mason-builders of that time. From the 10th to the 13th centuries, the art of architecture was confined exclusively to the Benedictine monks, to whose monasteries a large number of secular workmen were attached as lay brethren. These workmen, who were employed in the erection of religious buildings, frequently journeyed from one convent to another, as their services were required.

During these journeys they were under the lead of an experienced master and architect, and as they were all armed and travelled in numerous companies, they had little to fear from the marauding bands who infested the highways. In the center of the party was a pack-horse or mule, which carried their provisions, as also their working tools; and was under the special charge of the Oblati. The latter were youths who had been adopted in the convents; there they received instruction, and when of proper age, were admitted as members of the monastic fraternity. It was their business to wait on the Masons, fetch wood, water, stone, sand, mix the mortar, &c., and also to send the sick to the hospital.

The builders or masons were clad in short tunics of a black or dark gray woolen material, open at both sides, a gorget (mozetta), with a hood or cowl (cuculla) attached, and a leathern girdle around the loins, from which were suspended a sword, and a leather sack or satchell. They also wore a black soapulary, which while at labor was confined beneath the girdle, but when employed in religious services hung loose over the same, similar to those worn by priests or monks.

On their heads they wore a broad felt or straw hat—the latter during their journeys. Tight-fitting breeches of leather, and long leather boots completed their attire, the older and more rigidly disposed brethren wearing sandals, confined to their feet by leather thongs.

The Oblati were similarly clothed, with the exception of the mozetta and scapulary. In summer their tunics were of linen, in winter of woolen stuffs of various colors. This costume was retained for about three centuries, and until the building associations finally separated from the convents, and became exclusively secular in their organization, when it was changed from time to time, as fashion or caprice might dictate. — *Pomeroy's Democrat*.

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WE are pleased to see that efforts are being made in different sections of the country for the collection of alms for the relief of the sufferers by the existing war in Europe. What is Masonry doing?

## ORIGIN OF THE GRIDIRON IN MAKING FREEMASONS.

In years gone by, say forty or more, there lived in the City of Gotham, a jolly good host, whose physical man betokened that he was no idle workman at seasons of refreshment, and his full face denoted that good humor and a relish for jokes whetted his appetite for bibbles as well as eatables.

This jolly good host was a Freemason, and his hotel was a resort for the members of the Craft to while away their leisure time, where they were received with a smiling welcome, and their indulgencies seasoned with a happy jest or some lively anecdote.

Among the members of the Lodge, to which our good host was attached, was one, a tailor by profession, who fully equalled him in pranks and jokes, and when they met, some mischief was sure to be concocted, some plan devised for merriment at some one's expense.

Among the inmates of the hotel was a very worthy young man, a mechanic employed in the neighborhood, boarding there for convenience. This young man had a desire to learn the mysteries of Freemasonry, and requested the landlord to advise him the course to pursue, to which he readily agreed, as the young man was every way worthy to become a member of the fraternity. The application was made, and everything was satisfactory.

Prior to his initiation, he concluded to make his debut in the Lodge in a new outfit, and he engaged a new suit from our jolly good tailor, to be finished on the night of his initiation. The tailor being cognizant of his customer's application to be made a Mason, and divining the purpose for which the suit of clothes was ordered, he, at the suggestion of the host, devised a plan for some sport on the occasion. The worthy host's wife, it was known, had some curious views concerning the mystic Order, and believed it was not altogether for beneficial or charitable purposes the Masons met in their Lodges.

The tailor prepared a piece of cloth, and scorched it in stripes, as if had been burnt on a gridiron; this he neatly basted on the seat of the pantaloons. The clothes arrived in due time, and soon incased the form of the candidate for initiation. He presented himself before the host before going to the Lodge, who, in the presence of his better half, appearing to admire very much the new suit; and inspecting the lower part of his coat, he remarked, "how very considerate," loud enough for his spouse to hear, and then left the house, accompanied by the candidate.

The next day the clothing was closely examined, and before the close of the week there were few of the lady acquaintances, whose husbands were known to be Masons, who did not see those pantaloons. It must not be supposed there were no secret conversations in relation to making Masons after retiring at night, between the good host and his better half. She, good soul, serious and moralizing; he, unable to contain his laughter, and striving to prevent giving offence. The circumstance gave occasion for much talk among the good wives in the neighborhood.

In due time the piece of cloth which had created no little excitement, was removed, and the young man remained in ignorance of the practical joke; the subject being of a delicate nature, could not be communicated to him by those who believed him to have been a victim to some cruel ceremony.

It was this circumstance which gave such extensive currency to the belief, that a gridiron was a necessary implement in Masonic initiation.—Noel.

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### Obituary.

Ahasuerus Council of Select and Royal Masters, }  
*Lowell, October 10, 1870.*

*Whereas* it hath pleased the Supreme Architect of the Universe to remove from our midst Comp. ISAAC HOSMER, therefore,

*Resolved*—That in the sudden death of Comp. Hosmer we acknowledge the admonition of Divine Providence, that in the midst of life we are in death.

*Resolved*—That in the life of Comp. Hosmer we have exemplified the character of an honest and upright man, a kind and affectionate husband and parent, and a firm and unflinching Mason, who, having wrought his full time in the quarries, has been called to his final rest.

*Resolved*—That we deeply sympathize with the afflicted family in their bereavement.

*Resolved*—That these resolutions be spread upon the records, and that the succeeding page be dedicated to the memory of our deceased Companion.

*Resolved*—That a copy of these resolutions be sent to the family of our deceased Companion; also to the *Masonic Magazine* for publication.

Committee, { JOSEPH BEDLOE,  
 WM. NORTH,  
 WM. F. SALMON.



## COMPLIMENTARY.

OUR new publishers think they have a right to demand the republication of the following complimentary notice of the Magazine and its editor, from the Philadelphia *Keystone*, one of the best of our Masonic exchanges — and there is so much heart and kind feeling in it, that though it severely tries our modesty, we do not feel at liberty to refuse them. We avail ourselves of the occasion, however, to tender our acknowledgments to our respected contemporary :—

“THE FREEMASONS’ MONTHLY MAGAZINE. — This is a fitting occasion for us to offer to our most esteemed and respected W. Brother Charles W. Moore, Editor of *Freemasons’ Monthly Magazine*, our congratulations at the success which has attended his long and valuable Masonic labors. In many capacities he has worked for the Craft, and in all with an ability and industry and self devotion to duty that demand the sincere acknowledgment of the Craft. The Magazine of which he is Editor, closes its 29th volume, as the October number shows. It has grown to be a light to the Fraternity, throughout the United States and in England. It is welcome to every brother of the Masonic Press, for in it each is sure to find sound conservative Masonic teachings. Our hope and our prayer is, that our worshipful Brother may yet long continue to reap the reward which is justly due to one, who has so long and so faithfully served the great interests of Freemasonry. We heartily recommend the Magazine to all Masons who desire a most agreeable and instructive Masonic paper. The only motive for these lines is found in our regard for our venerable brother, and kind appreciation of his labors for the good of Masonry.”

Now that our hand is in (and as we are starting off on a new volume) we may as well keep it a-going. The following is from the Masonic department of Pomeroy’s *Democrat*, New York, under the editorial management of our talented friend and brother F. G. Tisdall, to whom we are under obligations for many similar courtesies :—

“THE FREEMASONS’ MONTHLY MAGAZINE, BOSTON. — This, the oldest, as it is without question the best, of the Masonic monthly magazines published in this or any other country, which has always advocated the teachings of the Masonic Society in their purity ; which has ever been the opponent of Masonic speculators and teachers of false doctrines, has, with the October number, closed its twenty-ninth volume, and that number shows that increasing years has only brought with them an increase in the art of teaching our great truths. With the November number will commence the volume for the thirtieth year, and we shall do for our beloved Bro. C. W. Moore, the editor from the commencement, that which he would not do for himself, call on our enlightened fraternity to send in their subscriptions, \$2.50 per annum, and our word for it, they will never regret doing so.”

The Putney (Vt.) *Bulletin* says :—

“Every Mason should subscribe for the *Freemason’s Monthly*, a magazine for the craft, published by Charles W. Moore, Boston, Mass. We know what we affirm when we say, that it is invaluable as a masonic publication. Terms \$2.50 per year.

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THE *Freemason’s Magazine*, published by Chas. W. Moore, Boston, is one of the best journals of its kind we have seen. Every Freemason ought to have it. Price, \$2.50 per year. — *Lynchburg Virginia Press*.

## MASONIC CHIT-CHAT.

**NOTICE.**—This Magazine will, hereafter, be published by Messrs. ARTHUR W. LOCKE & Co., at 120 Milk Street, who will attend to its business management, and whose receipts for payments on account of the same, will be valid. Its editorial management will remain as heretofore. Brethren whose subscriptions remain unpaid, will greatly oblige us by transmitting the amount of their indebtedness without further delay.

The editor may be found as usual at the Masonic Temple between the hours of 10 A.M. and half-past 12 P.M.

**WANTED.**—The January, 1870, number of this Magazine, being No. 3 of Vol. 29. Any brother having a copy of this number for which he has no further use, will confer an especial favor by forwarding it to this office, and if a subscriber, the value of it will be credited to his account.

**THE MEMORIAL.**—The Philadelphia *Key stone* says of the *Centennial Memorial* of St. Andrew's Lodge, that it "is printed on the finest paper, and prepared generally in the highest style of art. The engravings of the old and present Masonic Temple in Boston are beautiful. We have never before seen so admirable and exhaustive a history of any Lodge of Freemasons."

Pomeroy's *Democrat*, New York, speaks of the work in the following complimentary terms:—We cannot express by words the depth of our obligation for the receipt of a copy of the *Centennial Memorial* of the Lodge of St. Andrew, Boston, Mass, than which we never saw a work more exquisitely and tastefully got up in all that tends to make a book valuable—typography, illustrations, paper, binding, and matter. \* \* \* It is a gem of rarest value, and reflects credit and honor on every brother engaged in its production.

**OFFICERS** of CHARLES W. MOORE Lodge, Fitchburg, installed, Monday evening, 11th October:—Moses Grant Lyon, W.M.; Thos. White Davis, S.W.; Merrill Carlton, J.W.; C. J. Delahunty, Treasurer; Henry Allison, Secretary; Wm. E. Wallace, S.D.; Aaron F. Whitney, J.D.; L. B. Jaquitt, Chaplain; F. J. Nichols, S.S.; C. C. Walker, J. S.; M. M. Cushing, M.; B. W. Mackay, I.C.; Joseph Pierce, Tyler.

**GIVE THE FULL NAME.**—We are pleased to see that the movement is assuming a practical shape, requiring the Secretaries of all Masonic bodies, to record the full names of candidates for initiation or membership, and

abolishing the loose practice of recording only the initials of the given name or names. As the records of our lodges have heretofore been kept, in this particular, it is often found exceedingly difficult, and frequently impossible, to identify the person meant. A proper conformity to this suggestion, while it would give the Secretaries no additional trouble, might prove of the highest importance in future references to the records, especially in historical investigations.

**"FREEMASONRY IN AMERICA."**—We give in another place an interesting article under this heading from the London *Freemason*, to which the attention of the reader is invited, and we avail ourselves of the opportunity to recommend the *Freemason* to those of our American readers, who may desire to avail themselves of such a publication. It is conducted with distinguished ability, and, undoubtedly, holds the foremost rank among the foreign periodicals devoted to the interests of Masonry. It is published weekly by Bro. Geo. Kenning, Little Britain, London.

**THE Gavel**, published at Orillia, under the editorial management of Bro. Robt. Ramsay, and the *Freemason's Journal* at Montreal, by Bro. Thomas Parsons, have been united, and will, hereafter, be continued at the former place, under the title of "The Gavel and *Freemason's Journal*," Bros. Ramsey and Parsons retaining their editorial relations to it. It is a well conducted publication, and has our best wishes for its future success.

**PETERS' MUSICAL MONTHLY** for October contains the following choice collection of Music, printed from full-size music plates:—Truly Yours—Song and Chorus by Hays. Papa, come help Me across the Dark River—Song and Chorus by Persley. The World is full of Beauty, when the Heart is full of Love—Song by Von Smit. Eyes of Loving, Laughing Blue—Song and Chorus by Philip Phillips. We won't leave the Farm—Song and Chorus by Persley. Cast thy Burden upon the Lord—Quartet. Jesus and the Children—Quartet. Speak the Truth—Quartet. Halte Militaire, or Camp Polka. Falling Leave Polka. Christine Nilsson's favorite Schottische—and Floating Valse Sentimental.—This Magazine is invaluable to all lovers of Music, any single piece of the above being worth as much as is asked for the entire lot. It is published monthly by J. L. Peters, Broadway, New York, at \$3 per year.

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## CONTENTS.

Official Subordination . . . . .	33
Grand Lodge of Quebec . . . . .	37
Grand Lodge of Illinois . . . . .	39
Dedication at Southbridge . . . . .	42
The Prince of Wales . . . . .	43
Grand Lodge of New Brunswick . . . . .	45
Visit of Knights Templars to Europe . . . . .	46
Grand Lodge of Missouri . . . . .	47
The King of Prussia Expelled . . . . .	49
The Measures of Time . . . . .	50
Scatter Seeds of Kindness . . . . .	51
Dethronement of the Pope . . . . .	52
A Dangerous Impostor . . . . .	52
The Jewish Half-Shekel . . . . .	53
How Damphool got the Master's Grip . . . . .	54
The Cuban Murders . . . . .	55
Grand Chapter of England,—Initiation of the Crown Prince of Denmark . . . . .	56
Antiquity of Masonry . . . . .	57
The Mark . . . . .	58
The Lord's Prayer of the Freemason . . . . .	59
Fanaticism vs. Secret Societies . . . . .	61
Grand Lodge of California . . . . .	61
Wm. Parkman Commandery . . . . .	62
Grand Commandery of Massachusetts and Rhode Island . . . . .	62
Masonic Chit-Chat . . . . .	64

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OFFICIAL SUBORDINATION.

THE GRAND ENCAMPMENT OF THE UNITED STATES AND ITS RELATIONS  
TO STATE GRAND COMMANDERIES.

NOTHING can be more important to the permanency of institutions designed to promote and elevate society, than a clear idea of the philosophy of subordination. The relations of purpose and absolute action, and of dependence, are infinite in their variety, and vital in their necessity. It is with institutions as with individuals,— each has its centre, its positive and relative duties. As these are observed or violated, failure or success follows.

In no institution are these truths more fully demonstrated than in the Masonic. From the lowest to the highest,— and these terms are not employed to indicate invidious distinctions,— the great beauty of the Order is its progressive harmony. By progressive harmony, we mean that natural gradation of duty in which are classified and defined the obligations and courtesies of life, in connection with virtue and personal honor. An institution so extended, and so happily adapted to the peculiar wants, tastes and conditions of men, must be subdivided in its organizations; and these organizations make distinct parts of the great whole. Each part must be complete in itself, and the great whole cemented together by common interests, in which all are directly concerned, but which no one is competent to control. Each has its Constitution and By-Laws. These are necessary for completeness and efficiency— each having its subordinating-chain,

connecting itself with all the others. Each is supreme in its own circle, and has a controlling voice in the delegated authority, which becomes, by common consent, a supreme power, with special functions to unite and harmonize the parts, and to make them one in purpose and action. The completeness of the parts secures the completeness of the whole.

These principles are fundamental, and provide a natural basis for associations of all classes, whether of a scientific, social, moral, political or religious nature. The philosophy is to be found in the nature of things. Any departure from it embarrasses action and prevents successful co-operation.

We have been led to make these preliminary remarks, with a view briefly to consider the existing relations between the Grand Commanderies of Knights Templars in the different States, and "The Grand Encampment of Knights Templars for the United States." And practically to illustrate our views, we extract the 3d Sec. of the 1st Art. of the Constitution of the Grand Encampment of Massachusetts and Rhode Island, as follows: —

*"Powers.* — Sec. 3, Art. 1. — In it (the Grand Commandery) alone is vested the right and duty, which it cannot delegate, to superintend and govern all Commanderies of Knights Templars, and the Appendant Orders, within this jurisdiction.

"It has exclusive power to grant Dispensations and Warrants for forming and opening Commanderies of the Orders, and to extend or revoke the same.

"It enacts statutes and issues edicts, and amends and repeals the same.

"It censures, suspends, and erases Councils and Commanderies, and holds any of their members amenable for any violation or neglect of its statutes and edicts.

"It has supreme authority, throughout the jurisdiction, in all matters pertaining to Templar Masonry, subject only to the ancient landmarks of the Order, and the Grand Encampment of the United States."

This Section explicitly defines the duties of the Grand Commandery, and the forms necessary for their execution, within the limits of its jurisdiction. But beyond this defined jurisdiction, there is a superior power recognized, — superior, because the Grand Commanderies of all the States united to create it, — a delegated and specific authority for purposes of common convenience and general consistency; but in no way conflicting with their reserved supremacy or obligations of duty. The ancient landmarks of the Order admit of no change; and they constitute a STANDARD OF PRINCIPLE which is above conven-



tional control. Both State and United States organizations are alike subject to its rule.

All questions arising from the doubtful proceedings of any Grand Commandery, are properly referred to the "Grand Encampment of the United States." These questions belong alike to all the Grand Commanderies, and they are therefore discussed by the chief-head; which was especially organized and invested with adjudicating powers. The head-body, however, cannot assume to exercise the powers of its subordinates, any more than the subordinates can lawfully assume to control the prerogatives of the supreme head. There is really a mutual subordination, defined and limited within their respective jurisdictions. In Sec. IV. of the Constitution of the Grand Encampment of the United States (defining the powers of State Grand Commanderies), there is a concluding clause, which reads thus: "And finally, to consider and do all matters and things appertaining to the good, well-being, and perpetuation of Templar-Masonry, but always subordinate to the Grand Encampment of the United States."

As to the proper interpretation of this clause there has been some diversity of opinion; but it clearly does not authorize or imply a supervisory authority, incompatible with the reserved supremacy of each and every State Grand Commandery. It rather implies a duty of proposing or suggesting matters for the consideration and action of the Grand Commanderies, and a right of determining all proper questions of appeal from them, as its subordinates. As has been already said, a proper subordination is mutual, the superior relation being one of terms, rather than one of principle: of convenience, rather than one of control. Differences of opinion, when left to engender prejudices in the institution where they originate, by unsuccessful discussion, are more wisely decided when removed to a competent and brotherly Council. These differences are classified; and when of a limited or personal nature, they are within the jurisdiction of the State Grand Commandery where they originate, *and the decision of that Body is final*; but when they involve principles which are common to all, and vital to the Order, then the chief-head, in which all have a voice, becomes the SUPREME ARBITER.

The corollary is, that each State Grand Commandery possesses and enjoys exclusive authority and jurisdiction, *without appeal*, in the government of its subordinates within its assigned limits; while, on the other hand, it owes allegiance and subordination to the Constitution and lawful enactments of the Grand Encampment of the United

States, in all matters and things, not inconsistent with its local sovereignty.

There is another provision or section of the Constitution of the Grand Encampment of the United States, which, though having no necessary connection with the foregoing, has, in its practical working, so important a bearing on the general question of the reserved powers of the State Grand Commanderies, that a brief reference to it here may not be out of place. This provision is contained in the 3d Section of the 4th Art. of the Constitution, and is in the following words :

*“Amendments.*— The Grand Encampment shall be competent, upon the concurrence of three-fourths of its members present, at any stated meeting, to revise, amend, and alter this Constitution : provided one day’s notice of such motion to amend be given, and a particular time be set to take the vote thereon.

“ In all other cases, any proposed amendment shall lay over until the next stated meeting of the Grand Encampment, when a concurring vote of two-thirds shall be necessary to adopt such alteration, amendment or revision.”

The objection to this section is, that it destroys the fixedness and reliability of the Constitution, as the organic law of the body, and reduces it to the condition of a code of rules, which may be amended or changed at any session thereof, without the previous knowledge or consent of the State Grand Commanderies, whose interests may be seriously affected by it ; except through its delegates, who are called upon to act without instruction or knowledge of the wishes of their constituents. This Constitution is in the nature of a compact, or agreement, between the parties to it, for the mutual benefit of both. It is the fixed organic law of the whole Order, and no more belongs to the Supreme Body than it belongs to its subordinate constituents, without whose consent the former could not exist. It was a disregard of this plain and equitable principle that occasioned the serious difficulties growing out of the adoption of the new Constitution at Hartford, in 1856. So serious indeed was this difficulty, that it threatened the unity, if not the existence of the Supreme Body. The Grand Commandery of Ohio peremptorily revoked its allegiance, and others threatened to do so. Nothing saved the Order from a wide-spread disruption, but the firmness of its intelligent Grand Master. The controversy, through his energetic influence was, however, softened, and the threatened consequences finally averted, by a compromise with the Grand Commandery of Ohio, in which it was agreed, “ That

no change in the Constitution of the Grand Encampment of the United States, interfering with the powers of the State Grand Encampments or Commanderies, or adding to the powers of the national Grand Body, ought to be made, *until such change shall have been approved by a majority of the State Grand Bodies.*"

This was generally accepted by the dissentient Commanderies, not as entirely satisfactory, but as the best that could be done under the existing circumstances. And the understanding then was, not alone of Ohio, but of the jurisdictions generally, that this condition, forming the basis of the compromise, was to be accepted by the Grand Encampment of the United States, as a part of its organic law. This condition has never been fulfilled; and though there may not have since arisen any occasion for its enforcement, yet it is of so much importance, as a conservative regulation, and so well calculated to allay any existing uneasiness in the State Grand Commanderies, which are ever sensitively jealous of their local rights and prerogatives, that it is to be hoped it will receive the attention of the Grand Encampment at its next ensuing tri-ennial meeting. This provision in its proper place, and the plain guaranties of local sovereignty, contained in the Constitution of that body, must, we think, be received as affording all the security against any interference with their reserved rights and powers which the Grand Commanderies can reasonably demand.

We take occasion here to add that the Constitution of the Grand Encampment is not well drawn, and should be taken into a new draft. There is a want of system in its arrangement and a preciseness and clearness in its language, which are liable to lead to misinterpretation and consequent embarrassment.

---

#### GRAND LODGE OF QUEBEC.

THIS Grand Body held its first annual communication at the Masonic Chambers in Montreal, on Wednesday the 19th of October. The Body was opened in ample form by the M. W. Bro. J. H. Graham, L.L.D., Grand Master, assisted by his Officers. The hall was crowded with visitors and representatives from twenty-nine Lodges in the district, and of the Grand Lodges of Texas, New Hampshire, Maine, and the District of Columbia.

The session was opened by the Grand Master in an able, elaborate

and interesting address, in which he reviewed the present condition of the Craft within his immediate jurisdiction, and the status of the unfortunate controversy pending between it and the Grand Lodge of Canada, Ontario. He entered largely into the details, and defended with signal ability the course pursued, and the position occupied by the Grand Body over which he presides, and which has been recognized by nine of the Grand Lodges in the United States, and by that of Nova Scotia.

By the Address it appears that there are three English and one Scotch Lodge, which have given in their adhesion to the new body, while there are three other foreign Lodges, two holding under the Grand Lodge of England, and one under the Grand Lodge of Scotland, which have not yet done so, though the Grand Master hopes that they will soon follow the example of their associates. Besides these, there are in the District, eleven Lodges recognizing the authority of the Grand Lodge of Canada.

Having concluded his review, the Grand Master refers to the previous action of the Grand Lodge, and says, —

“Having duly confirmed the minutes of the Convention of Lodges that formed this, the Grand Lodge of Quebec, and having solemnly ratified and adopted all acts and proceedings had at its organization, it is now fitting and desirable, and in accordance with the general custom of the Craft under similar circumstances, that this Grand Lodge declare its sovereign independence, and its right to undivided supremacy, and exclusive Masonic jurisdiction within the Province of Quebec.”

Such a declaration was probably adopted by the Grand Lodge, though it does not appear in the sketch of the proceedings before us.

Before concluding his Address, our Brother makes reference to the war in Europe, and the terrible sufferings of the poor growing out of it, and appeals to the sympathy of the Brethren, and expresses the hope that his Grand Lodge “will cheerfully follow the noble example of the Grand Lodge of England, in contributing according to its ability,” to their relief. He also recommends that immediate steps be taken for the erection of a Masonic Temple in the city of Montreal, “which will be worthy of the metropolis of the Dominion, and of the Grand Lodge,” and concludes as follows : —

“With thirty (or thirty-one) prosperous lodges on our registry, and with every prospect of continued healthy increase, with prudence, zeal, and the spirit of sacrifice among our members — with peace, concord, and unanimity of purpose at home, and receiving constantly such kindly, fraternal proof of consideration, recognition, and support from distinguished brethren, and from sister Grand Lodges abroad, it well becomes us thankfully and gratefully to rejoice in such prosperity; and cannot be

otherwise than that every true Masonic heart is gladdened to learn of the wondrous advancement of our fraternity everywhere throughout the civilized world, and that multitudes of every clime, kindred, and tongue are crowding our temple gates, and that our brethren everywhere are earnestly engaged in the prosecution of our grand design of honoring God, and promoting peace, union, prosperity, and good will among men, as "all true Masons have done, from the beginning of the world, and will do to the end of time." And now, brethren, in closing, let me assure you that, while I have not been unmindful of the distinguished honor which you conferred upon me by electing me the first Grand Master of the Grand Lodge of Quebec, contrary, as most of you are aware, to my proposals relative thereto, I have to regret that the arduous duties of my profession have left me but little time to perform satisfactorily to myself the important duties of this office, especially in such a crisis as we have unnecessarily been called upon to pass through; and whatever mistakes may have been made, they are but renewed illustrations of the old, old truth, that "to err is human," and, whatever have been our successes, let them all be ascribed to Him by whom "kings reign, and princes decree justice;" and while, with renewed vigor and unswerving fidelity, we carry onward and upward to completion this our grand Masonic edifice, till the cope stone shall have been placed amidst shouts of universal rejoicing — let us all faithfully execute the grand designs drawn by the Almighty Hand upon the trestle board of our existence, and delineated for our guidance in the volume of the Sacred Law, so that at last our work may be found worthy the acceptance of the Grand Master above, the Great Architect and Supreme Ruler of the universe — Amen, and Amen." •

After the closing of the Grand Lodge, the Brethren, to the number of one hundred and twenty, partook of a complimentary dinner at the "Carleton House."

The *Montreal Daily News*, in noticing the meeting of the Grand Lodge, expresses the opinion, that "there can now be no doubt that the Grand Lodge of Quebec will be fully recognized in any magisterial act. Whatever may be thought of the wisdom and expediency of separate provincial legislatures, the arguments are equally applicable to Grand Lodges of Freemasons."

---

### GRAND LODGE OF ILLINOIS.

THIS Grand Body held its annual communication for the current year, at Chicago, on the 4th of October last. There were five hundred and twenty-six Lodges, represented by 371 Masters, 106 Senior Wardens, 57 Junior Wardens, and 125 Proxies. After the transaction of the usual preliminary business, M. W. Grand Master, Br. H. G. Reynolds delivered his annual Address, which was of course a very able and in-

teresting one ; the whole of which, however, has not reached us. From this we extract as follows : —

“ Permit me to say that Masonry is no hiding-place for criminals or shelter for crime. If a Mason should be a good man and true, and should strictly obey the moral law, then we have no room in our lodges for criminals and deliberate violators of the laws of the land, nor have we any use for lodges which harbor offenders against the peace and security of society. The idea that a Mason is to shield a brother guilty of crime, or screen him from just punishment, is a portion of the anti-Masonic code, and is in no sense justified by any Masonic teachings or practice.

#### DECISIONS.

**THE** right to visit is not absolute, but conditional. The right to ask implies the power to deny, and the power to deny rests with any member of the Lodge, and must be respected.

The officers of a lodge named in a charter hold their positions after installation, until the time set for elections in the by-laws, when an election should be held, even if it should occur on the next day after their installation.

A brother wishing to visit a lodge must first satisfy himself of its legality by inspection of the charter and the usual test ; the Master of the lodge must then require proof in the usual way that the brother is a just and upright Mason.

The test should precede all examinations ; two brethren may examine each other for their mutual satisfaction, but they cannot vouch for each other upon such an examination : the only cases where vouchers are permitted are where the brethren have sat in lodge together, or where a satisfactory examination has been had by authority of the M. W.

#### GRAND LODGE OF QUEBEC.

**AFTER** a clear and concise sketch of this notable controversy, our distinguished Brother, in the exercise of his usual good sense, says : —

“ Notwithstanding the most strenuous exertions by M. W. Bro. William Mercer Wilson, the first Grand Master of Canada, and the powerful co-operation of several eminent Masons, the Grand Lodge of Canada has refused all compromise, and nothing now is left but to recognize the Grand Lodge of Quebec. It is certain that the formation of the Grand Lodge of Quebec is no more schismatic or rebellious than was the formation of the Grand Lodge of Canada. This Grand Lodge unhesitatingly recognized the latter ; the former has been recognized by several Grand Lodges, and I think the matter may as well be set at rest by a general recognition of the Grand Lodge of Quebec.”

## CONDITION OF MASONRY IN THE STATE.

WITH the charters which will be granted this session, this Grand Lodge will have nearly 650 chartered lodges, and something over 36,000 affiliated Master Masons. The increase has not been as great as in former years. This is to be ascribed to the scarcity of money, emigration westward, and a closer watchfulness over the ballot box. It would naturally be inferred that the frenzy of anti-Masonry would debar many from seeking admission, but it is a singular fact that in the region where anti-Masonry is the most furious, the average of initiations is equal to any other portion of the State.

## CONCLUSION.

OUR Brother concludes his exceedingly interesting address in the following beautiful and touching words : —

“In April, 1837, at Montpelier, Vt., I bid adieu to father and mother for the last time on earth ; exchanged farewells with brothers and sisters, among whom was the youngest child — a lad nine years old. The father had suffered at the hands of anti-Masons as few men suffered. The eldest son — myself — came by stage and boat to Detroit, and thence to Rock Island on foot and alone. Upon reaching the verge of the bluff overlooking Rock Island, Fort Armstrong, Davenport, the town of Rock Island, the Mississippi and the mouth of Rock River, as the sun was declining in the West, a scene of beauty and grandeur burst upon my vision such as I had never witnessed before. Two other brothers with myself, became Masons in this State, but the parents having passed away, the younger lad, grown to man's estate, went to California, and from thence to Virginia City, amid the Sierras of Nevada, where he, too, became a Mason, married, and in a few years sickened, and though kindly cared for by stranger Masons, closed his eyes upon the scenes of earth in September, 1868. In July last, the body was brought to Rock Island, and on that same bluff not far from where I stood in 1837, four brothers — three of us Freemasons — looked again upon the well-preserved features of the lad I had left in 1837, with his emblems of Masonry resting upon his bosom. There we buried him. In that hour where was ambition ? Where was wealth, or the pleasures of this world ? In the midst of the sorrow and weeping, I felt in my soul to declare, “O, Lord, in the midst of life we are in death ; have compassion upon the children of thy creation, and administer them comfort in the time of trouble.”

“My brethren : I have again brought back the gavel you placed in my hands one year since. I have tried to use it in such a way as to promote harmony and goodwill, morality, culture, and elevation of character. It is now yours. And it will ever be my prayer, that the God of Abraham, Isaac, and Jacob, may be your God, your Father, and your trust. For all your forbearance with my faults, for all the honors you have conferred on me, I feel profoundly grateful. I have been honored far beyond my ability or deserts, but in every position in which I have been placed, I have tried to give you honest service, and wherein I have failed it has never been for want of good intention. May good order, unity and courtesy, govern your deliberations,

and may the Grand Architect of the Universe crown your labors with abundant success.

We have not space for any notice of the proceedings, other than the following:—

#### RECOGNITION OF THE GRAND LODGE OF QUEBEC.

*Resolved*, That this Grand Lodge recognizes the Grand Lodge of Quebec, as a regular Grand Lodge, and extends its Masonic welcome to said Grand Lodge as one proper to take a place among the regular Grand Lodges of the Masonic world."

---

#### DEDICATION AT SOUTHBRIDGE.

THE new Masonic Hall of QUINNEBAUG LODGE, at Southbridge, was solemnly dedicated, with the usual ceremonies, to the purposes of Freemasonry, on Thursday, the 3d of November, ult., at which time its officers for the current year were also installed into their respective places. Both ceremonies were performed by P. G. M. Hon. Charles C. Dame, assisted by a delegation from the Grand Lodge; the former in the afternoon of the day, in the presence of the members of the Lodge and visiting brethren from the neighboring towns. The Installation ceremonies were public, and were witnessed by the ladies of the brethren and other invited guests. The Hall and ante-rooms were filled to their greatest capacity, and we have rarely seen a more intelligent and agreeable assemblage of ladies and gentlemen on any similar occasion. The ceremonies were well conducted, and the charges given in a clear, solemn and impressive manner, and were listened to by all present with evident manifestations of interest and pleasure.

The apartments occupy an entire floor or *plat* of a large and handsome brick building, and consist of a Lodge room of sufficient capacity for the purposes for which it is to be used, a neat and convenient preparation room, a large and commodious reception room, a kitchen, and banqueting hall of sufficient size to seat three or four hundred persons at the tables. This hall we understand, it is proposed to use as a Chapter room, whenever hereafter it may be deemed expedient to organize such a body in the town. The principal hall is richly and neatly furnished, the furniture being of black walnut, suitably covered with *rep.* The carpet, which was manufactured for the purpose, is of a superior quality of three-ply, and is covered with Masonic emblems. Taken as a whole, including the size and arrangement of the rooms, their adaptation to the business of the Lodge, the quality of the furnish-



ing, &c., the entire *ensemble* leaves little or nothing further to be desired.

The Lodge was constituted in 1860, with thirteen members. It now has upon its roll *one hundred members*, comprising a large proportion of the most intelligent, active and wealthy men of the beautiful village in which it is located. It is ably officered, and justly ranks among the best lodges in the jurisdiction.

At the conclusion of the ceremonies, the company, numbering some one hundred and fifty or more ladies and gentlemen, were conducted to the banqueting hall, where the tables were spread with a bountiful and well served supper, and where a couple of hours were spent in a social and agreeable way. The more intellectual part of the ceremonies here, was opened by W. Bro. Chester Dresser, the first master of the Lodge, in an interesting narrative of the circumstances attending the recovery of the Charter of the *old* Doric Lodge (which went out of existence in the earlier days of the anti-Masonic excitement in 1828), and the substitution of the present Lodge. Other speeches followed; at the close of which the company separated.

It affords us pleasure to add that the delegation from the Grand Lodge was received in the kindest manner, and that every provision for their comfort and enjoyment, while in the town, was extended to them by the brethren of the Lodge.

The Officers of the Lodge are as follows:—

P. T. Litchfield, Worshipful Master; Robert Herren, Senior Warden; W. A. H. Grant, Junior Warden; Andrew Hall, Treasurer; T. Cocroft, Secretary; G. F. Wall, Senior Deacon; J. M. Olney, Junior Deacon; Rev. F. C. Flint, Chaplain; Pliny M. Clarke, Senior Steward; James White, Junior Steward; Daniel Walker, Marshal; Christopher Abbott, Tyler.

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### THE PRINCE OF WALES.

THE inauguration of H. R. H. the Prince of Wales, and heir apparent to the throne of England, as Patron of the Scottish Freemasons, took place at a special communication of the Grand Lodge of Scotland, at Edinburgh, on the 13th of October last. It was an imposing occasion and came off in the presence of a full board of Grand Officers and a long list of distinguished brethren. The ceremony was performed by Lord Dalhousie, the Grand Master. His Royal Highness having been introduced, descended from the dais, and standing with Brothers Whyte

Melville on his right, and Lord Rosslyn on his left, took the official obligation in the usual form. He was then invested by the Grand Master with the Jewel of his office, and having resumed his place on the dais, received the Masonic salute. The Grand Master then made the following

ADDRESS.

*Most Illustrious Sir and Brother:—*

The Grand Lodge of Scotland through the unworthy hands of me as their Grand Master, have now obligated you as the Patron, not only of Masonry in Scotland, but of Scottish Masons throughout the world. In the name of that ancient and distinguished body, I have to thank your Royal Highness for the honor you have done us. The office of Patron is the highest honor which we have it in our power to offer to a brother, and as your Royal Highness is aware, it has already been held by your Royal Highness's illustrious predecessors, George IV. and William IV. That office, Royal Sir, has now descended upon you, and it is not only my own earnest wish, but it is the prayer of every good Mason here and throughout the bounds of Scotland, that you may be long spared to fill the high position in which this day we have installed you, and that when in the course of events you shall come to occupy the same high station in this country as your predecessors in this office have occupied, we may hail in the Grand Lodge of Scotland another Sovereign of the country as Patron of our Craft. Permit me, most Royal Patron, to tender you, on the part of the Grand Lodge and of the Masons of Scotland, the right hand of fellowship.

To the above H. R. H. made the following

REPLY.

*Most Worshipful Grand Master, Deputy Grand Master,  
Senior and Junior Wardens, and Brethren:—*

I cannot tell you how deeply the ceremony of to-day has touched me, how thankful I am to you for the great honor you have conferred on me in making me the Patron of the Craft in Scotland, and how deeply touched I have been by the excessively kind manner in which your Most Worshipful Grand Master has addressed me. Brethren, I have not long been a member of the Craft; still I hope that I may be considered a worthy member of it. If so, you may be all convinced that I shall always and on every occasion endeavor to do my utmost to fulfil such duties as may be imposed upon me as a brother Mason. Allow me once more to thank you for the honor you have conferred upon me — an honor which I shall never forget. I assure you, brethren, I felt it a high honor when I was last year made a Past Grand Master of the Freemasons of England. Now an additional honor has, I consider, been conferred upon me, an honor which alone was wanting to complete my satisfaction as a member of the Craft, and that is the honor of being Patron of this Illustrious Order in Scotland.

At the conclusion of these ceremonies H. R. H. was waited upon by a deputation from Mary's Chapel Lodge, for the purpose of affiliating him as a member of that ancient organization, which service was

performed by the Master of the Lodge, with the usual ceremonies, in the presence of a large assemblage of brethren. In the course of his address, the Master called the Prince's attention to the oldest minute-book, which His Royal Highness examined with great care. Among other names singled out for special notice, were those of Thomas Boswell of Auchinleck, who was a member of the lodge in 1600; of Lord Alexander, eldest son of the Earl of Stirling, celebrated as the founder of colonies in Nova Scotia and Canada; of the Right Hon. Alexander Hamilton, General of Artillery in the Covenanting army of Scotland in 1640; of the Right Hon. Sir Robert Murray, founder and first president of the Royal Society of Edinburgh, and the friend of Charles I., who was initiated into the Lodge of Newcastle while the Scottish army was lying there in 1641; and of the first Earl of Marchmont, Lord Chancellor of Scotland.

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#### GRAND LODGE OF NEW BRUNSWICK.

THIS Grand Body held its third annual communication at St. Johns, on the 20th October last. There was a very general attendance of members, and much local business was transacted. The G. Master in his annual address, said that there was great cause for congratulation that so much harmony and prosperity existed throughout the jurisdiction; also that the Grand Lodge of New Brunswick was, with one exception, now in fraternal relations with all parts of the Masonic world. It gave him great pleasure to be able to state, that since the Annual Communication the parent Grand Lodges of England and Ireland had formally acknowledged the Grand Lodge of New Brunswick, thus approving of the course adopted by the Fraternity in the Province in its erection.

Past Grand Master R. W. Brother R. T. Clinch presented his credentials as a representative of the Grand Lodge of England, and was received in the usual official manner, and the brethren testified their personal gratification at his appointment by long and hearty applause.

The following brethren were elected and installed as Grand Officers for the present year:—

M. W. William Welderburn, Grand Master; R. W. John V. Bliss, Deputy Grand Master; R. W. Bliss Botsford, Senior Grand Warden; R. W. Wm. F. Dibble, Junior Grand Warden; V. W. Rev. Wm. Donald, D. D., Grand Chaplain; V. W. Wm. H. A. Keans, Grand Treasurer; V. W. Wm. F. Bunting, Grand Secretary.

## VISIT OF KNIGHTS TEMPLARS TO EUROPE.

WE cut the following from the Springfield (Mass.) *Union* of the 11th, ulto. : —

Commander S. B. Spooner, of Springfield Commandery Knights Templars, has received an invitation to take a tour to Europe with Alleghany Commandery 53, of Alleghany, Penn., who purpose to leave New York early in June and remain abroad until September. They are to visit the British Isles, Belgium, Germany, Switzerland and Italy, and the battle-fields of the present war. The whole is the most extensive and complete planned excursion of Knights on record.

Such an excursion will undoubtedly be a pleasant and interesting one to the parties engaged in it ; but the idea of going to Europe, and especially to the Continent, as a Commandery of Knights Templars, is a novel one ; and it is doubtful if the expectations of the party will be realized. Masonic Templarism in Europe, is not, like craft masonry, or many of the degrees of the Scottish rite, a universal order. Encampments of Knights Templars will be met with in England, and the modes of recognition, though different, will probably be found to be sufficiently identical with those in this country, to insure the recognition and fraternal reception of the visitors. In Scotland two orders of the Temple will be found, — one having Craft Masonry for its basis, and the other ignoring all Masonic dependency. We are not precisely informed as to the present relations of these two parties ; but a few years ago, the latter was under the government of the Grand Conclave of Scotland, with the Masonic Grand Master at its head, and received the encouragement and support of many of the most distinguished Masons of the country. The separation was the occasion of much uneasiness among the brethren at the time of its inauguration, and the practice of admitting to its Rites other than masons, may have since been modified or discontinued.

With the other branch of the Order, which, however, is not very extensive, the visitors will undoubtedly find means of affiliation. In Ireland the condition of the Order is about the same as in England, and they may reasonably hope for a cordial reception there. Should their Templarism, in any case, fail them, they may rely with confidence on their Masonry for a fraternal welcome in all these countries.

On the Continent, another condition of things exists, and before crossing the channel, they might as well pack up their swords and chapeaux

and put their Templar-ritual under seal, for neither will be of any use to them, either in Belgium, Germany, Switzerland, or Italy; though while in the capital of the latter, they might, as a special favor, pay their respects, in full costume, to his holiness the Pope at the Vatican, should the ex-potentate at the time of their arrival be privileged with a residence at that ancient seat of his temporal and spiritual tyranny! We suppose, however, that our Alleghany brethren, before leaving home, — if indeed they should on mature consideration finally conclude to embark on an excursion so uncertain in its results, — will inform themselves as to the chances of success and the embarrassments they may reasonably expect to be called to encounter.

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### GRAND LODGE OF MISSOURI.

THE *Freemason*, published at St. Louis by our R. W. Bro. Gouley, Grand Secretary, for November, comes to us in a new and attractive dress, in evidence of the deserved prosperity to which it has attained. It also brings us a brief synopsis of the proceedings of the Grand bodies of Missouri, at St. Louis, in October.

The Grand Lodge met on the 10th, when the Grand Master delivered his annual address, which Bro. Gouley says, “was one of the most practical business documents ever delivered in Grand Lodge, and gave universal satisfaction.” Two hundred and thirty-seven Lodges were represented. It was the semi-centennial session of the Grand Lodge, and the only living Mason who helped to form the Body, is the R. W. Bro. John D. Daggett, who was initiated in Missouri Lodge No. 1, in 1818.

The principal business before the Grand Lodge was in relation to the Masonic Hall Association, but the details given are not sufficient to enable us to form any definite opinion on the subject; and if they were, the matter is wholly of a local character, which the brethren of Missouri are capable of managing for themselves, without foreign advice or intermeddling.

The Masonic College property has been received back from the State by the Grand Lodge, and is now offered to any responsible parties who will give satisfactory guarantees to use it as a first class academy.

The Committee on jurisdiction, to whom the Grand Master's address was referred, decided that permission given by the initiating Lodge to

another Lodge to confer the second and third degrees on a candidate, carries with it entire jurisdiction and control over the party, and cannot be reclaimed by the first Lodge.

The committee are of opinion that "according to ancient usage, it is the duty of the Wardens to prefer charges for unmasonic conduct." We wish they had told us where the ancient usage is to be found. The charges should be preferred by the aggrieved party, or by some member of the Lodge before which they are to be tried.

The Grand Lodge unanimously adopted a report declining to recognize the Grand Lodge of Quebec.

M. W. Bro. T. E. Garrett of St. Louis, was elected Grand Master, and R. W. Geo. Frank Gouley, St. Louis, Grand Secretary.

#### THE GRAND COMMANDERY

of the State held its annual meeting at the same place on the 4th, when Sir James F. Aglar delivered a practical business address. He reported having suspended two Commanderies, for not attending camp, in May last — a proceeding we do not understand. Sir John D. Vincil was elected Grand Commander, and Sir G. F. Gouley, Grand Recorder.

#### THE GRAND CHAPTER

met on the following day, and was very largely attended. The business was of a local character. Companion J. M. Fox, of St. Joseph, was elected Grand High Priest, and Bro. Gouley Grand Secretary.

#### THE GRAND COUNCIL

met on the 7th, Companion Martin Collins presiding. He delivered a well written address, confined chiefly to local subjects. He was re-elected G. P., and Companion Gouley, Grand Recorder.

During the session of the G. Lodge, the Grand Master elect, Bro. Thos. E. Garrett, in behalf of the brethren, presented the retiring Grand Master, M. W. John D. Vincil, with a handsome gold watch and chain. The recipient was taken by surprise, but met the emergency in a very handsome manner.

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HUNGARY, where Masonry has been dormant for almost eighty years, through the prohibition of the Austrian government, is rapidly throwing off its lethargy. The three Lodges already established at Pesth, Temesvar, and Oedenburg, are said to number fifty members each. The establishment of new Lodges at Presburg and Baja is under contemplation, and we hope to be able to announce the formation of a Grand Lodge in Hungary at no distant day.

## THE KING OF PRUSSIA EXPELLED!

OUR French brethren are queer in a great many respects, and if they were not, they would not be Frenchmen. While they are capable of, and do a great many good and wise acts, their national impulsiveness is, on any unusual occasion, pretty certain to lead them into some extreme measure, or prompt them to some ridiculous folly. An instance of the first kind is to be found in the cause which has produced the existing alienation between them and their brethren in this country; and the second is more strikingly illustrated, by the recent action of ten of the Lodges in Paris, *expelling the King of Prussia and his son, the Crown Prince, from the fellowship of Freemasonry*, for no other reason that we know of, than that they have not allowed themselves or their armies to be beaten on the field of battle! Of course this is all wrong, viewed from a French stand-point; and yet we don't know what Masonry has to do with it, nor how the expulsion of King William is to change the fact. The expulsion does not go far enough. It should have been extended to the armies, now beleaguering Paris! Such an expulsion, if effectual, would have been to some purpose! But looking at the matter in a more serious light, the action of these ten Parisian Lodges is simply a passionate manifestation of impotent wrath, "as illogical as it is foolish, and as foolish as it is unjust." Masonry has nothing to do with the war, except to relieve, so far as it may be able, the distresses consequent upon it; and the idea that the victorious King of Prussia, himself being a Mason, is in any sense responsible to Masonry for his conduct, if it were not *French*, would be an absurdity. In the words of our intelligent contemporary of the *London Freemason*:—

The German Masons engaged in the present war are not to be condemned for participation in the strife, nor sentenced to ostracism from the Masonic body for simply doing their duty to their Fatherland; and we trust that the childish petulance exhibited by those ten Parisian lodges is not to be considered as an evidence of the Masonic sentiments of our French brethren generally, but rather of the fierce unreason which prevails throughout France at the present moment—a moral blindness which will, we fear, be only the precursor of even greater horrors and miseries than those which now afflict her gallant but misguided sons.

Freemasonry does not call upon her adherents to betray the cause of their country because they happen to be arrayed in battle against men who have entered into the same bond of brotherhood, and who have knelt at the same altar of Masonic light; but our great Institution appeals to the hearts of all

her votaries never to forget the reality, sanctity, and vital force of their obligations, even in the midst of the deadliest strife. She preaches mercy in the hour of triumph, and firmness in the day of peril; she arrests the arm uplifted to slay a brother, and she ministers to those who need aid and consolation in their captivity. Already the present war has given us many and brilliant proofs that this truly blessed spirit exists—its influence as potent, its achievements as glorious, as those which shed immortal lustre upon the name of Freemasonry in the historic past. Not only have the temples of the Craft been respected by the invading foe, but lives have been saved and sufferings alleviated by the mystic power of Masonic symbols when discreetly and judiciously used. Now, all these happy results would never have been accomplished if Freemasonry had been regarded as a focus of political intrigue, or as a centre of visionary demagogues.

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### THE MEASURES OF TIME.

By our ancient brethren the day was divided into twelve hours, commencing at sunrise and ending at sunset. Thus the length of the hours was determined by the length of this interval; and, consequently, the summer hours were longer than those of a winter day. The sixth hour corresponded to our twelve o'clock; it was mid-day or noon.

All the ancient nations counted the day from sunset to sunset; the day began at sundown, and not as with us (derived from the Romans) at midnight. The evening and the morning constituted and divided the day; thus we have it in Genesis: "The evening and the morning made the first day." The Hebrews still count their days from the preceding sunset.

There was another division of time, into watches of three hours each; this was a military division introduced by the Romans in their camps. We do not hear anywhere in ancient times anything of high or low twelve, as dividing marks of time.

The Hebrew Sabbath, when all work must cease, was the seventh day, our Saturday. On Friday, the sixth day, the labor of the week was over, and on the sixth hour of this day, that is, at noon, work was suspended, and the remainder of the day employed in paying off the workmen and receiving the week's supply of food, &c., all work being first inspected and approved or rejected, as it deserved.



## SCATTER SEEDS OF KINDNESS.

MRS. Ellen H. Gates, author of "Your Mission," which was set to music several years ago by Philip Phillips, and became so widely popular, has written another song, entitled "Scatter Seeds of Kindness," which bids fair to attain as great popularity as its predecessor. The following are the words ; the music, we believe, has not yet been published :

Let us gather up the sunbeams,  
Lying all around our path ;  
Let us keep the wheat and roses,  
Casting out the thorns and chaff ;  
Let us find our sweetest comfort  
In the blessings of to-day,  
With a patient hand removing  
All the briars from the way.

CHORUS — Then scatter seeds of kindness,  
Then scatter seeds of kindness,  
Then scatter seeds of kindness,  
For our reaping by-and-by.

Strange, we never prize the music  
Till the sweet-voiced bird has flown !  
Strange, that we should slight the violets  
Till the lovely flowers are gone !  
Strange, that summer skies and sunshine  
Never seem one half so fair  
As when winter's snowy pinions  
Shake the white down in the air !

If we knew the baby fingers  
Pressed against the window pane  
Would be cold and stiff to-morrow —  
Never trouble us again —  
Would the bright eyes of our darling  
Catch the frown upon our brow ?  
Would the print of rosy fingers  
Vex us then as they do now ?

Ah ! those little ice-cold fingers,  
How they point our memories back  
To the hasty words and actions  
Strewn along our backward track !  
How those little hands remind us,  
As in snowy grace they lie,  
Not to scatter thorns — but roses —  
For our reaping by-and-by !

## DETHRONEMENT OF THE POPE.

OUR first American student of ecclesiastical history, in speaking of the dethronement of the Pope by the unanimous voice of his children, says he is reminded of the critical scene in Verdi's opera of "Nebuchadnezzar," as he once saw it performed in Rome. The King of Babylon, in the midst of the fanfares of trumpets and the exultation of courtiers, ascends his throne with the cry, —

"Non sono piu re. Son Dio!"

"I am not King longer, — I am God!"

proclaiming, as another sovereign of another Babylon has done, his own infallibility in this sublime blasphemy. At the moment the lightning of High Heaven strikes him, his crown falls from his head, and he is left to chatter out his weakness in the terrors of insanity.

Pio Nono has tried the same experiment.

"Non re sono piu : son Iddio," is the proclamation of "infallibility." And indeed he is not king. The lightning has struck him, — and it is not stage-lightning now. The voice has spoken to him, which says, "Thy kingdom is departed from thee;" and in the Castle of St. Angelo, or any other stronghold, he has the chance given him to learn "that the Most High ruleth over the kingdom of men, to give it to whomsoever he will." — "*Old and New.*"

## A DANGEROUS IMPOSTOR.

KANKAKEE, Ill., Aug. 24, 1870. — A man arrived here last Monday night, registered at the Exchange hotel as Wm. Porter, Hong Kong, China; said he was sick, and went to bed. He informed the landlord that he was a Mason, that he wished to see the Master of the Kankakee Lodge, and that he wanted aid. The Master, Wm. Sibley, and several other brothers, called upon him in all haste, to serve and help a brother in distress, with money and willing hands. But behold! upon entering his room, the man answered the description of an exposed impostor, in the August 15th number of the *Masonic Trowel*. He represented himself to be supercargo of the steamer Yolla, of Hong Kong, China, in the Calcutta and California steamship line. That description says: "His deception is in feigning sickness. He uses a red liquid like blood, which he expectorates, and says he is bleeding at the lungs.

He carries letters, under seal, from the officers of the steamship. He is a dangerous villian. He is of light build, dark eyes, rather light complexion, and black, curly hair; wears a beard and moustache." His description being read to him from the *Trowel*, he candidly said that it was so accurate that he could not deny it. He has a pass over the Illinois Central Railroad, good to St. Louis, issued in favor of Wm. Porter. He also had a gold watch, which Sheriff Sherman, of Kankakee, is taking care of for him, while he left on an early train this morning for Chicago. He finally said that he was from Chicago, and that his mother lives at No. 396 West Taylor street, a Mrs. Case. Under the name of H. H. Hendrie, he swindled the Fraternity of Freeport out of \$20; Polo, \$10; Kewanee, \$20; Rockville, \$29; Montgomery, \$20; and he gave the list of several other places where he had operated. He got nothing here, but left a gold watch, paid his hotel bill, and has gone to operate in a more congenial clime. He wished that he had not stopped at Kankakee, and told the people at the depot as he left that he had not swindled anybody here.

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#### THE JEWISH HALF-SHEKEL.

THE ancient Hebrews had but one coin. It was the half-shekel of silver, and was called sacred, because by the law of Moses every Hebrew was required once a year to deposit this sum and in this coin in the Treasury of the Temple for the service of the sanctuary. He could not put in an equivalent sum in foreign money; he must put in this very coin, and hence it was that in later times, when the Roman coinage was alone used in trade and business, and this ancient coin was now obsolete, that money changers sat in the outer courts of the Temple, and made a regular trade in exchanging half-shekels for Roman coins. This was done by the connivance of the priest, who shared in the profits of the transaction.

There was no shekel coined; it was a weight, not a coin, although used in business. When Abraham purchased the cave of Machpelah he weighed out the price in shekels; it was not counted. The half-shekel was in value equal to the fourth part of an American dollar. On one side of the coin was a representation of the pot of manna; on the other the rod of Aaron with three buds.

The penny was a Roman coin — the denarius — that had come into use in later times. It was in value about equal to one-half of the half-shekel, and was considered a good day's wages for a good day's work. — *Little*.

## HOW DAMPHOOL GOT THE MASTER'S GRIP.

ONE of the Wheaton College anti-Masonic nincompoops recently heard that a Mr. James Ferguson, who lived some forty miles from him, was giving the Master Mason's grip, and he determined to visit that personage and obtain it. To do so, he traveled all the way on foot, the residence of Mr. F. not being on the line of railroad. Now, Mr. Ferguson, though a small man, had a powerful grip of the hand. It was like a smith's vice whenever he chose to exercise his strength. The silly "anti," whose name was by a strange co-incidence, John Henry *Damphool*, on arrival, sought him out, and explained his object. The meeting took place in the bar-room of the village-tavern, where, as usual, many persons were congregated, who, knowing Ferguson's grip, were on the lookout for fun. Having, according to custom, first taken a drink, Ferguson extended his right hand and slightly grasped that of Damphool.

"Are you ready?" asked Ferguson.

"All ready," replied Damphool.

Ferguson, looking steadily at Damphool in the eye, began to tighten his grip. Damphool grew uneasy and began to wince. Tighter and tighter grew Ferguson's grip, and Damphool began to beg to be let off.

"Why, this is only the Entered Apprentice," said Ferguson; "I will now give you the Fellow Craft," and Ferguson gave his hand-vice several turns, which caused much groaning and many ludicrous contortions on the part of Damphool, who hastily begged to be let off, said he was satisfied, and did not want any more grips. Ferguson, however, was inexorable, and held on to Damphool, all the time shaking his hand, every shake causing a groan.

"Now," said Ferguson, "having come a long way to get a real Master Mason's grip, and one that you'll not soon forget, I'll give it you," and, at the same time, exerting to their uttermost the muscular powers, he caused the bones in Damphool's hand to crack, and the blood to start from under his finger nails, Damphool, in the meantime, hallooing with pain. "Go home," said Ferguson, "and tell all your anti-Masonic friends if any of them want the Master Mason's grip to come to me, for I flatter myself I can give it as well as any other man." Ferguson gave one more turn of the vice, and then released his victim. The next day Damphool, with his hand done up in a poultice, started for home, entirely satisfied with the Masonic information he had received — a wiser, if not a better man. — *Pomeroy's Democrat*.

## THE CUBAN MURDERS.

[From the MASONIC MIRROR, San Francisco.]

We are already possessed of sufficient facts to place the responsibility of the murder of our brethren in Cuba where it properly belongs. It emanated from Rome — not primarily from Pius IX., but from the Black Pope, the Jesuit King, that rules the Vatican. From that political, intriguing Order come the denunciations of Masonry, through the Pope as a mouthpiece. It is the slumbering throes of the Inquisition, which is not dead, but merely sleeping.

Therefore, it is not against the Catholic religion, as a religion, that we raise our voice and protestations, and denunciations for murders committed, but against that political dragon, the temporal and political power of the Romish Church, controlled by the Order of Jesuits, whose King is greater than the Pope, and whose policy is persecution wherever they have power, and whose war cry is "Death to heretics!"

The reason why they make war upon Masonry, is, that they are unable to wring from Masons the secrets of the Order at the confessional, and knowing nothing of the secret workings of the Order, they are unable to control it to their own purposes — and it is their policy to oppose everything they cannot control and use for their own advancement and power. They oppose and proscribe Masonry, because Masonry is light and knowledge. The Jesuitical rule is based upon darkness, ignorance, superstition and moral and spiritual blindness. Education and intelligence dissipate their power, as the sun dissipates the dark fogs and mists of night. Masonry teaches equality, and the doctrine of equality undermines the whole Jesuitical structure. In fact, Masonry and Jesuitism are antipodes. There is a direct antagonism, and this is why every art and device is brought to bear to crush Masonry. Therefore the Pope, though once a Mason himself, is forced to issue his bulls and anathemas against the members of the Order, and sanction, by silence, at least, the massacre of noble-hearted men, for the sole reason that they were Masons, and upheld Masonry and Lodge meetings, though forbidden by Jesuitical Spain. They were seized by the mad zealots of an Inquisitorial power, and because they would not divulge the secrets of the Order, but rather chose to lay down their lives than forfeit their integrity, were butchered in cold blood. Is there not cause, then, for indignation and condemnation! A Grand Lodge that would not protest in the strongest language possible, is not

worthy of the honorable title it wears. It is not a question of religion, but a question of Freedom, and more — of Freedom of Conscience. Here are the legitimate fruits of the anathemas issued from the Vatican. If suffered to pass unheeded and unrebuked, how long will it be before the same thing will be re-enacted in this country! Remember that “Eternal vigilance is the price of Liberty!” The Order of Jesuitism is most subtle, intriguing and insinuating; their emissaries are omnipresent; they work unceasingly for a definite object, and that object is the regaining of their lost power; they are as a unit, governed by one mind, and like machines they work obedient to their superior. No stone is left unturned, no device unemployed; sleepless, tireless, undeviatingly they work. Is it not time, then, to look this political iron despotism, red with the blood of martyrs, insinuating itself under the guise of religion, squarely in the face? Masonry is too powerful and respectable to lay supinely down and suffer Jesuit or Pope to place an iron heel upon its neck.

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#### GRAND CHAPTER OF ENGLAND.—INITIATION OF THE CROWN PRINCE OF DENMARK.

THE Grand Chapter of England held a quarterly convocation at Freemasons' Hall, London, on the 1st of November, the Earl de Grey and Ripon presiding. The session seems to have been well attended, though no business of general importance was before it. Charters for new Chapters were ordered to be issued, — one to be attached to Buckingham Lodge at Aylesbury, another to St. John's Lodge at Liverpool, a third to Birmingham Lodge at Birmingham, and a fourth to Pacific Lodge, Hokitika, *New Zealand*, which latter indicates pretty distinctly the progress and present condition of civilization and Christianity in these Islands, which but a few years since, were distinguished for little else than the cannibalism of their inhabitants.

A motion was submitted granting £100 for the relief of peasants in north-eastern France.

But perhaps the most interesting fact which came before the Chapter, was the reading by Companion Hervey, Grand Secretary, of a telegram from Copenhagen, dated the 1st of November, announcing the fact that H. R. H. the Crown Prince of Denmark, was received into Freemasonry, by his Majesty King Charles the Fifth of Sweden. It is understood that H. R. H. will immediately succeed the late M. W. Bro. Brastrup as Grand Master of the Danish Grand Lodge.

## ANTIQUITY OF MASONRY.

A SCOTCH BROTHER WRITING TO THE LONDON FREEMASON SPEAKS OF THE ANTIQUITY OF FREEMASONRY IN SCOTLAND AS FOLLOWS:—

It is my opinion that Speculative Masonry, or instructions in the art of architecture and the other sciences, have, from the days of early Egypt, been closely allied with the operative art. I believe, however, that these instructions have differed in the manner in which they have been imparted, according to the degree of freedom or intelligence pervading the time or the nation in which such have been attempted.

It would, therefore, be futile to attempt to prove a *verbatim* sameness in the present formula with that of 50, 100, or 500 years gone by; but I think any reader of ordinary research will find sufficient to satisfy him in the history of Egypt, Greece, Rome, and Great Britain, that the secrets of what we call Freemasonry were practised long before the Christian Era.

I shall only give two local proofs against the 1717 theory—presuming that anything beyond these is already being gathered by others of your correspondents, or known by yourself.

From the building of the great tower in Dundee by William the Lion, in 1198, down to 1536, there was a regular lodge of Freemasons, that (according to Jervise) regulated the various matters belonging to the Order, by “Ald vs. and consuetud of *Our Lady luge* of Dundee.” The Master of this lodge was retained by the town of Dundee in the same capacity as they now employ a town’s architect, and when he was employed by the local Board of Works he was required, according to an old deed, dated prior to 1500, “to exercise the best and maist ingenious pyntiss and practikis of *his* Craft.”

The tower was the work of “ane Mason” called Dorward, who on its completion was presented with a valuable gold ring of a peculiar design, by his Royal Master. This ring was ultimately lost on the present Hawk-hill of Dundee, while its master was engaged in a boar hunt, and strange enough found again, answering to the same description, while digging the foundation of a house about the year 1750, and is now in the possession of Mr. Neish, of the Laws A. B. Every stone in the tower of any consequence has the distinguishing marks of the members of “*Our Lady Luge*” in Dundee, and can be seen and examined by the most skeptical.

A worthy gentleman, who has showed considerable liberality in the

upbuilding of this same church, or more possibly in its repairs, which took place between 1588 and '90, had the following tribute to his memory engraven on a tablet in the chancel, which remained till the destruction of the edifice by fire in 1841:

To Solomon's Temple, King Hiram sent from Tyre  
 Fine cedar-wood, but upon great desire ;  
 This church, thou Henry Lyall to repair,  
 Didst freely give all that was necessar,  
 Tho' the Tyrian King gave Solomon towns twice ten,  
 Thou greater than these all, and best of men.

I hope no Freemason can doubt the active working of our good old Order at that date, at all events ; and if not, then of course its age must be far older, before the same organization could have been perfected.

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### THE MARK.

**EVERY** Mark Master is required, and should be compelled before he is exalted, to choose and record his mark. This duty is too much neglected. The council of every Chapter should be a committee to examine and receive these marks, to see that no improper mark is selected ; yet a wide liberty of choice should be allowed. The Scribe should keep the Mark Book, and no mark should ever be changed, except for good cause.

We have always placed the mark within the letters arranged in a circle. Yet I have before me, in the title page of an old volume of Divinity, written in 1623, these letters arranged in the form of an arch. This probably was the more ancient custom. This old divine, John Boss, Dean of Canterbury, places his mark under his name on the title page of his life-work. It was a good and honest custom. A Mason cannot part with his mark. It serves to identify him ; it represents him ; it is himself ; not only is it a proof that he is qualified to perform rightly every work of the Craft, but it is his support in time of need. By it he pledges himself to the performance of any duty promised ; it is a sacred token, and its use involves his Masonic character. And, beside the friendship taught and the charity inculcated in this degree, it is impossible for Mark Masters to remain in difficulties or quarrels with one another when so easy a means of becoming reconciled is afforded by its lessons and practice.—*Little*.



## THE LORD'S PRAYER OF THE FREEMASON.

TRANSLATED FROM THE GERMAN BY JULIUS FRANKEL.

I call on Thee,

For whom a myriad suns are burning ;  
 To whom a thousand hearts are turning,  
 I call on Thee !

Behold in awe all wonders of Thy hand,  
 I view Thy Beauty, Wisdom, Strength ;  
 Thyself I cannot see.

I hear the melody of Thy eternal voice —  
 With thunder tones it does in heaven rejoice ;  
 Thyself I cannot see.

O Thou Eternal Spirit ! who has e'er divined ?  
 But yet I know that I can find Thee, Father,  
 In loftiest sanctuary, or by night or day ;  
 There I will seek Thee, and Thy child will pray,  
 "Our Father who art in Heaven,"

I praise Thee.

Where is the Name pronounced the Godhead's own ?  
 Since Thou on earth by many names art known,  
 And though they call Thee Isis, Allah, Bramah,  
 Seraphim praise Thee in Jehovah, Jireh.  
 A name embraces not Thy glory ;  
 And while in pious zeal the pagan's idols burn,  
 And Greeks in ardor for their Demyrgos yearn,  
 So I, Great Builder of the firmament, would call on Thee,  
 While on my knees lie bent, I pray,  
 "Hallowed be Thy name."

Lord, I implore Thee !

Thou hast conferred the grace to see the right  
 By granting me the favor of Thy light.

Oh ! list to me !

Let all the brothers feel Thy glory and Thy might,  
 That stronger grow the links that us unite  
 To one great chain that death cannot destroy ;  
 And if forlorn we walk on life's lone strand,  
 If on the ice-pole or in desert sand,  
 They all bow down before the living God,  
 And all the scattered brothers will at length  
 Devote their lives to Beauty, Wisdom, Strength,

Oh ! let me pray, "Thy kingdom come."

I trust in thee !

Show me the lights endowed by Thy grace ;  
 Within Thy compass let my foot take pace,  
 My guide be Thy Omniscience ;  
 If selfish pride the heart yet hold in chain,  
 Then let me soon an humbler one regain.  
 Humility's the Mason's noblest duty,

Its holy breath may lend us Strength and Beauty,  
Therefore the prayer, "Thy will be done in heaven and on earth."

What Thine is, mine should be.

I do not pray for earthly power and gold,  
They are but dust that leaves the heart so cold,  
Thou gav'st me much ; but where  
Distress and poverty their voice would raise,  
And pity pleads from wan and suffering face,  
Where I the wants of needy creatures see,  
And hear the cries of those in agony,  
Then to my arms the needful powers lend,  
That with the Mason's trowel I spread cement ;  
Oh ! let me give, with open brother's hand ;  
Whatever in my apron gathered, let me grant ;  
And for the sake of charity pray,  
"Our daily bread, dear Lord, give us this day !"

Forgive us, Lord.

The paths of sin lie thick on every hand,  
But give, that in Thy strength we may withstand,  
That never more my heart a bitter wrath may fill ;  
Against a brother never let me bear ill-will,  
Let me his faults with a white lamb's-skin cover,  
Let guardian angels ever round him hover ;  
Whose heart is pure, whose life without alloy.  
Thou hast with gracious love embraced us,  
Now we call on thee in prayer :  
"Forgive us all our trespasses  
As we forgive those who against us sin ;"  
Let our hearts be purified within.

Guide us, O Lord !

The Mason's step, if life be dark or fair,  
Must be within the compass and the square ;  
Oft in our temple, with a hand profane,  
The light we crave, nor let this be in vain ;  
Lead us from sin and from temptation far,  
To fairer climes where all blessed brethren are.  
O Thou who art, who wert, who'er will be,  
Protect, we pray, our pure Freemasonry.  
So mote it be !  
Great Master ! Thy eternal pillars stand,  
Though the Great Temple is not built with hand ;  
The structure reaches far beyond the land,  
And million pulses beat beneath the firmament ;  
Onward by Thy guide Thou tak'st us to the far-off Orient.  
Where a J. shall open the gates up to the temple's hall,  
Where worship evermore in our celestial hall ;  
Thine is the wisdom infinite, Thine the power, Thine the glory,  
And from now to all eternity every creature will adore Thee !

Amen !

## FANATICISM vs. SECRET SOCIETIES.

WE cut the following from the *New York Herald* of October 25th. We give it for the information of our readers, who may not be aware of the strenuous efforts making by the ultra-religious denominations and fanatical sectarians of some of the Western States, against secret societies, but more especially against the Masonic Institution. They have organized themselves into a religious party, have established or enlisted a large number of newspapers and other periodicals, in which to advocate their cause, and seem to be bent on a serious and furious warfare. But we apprehend no particular inconvenience from them, unless, as in the old Anti-Masonic outbreak, they shall succeed in acquiring such proportions, as to make them a desirable acquisition in promoting the views and party-ends of aspiring demagogues and profligate politicians. How far they may succeed in this, it is now impossible to say, but it is entirely safe to predict that the evil consequences, whatever they may be, likely to follow their insane proceedings, will fall most heavily on the churches they so unworthily represent :

“ A call, signed by about a hundred clergymen of this State — principally Methodists, Presbyterians, Baptists, and Congregationalists, — has been issued for a convention, to assemble at Syracuse on the 15th of November next, in hostility to all secret associations. This is but a revival of the old anti-Masonic agitation, and we rather think that the clergymen who propose to take part in it would be much better occupied in attending to their spiritual duties. If men choose to become members of the Masonic or other societies, whose secrecy is merely an antiquated and harmless formality, but whose object is purely charitable and benevolent, they will do so without asking the consent of either their spiritual or legal adviser. It is as much the business of the one as of the other. Let the cobbler stick to his last.”

---

 GRAND LODGE OF CALIFORNIA.

THE Grand Lodge of California, at its annual Communication, held at San Francisco, October, 13 and 14, adopted a resolution condemning in strong terms the Government of Spain and members of the Roman Catholic Church in Cuba for the butchery of Freemasons. The Grand Lodge also repealed the decree forbidding subordinate Lodges to bury the remains of members who commit suicide.

## WM. PARKMAN COMMANDERY.

A NEW Commandery of Knights Templars under the above name, was constituted at East Boston, on the evening of the 18th November. A large attendance of Sir Knights gave interest to the occasion, and the ceremonies were conducted by the R. E. Grand Commander, Sir Benj. Dean, assisted by the officers of the Grand Commandery, in a manner worthy of it. The following are the officers installed:—

E. Comr., Seth C. Ames; Generalissimo, Albert B. Barrett; Capt. General, E. C. Chamberlain; Prelate, P. Nutter; Senior Warden, W. J. Ellis; Junior Warden, Benj. Albee; Treasurer, Elisha Pote; Recorder, E. H. Morse; Sword Bearer, W. S. Hall; Standard Bearer, Thomas Shaw; Warder, William Waters, Jr.; Guards: 3, J. H. S. Pearson; 2, Henry Kenney, Jr.; 1, T. McAllister; Sentinel, S. W. Gleason.

Previous to the installation a rich and complete set of Jewels was presented to the body by Sir Kt. Parkman, in compliment to whom the new Commandery is very appropriately named.

At the conclusion of the ceremonies the Sir Knights repaired to the banqueting hall where they were agreeably entertained for an hour or two longer.

---

 GRAND COMMANDERY OF MASSACHUSETTS AND RHODE ISLAND.

THE sixty-fifth Annual Assembly of the Grand Commandery of Knights Templars and Appendant Orders of Massachusetts and Rhode Island, was held in Boston, on Friday the 28th day of October, 1870.

The jurisdiction now contains twenty-eight Commanderies working under Charters, and three under Dispensations, comprising a membership of three thousand eight hundred and eighteen.

The orders have been conferred upon four hundred and seventy-eight candidates during the past year, exhibiting a steady and healthy increase of numbers and interest in the Order.

A large attendance of the Knights was present and much attention to the business was manifested.

A very full report from Sir William W. Baker on the work and ritual of the Orders, contained much information in regard to the efforts made by the Grand Commandery at different periods to preserve uniformity of work.

The financial condition of the Grand Body is good, and the fees

required from subordinate Commanderies were in consequence reduced. The several reports from Grand Officers show that they at-have been tentative to their duties, and the address of the R. E. Grand Commander (to which we shall hereafter again refer), is an interesting and instructive document. The business of the Assembly was concluded by the Installation of the following Officers :—

R. E. Sir Benjamin Dean, of Boston, Mass., Grand Commander ; V. E. Sir William Steele Shurtleff, of Springfield, Mass., Deputy Grand Commander ; E. Sir Nicholas Van Slyck, of Providence, R. I., Grand Generalissimo ; E. Sir Charles Adams Stott, of Lowell, Mass., Grand Captain General ; E. Sir Rev. John William Dadmun, of Boston, Mass., Grand Prelate ; E. Sir Charles Edward Powers, of Boston, Mass., Senior Grand Warden ; E. Sir Horace Daniels, of Pawtucket, R. I., Junior Grand Warden ; E. Sir William Parkman, of Boston, Mass., Grand Treasurer ; E. Sir Alfred F. Chapman, of Boston, Mass., Grand Recorder ; E. Sir Henry Chickering, of Pittsfield, Mass., Grand Sword-Bearer ; E. Sir William Sutton, of Salem, Mass., Grand Standard-Bearer ; E. Sir Stafford W. Razee, of Woonsocket, R. I., Grand Warder ; E. Sir James M. Pendleton, of Westerly, R. I., Grand Captain of the Guard ; E. Sir Eben Flagg Gay, of Boston, Mass., Grand Sentinel.

---

THE Grand Lodge of Quebec has just been recognized by the Grand Lodge of Ohio.

THE Grand Lodge of Kansas at its late session, recognized the Grand Lodge of Quebec as a legally constituted body.

R. W. BRO. WM. A. LAURIE, late Grand Secretary of the Grand Lodge of Scotland, died at Edinburgh in October. He was an estimable man and accomplished brother.

THE MASONIC PICNIC held in New York in October, and which it was supposed would yield a very large sum towards the erection of the new Masonic Hall in that city, produced but \$3,000.

TOYS.— We are requested to say, that brethren who are buying Toys, etc., for Christmas and New Years Presents, are invited to call at No. 600 Washington Street. The lady who has just opened the store there will be grateful for the patronage of the brethren of her late husband.

WE would call attention of our readers to the advertisement of Guild & Delano, manufacturing Jewellers, No. 2 Winter Street, Boston, who make a specialty of the manufacture of Masonic Jewels of all kinds for Lodges and presentations, and who keep on hand all kinds of Masonic Jewelry.

LODGES or any brethren in need of Carpets of any description will do well to call on Messrs. Fowle, Torrey & Co., where they will find a large stock of Foreign and Domestic Carpetings. They have furnished many Lodge-rooms in the country, but refer particularly to the Carpets on the new Masonic Temple, Boston. Symbolic Carpets for Lodge-rooms are made to order.

## MASONIC CHIT-CHAT.

**SPRINGFIELD** Commandery Knights Templars, will present Richard Coeur de Lion commandery of Montreal, a neatly executed acknowledgment of courtesies received while on their recent excursion.

**THE MEMORIAL.**— We take occasion to say, in answer to several correspondents, and for the information of all such, that the Memorial of St. Andrew's Lodge, is not for sale. It was published by and for the use of the Lodge, and not for circulation.

**THE MARK DEGREE** is recognized and conferred by the Grand Lodge of Scotland, as the concluding portion of the 3d section of the Fellow Craft Degree, where it properly belongs, and to which relation it should be restored everywhere.

**THE "Masonic Orphans' Home"** in Tennessee is progressing with remarkable rapidity and success. The subscriptions up to the last report shows that "seventy-six Lodges in West Tennessee" had contributed to the Endowment Fund \$84,460.

**THE PEOPLE'S LITERARY COMPANION**, for November, comes to us as bright and as fresh looking as the green fields are after a gentle rain. It is published monthly by E. C. Allen & Co., Augusta, Maine. Terms, 75 cents per year. A fine Steel Engraving, entitled "From Shore to Shore," is presented to every new subscriber.

M. W. Bro. H. G. Reynolds says there is "a project afoot to divide the Grand Lodge, and create a Northern and Southern Illinois Grand Lodge. Nothing can be so suicidal to every Masonic, political, religious, moral, industrial or educational interest in Illinois. Whoever gives countenance to such an idea, is an enemy to Masonry, and an enemy to Illinois."

**THERE** are now twenty-eight Lodges in the Jurisdiction of the Grand Lodge Alpina of Switzerland—eight in Geneva, eight in Canton de Vaud, four in Neuchâtel, two at Bern, two at Zurich, and one each in four other Cantons. Twenty of the Lodges work in French, and eight in the German languages. The French Lodges have 1,090 members, and the German 675.

**MASONIC REGALIA.**— We are pleased to acknowledge the receipt from Bro. George Kenning, London, of one of the most beautiful illustrations of Masonic clothing and jewels we have ever met with. Bro. Kenning is the publisher of the *Freemason*, Little Britain, London, and would no doubt be

happy to attend to any orders from his brethren on this side the Atlantic.

**WAR.**— Miss Oley, an English lady, who has just returned from the east of France, writes to the *London Freemason* as follows: "Not a handful of straw or a blade of grass is left in all the surrounding country. Horses are starving, and are seen gnawing the bark from the trees that are left standing, and even respectable persons beg a bit of bread from a stranger."

This is but a faint picture of the most barbarous and cruel war of modern times, and the suffering occasioned by it, is beyond all conception.

**THE Grand Council of Royal and Select Masters for the Dominion of Canada**, held an Annual Communication at St. John's New Brunswick, and issued a warrant for a Council at Halifax. It also authorized the Councils to confer the degree of Red Cross, as preparatory to the reception of the Templar's degree, in their Encampments, which are also authorized to *communicate* the degree to their candidates. This will remove to some extent the obstruction heretofore existing to a free intercourse between the Encampments in Canada and the United States.

**PETERS' MUSICAL MONTHLY.**— The November number of this always welcome and valuable magazine is before us, and as usual, replete with choice music. It contains a half dozen or more sacred songs and popular ballads, besides the "Sunbeam Waltz," "Perle l' Amerique," a piece of music introducing the popular Prussian melodies, also the *calls* for the Lancers' Quadrille, and other music.

We speak well of this magazine, because we think it *deserves* it. We have certainly seen no other to compare with it. It is published by J. L. Peters, Broadway, New York. Price \$3.00 per annum.

**THE MEMORIAL.**— Centennial Memorial of the Lodge of St. Andrew: Boston, 1870. Printed by vote of the Lodge.

This is one of the most beautiful books we have received for many a day. And it is not only beautiful, ornamental, illustrated with fine engravings, and printed on fine tinted paper, but its contents are as valuable to the true Brother, as the book is artistic and ornamental. It contains a minute history of St. Andrew's Lodge, and of Masonry in Boston, also gives a fine engraving of the Masonic Temple, of the Lodge Banner, etc. We are greatly obliged to Brother Palmer, the generous donor.— *Michigan Freemason*.

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**LODGES.**

- |  |   |
|--|---|
| St. John's, Boston, first Monday.        | Washington, Bos. Highlands, sec. Thurs.   |
| Mt. Lebanon, " second Monday.            | Lafayette, " " " Mon.                     |
| Massachusetts, " third "                 | Union, Dorchester. Tu. on or bef. F. M.   |
| Germania, " fourth "                     | Bethesda, Brighton, first Tuesday.        |
| Revere, " first Tuesday.                 | Mt. Olivet, Cambridge, third Thursday.    |
| Aberdour, " second Tuesday.              | Amicable, Cambridgeport, first "          |
| Zetland, " third "                       | Mizpah, " second Monday                   |
| Joseph Warren, " fourth "                | Faith, Charlestown, second Friday.        |
| Columbian, " first Thursday.             | Henry Price, " fourth Wednesday.          |
| St. Andrew's, " second Thursday.         | King Solomon's " second Tuesday.          |
| Eleusis, " third "                       | Star of Bethlehem, Chelsea, third Wednes. |
| Winslow Lewis " second Friday.           | Robert Lash, " fourth "                   |
| Mt. Tabor, East Boston, third Thursday.  | Putnam, E. Cambridge, third Monday.       |
| Baalbec, " " first Tuesday.              | Charity, N. " first "                     |
| Hammatt, " " fourth W'nesd'y.            | Mt. Vernon, Malden, first Thursday.       |
| Temple, " " first Friday.                | Palestine, South Malden, second Tuesday.  |
| St. Paul's, South Boston, first Tuesday. | Mt. Hermon, Medford, first Thursday.      |
| Gate of the Temple, S. " fourth "        | Wyoming, Melrose, second Monday.          |
| Adelphi, " " first Th'rsd'y              | Rural, Quincy, Th. on or before F. M.     |
| Rabboni, " " second Tues.                | John Abbott, Somerville, first Tuesday.   |

**CHAPTERS.**

- |   |                                       |
|---|---------------------------------------|
| St. Andrew's, Boston, first Wednesday.    | Cambridge, Cambridge, second Friday.  |
| St. Paul's, " third Tuesday.              | Signet, Charlestown, second Thursday. |
| St. John's, E. " fourth Monday.           | Shekinah, Chelsea, second Wednesday.  |
| St. Stephen's Dorchester, Tu. after F. M. | Mystic, Medford, second Thursday.     |



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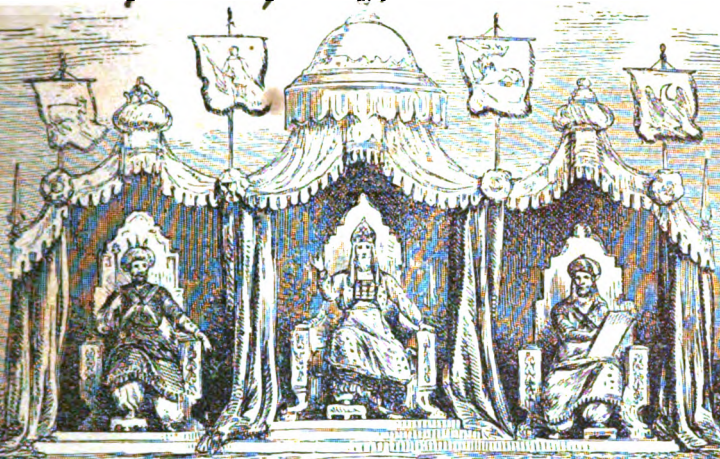
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**MONTHLY**  
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## CONTENTS.

---

Past Grand Masters of Massachusetts . . . . .	97
Initiation of a Brazilian Indian . . . . .	100
Supreme Council, 33° . . . . .	102
Masonry and Education in Italy . . . . .	103
Woman versus Masonry . . . . .	104
Installations . . . . .	105
Nearing the other Shore . . . . .	106
The English Masonic Charities . . . . .	107
Troubles in Canada . . . . .	108
Decisions by Grand Lodge of Mississippi . . . . .	110
Grand Lodge of Pennsylvania . . . . .	111
Let Them have their own Way . . . . .	112
Testimony of the Past . . . . .	113
An Impostor again Detected . . . . .	114
Legal Decisions in Newspaper Cases . . . . .	115
The Earl of Dalhousie and the Scottish Craft . . . . .	116
The Alleged Expulsion of the King and Crown Prince of Prussia . . . . .	118
Masonry in the Army . . . . .	119
Grand Lodge of Scotland—The Festival of St. Andrew . . . . .	120
Ancient Masonic Manuscripts . . . . .	121
The Mason's Call to Refreshment (poetry) . . . . .	122
A Beautiful Jewel . . . . .	123
St. John's Lodge, Newport, R. I. . . . .	123
Discrediting Diplomas . . . . .	124
Use of Substitutes . . . . .	125
Grand Lodge of Massachusetts.—Organization for 1871 . . . . .	125
Is the Pope a Freemason? . . . . .	126
Nantucket . . . . .	126
The Centennial Memorial and Miscellaneous Notices . . . . .	127
Masonic Chit-Chat . . . . .	128

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THE  
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MONTHLY MAGAZINE.

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VOL. XXX.]

FEBRUARY 1, 1871.

[No. 4.

---

PAST GRAND MASTERS OF MASSACHUSETTS.

It is known to all of our brethren in this Commonwealth, and to many out of it, that at the time of the burning of the Winthrop House (Freemasons' Hall), in 1864, the walls of the large and elegant room in which the Grand Lodge held its regular sessions, were enriched and beautified by the portraits of Past Grand Masters of Massachusetts, from the establishment of the first Grand Lodge in the Colonies in 1733, to the year 1854. Among them was an original of Henry Price, the first Grand Master, and another of Joseph Warren, first Grand Master of the second Grand Lodge. Besides these, were originals or copies of John Warren, Grand Master in 1782; John Cutler, 1792; Paul Revere, 1794; Josiah Bartlett, 1797; Samuel Dunn, 1799; Isaiah Thomas, 1802; Timothy Bigelow, 1805; Benjamin Russell, 1813; Francis J. Oliver, 1816; Samuel P. P. Fay, 1819; John Dixwell, 1820; John Abbot, 1823; John Soley, 1826; Joseph Jenkins, 1828; Joshua B. Flint, 1834; Paul Dean, 1837; Caleb Butler, 1840; Augustus Peabody, 1842; Simon W. Robinson, 1845; Edward A. Raymond, 1848; George M. Randall, 1851; Dr. Winslow Lewis, 1854. There were, besides the above, memorial portraits of Bros. Robert G. Shaw, John B. Hammatt, Robert Lash, and the well known Tyler of the Grand Lodge, William C. Martin; and it is not a little remarkable that the only surviving brethren among them all, are Bishop Randall of Colorado, and Dr. Lewis of this city.

These portraits constituted a kind of pictorial history of the Grand Lodge from its earliest days, and were regarded with deep interest

by the whole Masonic fraternity of this Commonwealth. The loss of them was one of the lamentable consequences of the unfortunate conflagration which for a time deprived the fraternity of the State, of their splendid home. The list of names as here given does not, however, comprise all the Past Grand Masters between the years indicated. Of some of the earlier and a few of the later, it was found impossible to obtain portraits from which to make copies. This is a hiatus that can never be filled; and this is to be the more regretted, because among the missing, as among those whose portraits we have, were some of the ablest and strongest men and patriots of the time, in which they lived — men of historic note, the record of whose public services and eminent qualities, illustrates the annals of the early days of our political history, and reflects enduring honors on our Institution. Much however, can be done to repair the loss — something has already been done — and our readers generally, whether at home or abroad, will be gratified to learn that the subject has been placed by the Grand Lodge in the hands of a competent and energetic committee, whose veneration for the Institution and the distinguished brethren who, in past years, have presided over it, is a safe guaranty that no efforts will be left untried, which will tend to secure the highest success attainable in the fulfilment of the object of their appointment.

The collection of portraits which were destroyed by the fire, with some few valuable exceptions, was made by a committee of the Grand Lodge in 1854, of which Dr. Lewis was the active chairman, and through whose personal influence unexpected success was attained. We have recently met with a note addressed to him by Professor Joshua B. Flint, one of the most talented and accomplished of our Past Grand Masters, dated at Louisville in 1854, in answer to a request for his portrait to be hung with others in the hall of the Grand Lodge. From this note we give the following extract, as not inappropriate in this place: —

“As one of the band of honorable and estimable gentlemen, whose portraits it is intended to place upon the walls of our Grand Lodge room, I thank my brethren most heartily, for the flattering consideration which that intention implies. It is an honor to be thought memorable, in any sense or degree, by such an assembly of men as have always constituted the Grand Lodge of Massachusetts since I have had the privilege of knowing it, and especially so, to be included in an act or expression thought to be a deserved tribute to the memory of so worthy a body of gentlemen as have, from time to time, been called to preside over that venerable institution. I have always thought

there is one commendation more justly due to our old Grand Lodge than to any other association or community, whose chief is an elective officer, viz : that this high elective function has been exercised there, with a more single regard to the best interests of the institution and the suitability of the person elected, than anywhere else. The great cardinal question — 'Is he honest, is he capable, is he *faithful to the constitution?*' — has more uniformly been the determining question, in our elections of Grand Master, than in any other body that I have known, who had such an official distinction to confer. Even in the case of my own election — the most questionable case of any — I have always believed, and glory in the belief, that the brethren were actuated, whether wisely or not, by the same high principle of integrity in the constituent, to the disregard, in an extraordinary degree, of considerations of age, experience, and civil position, which had generally been influential before."

In this connection the following note will not be deemed out of place. It is in answer to one from Dr. Lewis, as chairman of the committee, to R. W. Bro. John P. Bigelow, ex-mayor of Boston, asking for the portrait of his father, the late Hon. Timothy Bigelow. We deem it valuable as a concise and reliable biographical sketch of the distinguished brother who is the subject of it : —

REVERE HOUSE, *June 24th, 1855.*

MY DEAR SIR,

My father was born at Worcester, April 30th, 1767, and died May 18th, 1821, fifty-four years and eighteen days old. He graduated at Harvard College, 1786, commenced the practice of law in Groton, 1789, married the daughter of Judge Oliver Prescott (brother of the *Bunker Hill* Prescott) in 1791, and removed to Medford in 1806. He was, during most of his adult life, a member of some branch of the State Government — Council, Senate or House, and was eleven years Speaker of the last named body — he was the last Speaker, 1820 (winter), of *Massachusetts and Maine* UNITED. He twice had the nomination of the legislative caucus of the Federal party (then dominant in our State) for the Senate of the United States, but declined. He was also pressed by the caucus to stand for Governor in 1816, but declined and recommended his friend and physician General Brooks of Medford, whose subsequent official career shed so much lustre on the State, and his profession. My father had also repeated offers of a seat on the Supreme Bench, as vacancies occurred ; but adhered to his rule, — *never to accept any office which would interfere with his accumulating an honorable competency for his family*, — a matter which he accomplished to his satisfaction several years previous to his decease. He was in full practice for many years of his life, not only in Middlesex, Suffolk and Worcester, in this State, but also in Hillsboro' and Cheshire in New Hampshire, — the law reports for all those counties indi-

cating the fact. An article in Lempriere's biographical dictionary, American edition, sketched by an eminent lawyer (deceased), estimates that my father argued *fifteen thousand* causes during his life! Be that the exact fact or not, it is quite certain (in the opinion of lawyers competent to judge) that no lawyer in this country has, within the same space of time (30 years), argued more causes or enjoyed greater patronage in his profession than my father.

His attachment to the Institution of Freemasonry was ardent and sincere. The records of its Chapters and Lodges attest to his labors to promote its welfare.

I have thus answered your inquiries more fully perhaps than you desired or expected, and am with sincere regard,

Your friend and serv't,

JOHN P. BIGELOW.

The above sketch indicates very correctly, and without exaggeration or embellishment, the average character and social distinctions of the distinguished brethren, the loss of whose portraits Massachusetts Masons have so much reason to deplore. And this consideration alone we cannot doubt will stimulate the committee who have the matter in charge, and insure the co-operation and assistance of the Lodges with which the deceased were connected while living, or whose names have since been adopted by them, in their endeavors to replace them, so far at least as this is now practicable. With these portraits restored to the panels prepared for them, "SUTTON HALL" in the Masonic Temple, will be the most attractive, as it is now the most beautiful, Masonic Lodge-room in the world.

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#### INITIATION OF A BRAZILIAN INDIAN.

SOME score of years ago, an intelligent Paris correspondent, now deceased, sent us the following anecdote of the initiation of a Brazilian Indian, a member of a tribe hardly more civilized than the wild Indians of our own western forests. It was an experiment, and had the party survived, it might probably have resulted favorably, as similar cases, both in this country and in the older portions of the Eastern Continent, have resulted. We published it in this Magazine at the time; but as few of our present readers have probably ever seen it, we give it the benefit of a re-insertion, as a matter of romantic interest:

Some years ago, a French naturalist brought to Paris from the forests of Brazil, for examination by the Academy, an Indian man and woman of the tribe of Bolecudos. Mr. Porte, the naturalist, was desirous of being ad-



mitted into Masonry. I called on Mr. P. and saw the Indian at his house, and thought that if we could admit him also, it might perhaps be the means of affording protection to some adventurous naturalist or lost traveller in the wild woods of Brazil. The savage could not speak French, but Mr. Porte was able to converse with him, and make him understand the importance of his obligations and duties. I accordingly introduced the subject to Bro. Delandi, who was then Master of the Lodge. He at once approved of the suggestion, and *Manuel Makerkonik*, — such was the name of the Indian, — was initiated in the Clemente Amitie, on the 21st January, 1845, and successively received the two other degrees with Mr. Porte, his interpreter. He was subsequently present at a banquet, where he behaved with great propriety. Before leaving us, we presented him with a gilt copper-plate, upon which were engraved his name, that of the Lodge, and the date of his initiation. He promised to wear it continually about his person, when he should have returned to his native forests, and thrown off his European garments, in which he felt great restraint and uneasiness.

Our Indian understood very well, not our mysteries, but the essentials of our principles and requirements, and obligations. As an illustration of this, he made signs to be silent, when, to test him, we made some improper advances in the presence of his wife. And in order to impress upon his mind the importance of some of the lessons he had received, and with a view to ascertain how far he understood their import, we projected a mimic war. One of us played the part of an enemy. A tomahawk was put into the hands of the Indian. At the moment he was about to strike, the signal was given, and the tomahawk fell to the floor. Makerkonik then raised his fallen enemy, gave him the kiss of peace, and took him under his protection. The whole scene was one of the deepest interest, and excited the liveliest and most pleasurable emotions in all who were fortunate enough to be present. Soon after this, the Indian returned to his native woods, accompanied by Br. Porte, from whom I have recently learned the melancholy but interesting conclusion of his history.

When again mingling with his countrymen, and imparting to them a description of the new and wonderful things he had seen, and heard, and learned, in the strange and beautiful land he had visited, he seemed to take special pleasure in exhibiting to them the brightly polished Plate which bore the mystic emblems of his new relation to his more civilized friends, and in informing them of his admission as a member of a society which had spread itself over every land, and whose cardinal principles were the cultivation of Brotherly Love, Relief and Truth. In Brazil, he met with many Masons to whom he became warmly attached, and who took a deep interest in him. But he was not long permitted to wear his new honors nor to enjoy the new light that had been let in upon his understanding. The Great Architect of the Universe, to whose decrees all must bow in humble submission, had ordained otherwise. In the commencement of the past year, he was taken sick, information of which being communicated to Br. Porte, he immediately

hastened to his relief, travelling several hundred leagues for the purpose. He found Makerkonik stretched out upon his death-bed, having at his side a Brother from Brazil as his physician. He held in his hand the Plate given him by the Lodge Clemente Amitie, which he desired to take with him on his departure for the world of spirits, which occurred soon after, having each of his hands placed in those of his faithful and sympathizing brethren. He was buried with Masonic honors, the ritual being read by Br. Porte and the Brazilian physician. The Plate was placed in his coffin, agreeably to his request.

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[SUPREME COUNCIL, 33°.

IN pursuance of the action of the Supreme Council, 33° for the Northern Jurisdiction of the United States, at its annual session in Cincinnati, in June last, a district convention of the active and honorary members of the grade in Massachusetts, with invited guests from Maine, Rhode Island, and Connecticut, assembled at the Masonic Temple in this city, on Friday evening, January 6th, ult., at the invitation of the Ill. Bro. Gen. SAMUEL C. LAWRENCE, Deputy for the State, for the purpose of conferring the honorary degree of S. G. I. G. on the Ill. Bros. Samuel J. M. Homer, Sam. H. Gregory, Oliver Ellsworth of Boston, and Geo. H. Pierson of Salem, all S. P. R. S. 32°. The assemblage was one of the most numerous attended *local* meetings of the grade ever held in this city, — more than forty members being present, which, in view of the limitations of admission to the honor, was an extraordinarily large number. The convention was called to order at about 5 o'clock in the afternoon by the Deputy for the State, who announced that he had invited the Ill. Bro. Josiah H. Drummond, M. P. G. C. of the Supreme Council of the Northern Jurisdiction, to be present and conduct the ceremonies, and accordingly resigned to him the chair; on assuming which Bro. Drummond congratulated the Deputy on the large number of Inspectors who had assembled on his invitation, and having completed the necessary preliminary arrangements, directed the proper officers to introduce the candidates. It is hardly necessary to say that the ceremonies which followed were impressively and effectively rendered.

At the conclusion of the official duties, the company, on the invitation of Ill. Bro. Lawrence, repaired to the banquetting hall, where an elegant entertainment had been spread for their refreshment. About an hour and a half was pleasantly spent here, during which brief

speeches were made by Ill. Bros. Marshall P. Wilder, Lawrence, Drummond, Moore, Dame, Thompson, Lewis and others. The council then, by invitation of Lafayette Lodge, repaired to the Egyptian Hall, and witnessed the conferring of the Degree of Perfection by that body, Sub. Bro. Chas. H. White presiding; and we have never seen the degree more beautifully or impressively conferred. The furniture and all the necessary auxiliaries, were admirable in their character and arrangement. Every officer knew his duty, and did it. There was no stumbling or hesitation. The work went smoothly on, and the beauties of the degree were worthily presented. The Lodge is a credit to the Rite.

We are more than ever impressed with the propriety and wisdom of these district conventions as maintaining the dignity of the Supreme Body in its *work*, and in promoting the best interests of the Rite in the districts where held.

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#### MASONRY AND EDUCATION IN ITALY.

WE are gratified to notice that Masonry, which is never behind hand in whatever concerns the welfare and progress of humanity, has in Italy taken hold of the subject of popular education, and leads off in a petition to the National Parliament, for the enactment of a law of "compulsory education" throughout the kingdom. This is a direct blow at the priestly power which has so long crushed the intellect and paralyzed the energies of the fairest and most interesting country in Europe, and it is earnestly to be hoped that the new parliament will at once take the matter in hand, and press it forward with the activity its importance and the future welfare of the country demand. We give below from the *London Freemason*, a very indifferent, though we presume, substantially correct translation of the petition presented to the Parliament on the 29th of October. We have not seen the original :

*To the President of the Chambers, Florence :*

SIR, — Whereas, the number of illiterate persons in Italy as compared with the greater part of the States of Europe is exorbitant, whereas in a free country no one has a right to be ignorant, nor ignore his duties in life as a man and as a citizen.

Whereas, the ignorance of the masses in Italy cannot but be advantageous to those classes whose monopoly they were, and who in order to exist, stop the freedom of thought bequeathed by the Almighty God to man as the

greatest blessing and most distinctive feature; and whereas those who are able to read for themselves without the help of others, acquire the knowledge of their own personality and independence of their rights and duties, and thus learn to respect themselves and their fellow-creatures.

For these sensible and humanitarian considerations, the Chapter of the Grand Lodge Areopago, true friends of the virtuous, *urgently* appeal to the National Parliament, in order, that through the length and breadth of Italy, a law be passed sanctioning the primary gratuitous, but at the same time compulsory, education for all citizens.

We remain, with the greatest respect,

Yours very sincerely,

THE PRESIDENT *of the Chapter.*

A. CARPI, *Vice-President.*

A. PROGLO, *Secretary.*

LEGHORN, 29th Oct. 1870.

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#### WOMAN VERSUS MASONRY.

It is not a little remarkable that while there is much interest manifested in certain sections of the country by the more ambitious of the female sex, to deprive Masonry of its masculinity, and give to it an androgynous or hermaphroditic character, there should now be found in the same sex an opposing element, which promises a speedy female anti-masonic war! Such, however, seems to be the case. We learn from the *Trowel*, that at Warren, Ill., "there is a woman ordained as a preacher, who makes Masonry a portion of her theme in every sermon. Not content with that, she is now engaged in visiting the families of Masons, in order to make strife." What such people seek, says Bro. Reynolds, is notoriety, and by hook or by crook, persecution. By all means, he continues, let them have their own way, and render them, under every provocation, that which they do not deserve, courtesy and hospitality. "Pound a fool in a mortar and he will be a fool still. Kindness and politeness these mischief-makers do not expect." Now this is all very good advice, but might be bettered, by cautioning the women against the influence of speculating or mistaken brethren, who are laboring to persuade them into Masonic connections and associations, which are not calculated to promote their individual happiness, or elevate them in their social relations. Female Masonry might have been of *political* service in the days of the French revolution, in the midst of which it was born, but it added nothing to the morality of that

corrupt period, nor to the individual reputation of the parties engaged in it. The sphere and the duties of women, lie in another direction, and they should be told by those who have a right to tell them, that their welfare or usefulness is not to be advanced by identifying themselves with either politics or Masonry. Masonry will do its whole duty by them, and it will do it the better, with no other aid from them than their words of approval and encouragement.

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### INSTALLATIONS, &c.

**WOBURN ROYAL ARCH CHAPTER** was instituted at Woburn, on Wednesday evening, December 28th, and the following officers were installed: —

Most Excellent High Priest, Wm. T. Grammer; Excellent King, Edwin A. Wadleigh; Excellent Scribe, Alva S. Wood; Chaplain, Rev. W. S. Barnes; Treasurer, Horace Collamore; Secretary, Sparrow Horton; Captain of the Host, George H. Conn; Principal Sojourner, Charles E. Follansbee; Royal Arch Captain, Charles K. Conn; Master of the 3d Vail, Fred. A. Flint; Master of the 2d Vail, C. Henry Moseley; Master of the 1st Vail, Frank H. Gould; Organist, C. T. Lang; Senior Steward, Albert Willey; Junior Steward, George Bancroft; Sentinel, Joseph Kelly; Tyler, A. V. Haynes.

This is a new Chapter, and comprises those residing in Woburn and Winchester, and starts with over fifty members.

**ROBERT LASH LODGE**, located at Chelsea, held its annual meeting on Wednesday, the 28th of December, when its officers were duly installed by the District Deputy Grand Master, R. W. Tracy P. Cheever; W. Bro. John Edmands is Master; Wm. Shillaber, Senior Warden; John H. Roberts, Junior Warden. We have not the names of the remaining officers. After the installation, a bountiful collation was provided in the Banquet Hall, where brief speeches were made by P. G. M. Dame, R. W. Wm. Sutton, R. W. Bro. Cheever, and Bros. B. P. Shillaber, who read a humorous poem, Wm. Parkman, Jr., and others. We understand that the occasion was a very pleasant one, though the evening out doors was far otherwise, and prevented the personal attendance of some of the more aged honorary members of the Lodge, who had contemplated being present.

**MOUNT LEBANON LODGE** of this city, held a public installation of its

officers at Masonic Temple, on Friday evening, December 30th. The ceremonies took place in the presence of the members of the Lodge and their families, and were performed by P. G. M. Parkman to the satisfaction of the large audience present. The services were interspersed with music by a select choir.

At the conclusion of the ceremonies of installation, a banquet was spread, and the remainder of the evening was spent in mutual greetings, and dancing. The officers installed are as follows : —

Caleb Blodgett, Jr., W. M. ; George D. Moore, S. W. ; Warren B. Ellis, J. W. ; M. V. Lincoln, Treasurer ; T. Waterman, Secretary ; James M. Drew, S. D. ; Samuel Hathaway, J. D. ; Chas. J. Miller, S. S. ; L. L. Cooper, J. S. ; Samuel Millard, Chaplain ; H. Vinal, I. S. ; George H. Pike. Tyler ; C. H. Spring, Marshal ; D. Daum, Organist.

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### NEARING THE OTHER SHORE.

THE following beautiful waif we found floating about, and have gathered it in :

When, after the weary voyage that I first made across the ocean, sick and loathsome, I arose one morning and went on deck, holding on, crawling, thinking I was but a worm, I smelt in the air some strange smell, and I said to the captain, "what is that odor?" "It is the land breeze from off Ireland." I smelt the turf, I smelt the grass, I smelt the leaves, and all my sickness departed from me ; my eyes grew bright, my nausea was gone. The thought of the nearness of the land came to me. And when, afar off, I saw the dim line of land, joy came and gave me health, and from that moment, I had neither sickness nor trouble ; I was coming nearer to the land.

Oh ! is there not for you, old man, and for you, wearied mother, a land breeze blowing on from heaven, wafting to you some of its sweetness ? Behold, the garden of the Lord is not far away. I know from the air. Behold the joy of home. Do I not hear the children shout ? The air is full of music to our silent thought. Oh, how full of music when our journey is almost done, and we stand upon the bound and precinct of that blessed land ! Hold on to your faith. Believe more firmly. Take hold by prayer and by faith. Away with troubles and buffetings. Be happy ; you are saved. In a few hours visions of God, and all the realities of the eternal world, shall be yours, and you shall be saved with an everlasting salvation.

## THE ENGLISH MASONIC CHARITIES.

THE following statement of the condition and practical results of the great Masonic charities of England, will probably be new to many, and interesting to all our readers. We take it from a speech by R. W. Bro. Binckes, Secretary of the Freemasons' School for Boys, delivered on the occasion of the celebration of the Centennial Anniversary of the Lodge of Hengist, at Bournemouth, Hampshire, England, on the 3d of December :

In the Girls' School there were one hundred, and in the Boys' School nearly one hundred and twenty scholars, and there were one hundred and thirty of the aged of both sexes who were maintained by the voluntary contributions of Masonic friends — (hear, hear,) — and he could say without fear of contradiction, that those institutions were never in such a condition of prosperity as at the present moment. (Cheers.) They had a burden of £6,000 hanging around them, but on the 8th of December their mortgage would be entirely paid off, though in order to do that they had had to call in the assistance of their bankers, who had advanced them a certain amount of money on the faith of their security. By this means they got their debt into their own possession and changed a fixed mortgage debt which required to be paid off in six months, and to be paid in one sum, to a current balance at their bankers, which might be reduced as they had the means, and at the same time the interest would be at a much lower rate than on the mortgage debt. They would, therefore, by fulfilling their contract, be enabled to pay their mortgage a cheque which would clear off the liability for the schools. This would, of course, leave a debt of £6,000, and that contrasted very unfavorably with the other institutions, which had funded property to the amount of from £30,000 to £35,000. But they had no lack of faith; they increased their benefits as much as they could by admitting the largest possible number of boys into the school, having confidence in the resources of the Craft. If he were to show them the shoal of applications that had come in during the past six weeks, they would be stirred up to fresh efforts in order to pay off the debt, and thus be enabled to admit twelve additional boys into the school. He was sure that, judging from the applications, they would have at least sixty candidates. They must not suppose that he was pleading for his own school and for nothing else; he desired to urge the other claims which Masonry had upon them, and he would mention that he had during the past ten years received no less a sum than £75,000 for Masonic Institutions. This was a large amount of money, especially when the other claims upon the brethren were borne in mind, including the fund for the sick and wounded in war and the fund that was raised on the loss of the steamer "Captain," which came home especially to that district.

## TROUBLES IN CANADA.

[We publish the following from a late Montreal journal by request. The letter of Ex-Grand Master Harington is a sensible document, and contains advice which it might be to the interest of all parties to follow. The controversy has been continued long enough to satisfy any reasonable mind that it can be settled only by concession and mutual arrangement : —]

We learn that several of the lodges in this city, under the jurisdiction of the "Grand Lodge of Quebec," have decided to forego the annual dinner, and to donate to their Grand Lodge the sum such dinner would have cost.

Nor is Quebec City behind hand in its attachment to the new Grand Lodge, The late "Provincial Grand Lodge of England for Quebec and Three Rivers," being numbered amongst the things that were, has presented its beautiful silk banner to the Grand Lodge of Quebec, and jewels and regalia have been purchased by the subordinate lodges, and are about to be presented by them to the Grand Lodge of Quebec.

For the benefit of our masonic readers, we lay before them a most important and interesting communication touching the present existing troubles in the craft in Canada, addressed by M. W. Bro. T. D. Harington, Grand 1st prin. Z. of the Grand Chapter of Canada, to the M. W. the Grand Master of the Grand Lodge of Quebec.

GRAND CHAPTER OF CANADA, OFFICE OF  
THE GRAND CHAPTER, OTTAWA,  
10TH DEC., 1870.

*Most Worshipful Brother J. H. Graham, LL D., Grand Lodge of Quebec.*

MOST WORSHIPFUL BROTHER, — I beg to acknowledge the receipt from your Grand Secretary, Right Worshipful Brother, J. H. Isaacson, of a letter, dated the 30th Nov., and written by your command. I briefly replied to him without delay, telling him at the same time that I would write more at length, which promise I now proceed to redeem and carry out. That communication conveyed to me, for the information of Grand Chapter and my own self, the official intelligence of the existence of the Grand Lodge of Quebec, and was accompanied by a list of G'd Lodge Officers elected and installed at your first annual communication, held in Montreal, in October last, for which act of courtesy I have to express my thanks. I beg now to offer my best wishes for the future prosperity of the Grand Body over which you preside, and sincerely trust that all obstructions thereto, of whatsoever nature composed, may take to themselves wings and flee away, and I congratulate you personally on your own high position.



You ask me to use my influence to preserve and maintain the good will and harmony which, in accordance with the goodly customs and courtesies of our fraternity should ever exist between the two Grand Divisions of Ancient Masonry, the Symbolic and the Capitular, and you express your desire, and as being the sincere and hearty desire of your Grand Lodge, to have established and maintained amicable and fraternal relations between the Grand Chapter of Canada and the Grand Lodge of Quebec, and their respective subordinates so that from henceforth harmony and amity may be preserved in our beloved order in its several departments.

Most Worshipful Grand Master, I assure you that your truly Masonic wishes are cordially responded to and reciprocated by me, and nothing on my individual part shall be wanting to ensure a result in every way so desirable. I shall with pleasure bring to the notice of Grand Chapter at its next convocation your courteous and fraternal communication, and in the interim candidates hailing from the Grand Lodge of Quebec for admission into our Chapters will be received and acted upon as they are from other Grand Bodies with whom Grand Chapter is in communion. This course will, I trust, be satisfactory, and secure pleasant intercourse as well as serve to show how my wishes coincide with those so courteously and kindly expressed to me in your behalf by your Grand Secretary.

I observe and take due notice of the list of Grand Lodges from whom the Grand Lodge of Quebec have received recognition, &c., one of which belongs to this Dominion. I trust that you will be able before any distant date to state that this recognition has become universal and that there will not exist one single impediment to the Canadian craft working harmoniously together, in and for the several Provinces comprising the Dominion, as well for its own advantage and advancement as that for the entire Antient and Honorable order of Freemasonry spread over the world, and of which we form a component portion. My humble services in aid of this devoutly to be wished for consummation you may freely count upon, and I pray you to give me credit for both good will and sincerity.

I observe likewise, upon reference to the list, that several of the officers, past officers and members of Grand Chapter, hold rank and position in the Grand Lodge of Quebec, which is of itself a good reason for pleasant intercourse between the two Grand Lodges; and as a conclusion to this letter I hope we may all be spared to assemble together at future convocations of the same fraternal nature as the one at which we met at the good old city of Quebec in August last, and with the same pleasing recollections after separating.

I beg to remain, Most Worshipful Grand Master,

Yours truly and fraternally,

T. DOUGLASS HARRINGTON,

*Grand First Principal Z, Grand Chapter of Canada.*

## DECISIONS BY G. LODGE OF MISSISSIPPI.

1. A LODGE called to confer a degree should be opened and closed in that degree, and the purpose for which it is called should be distinctly stated in the minutes.

2. In the absence of the S. W. the station should be filled by appointment *pro tem*. The J. W. does not succeed to the S. W., though he does take the place of the W. M., if that officer and the S. W. be absent.

3. No limit is fixed to the time that a candidate for advancement has to wait after being rejected.

4. A Fellow Craft cannot dimit from his lodge.

5. A M. M. with a dimit has the right to join any Lodge he pleases, there being no rule requiring him to hold membership in the Lodge under whose jurisdiction he resides.

6. There is no law forbidding a member of a Lodge engaging in the sale of whiskey at a bar, it being a lawful occupation.

7. Degrees cannot be conferred on Ministers of the Gospel gratuitously.

8. A Lodge cannot deprive a brother Mason of the privilege of visiting the Lodge, for non-payment of dues, earlier than twelve months from the time said dues are required.

9. QUESTION. — Brother D., then an officer in the Confederate States army, was made a Mason in March, 1865. He did not pay his fees (\$15 at that time), but was to hand over the money in a few days. The Confederacy died, and the Lodge reduced fees to \$10 for each degree. The Lodge holds Bro. D's note yet for the money. He thinks the Lodge ought to reduce the fees, because the Confederacy died before the money was paid. The Lodge demands from him \$10 for each degree. Which party is right? If the Lodge is right, and Brother D. still refuses to pay the money, what course shall the Lodge pursue?

ANSWER. — The fee should accompany the petition and be so entered on the record. If not then paid, the Master should not permit the ballot to be taken at the subsequent meeting, unless the fee is paid in cash. In the case alluded to, every member cognizant of the fact, acted in violation of the by-laws, and was, to that extent, culpable — more especially the Master, whose special trust it was to see the by-laws carefully and punctually executed. Although the Grand Lodge does not authorize such a debt, still it does exist — contracted through mistaken clemency — the refusal to pay the sum of \$10 for each degree received, is tantamount to an attempt to wrong or defraud the Lodge, and presents a fit case for Masonic discipline, if persisted in. The subordinate Lodge cannot reduce the fee below \$10. That is the minimum fixed by the Grand Lodge.

[The answer to the 9th question in the above is not clear to us. We do not distinctly understand whether the \$15 for which the note was

given, cover the cost of one degree or of three. If it was the price of one degree, and that was conferred before the reduction of the fees by the Lodge, then the note is good for that amount and should be paid, notwithstanding the subsequent reduction. It was a simple contract, and must be held to be binding upon both parties. Had the Lodge raised the price of its degrees to \$20, the candidate would not probably be solicitous of the privilege to pay the advance-difference, nor would the Lodge be authorized to exact it of him. But there is another view of the matter, which may perhaps explain the apparent confusion which exists in the statements. It is this: If the candidate's note covered only one degree and he took but one, then the account, by the action of the Lodge, was closed, and he was at liberty to petition for the second degree or not, and the Lodge was also at liberty to confer it upon him or not. By the erroneous practice of balloting for each degree, the candidate had received all that the Lodge had voted him, and the Lodge had received pay for all that it had given him. The account was therefore square. The conferring of the second degree was a new contract, for a new petition (verbal or otherwise), and new balloting were required. If when this took place, the fee for each degree had been reduced to \$10, then the candidate is holden for that sum and no more, these being the terms under which he was admitted to receive the second degree. Had the original ballot been for the three degrees, and the candidate required, as he should have been, to pay the full amount of the fee for them, no such misunderstanding could have arisen. Peddling the degrees one at a time is not a safe operation, nor yet a very dignified one.]— Ed.

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GRAND LODGE OF PENNSYLVANIA. — This Grand Body held its annual communication at Philadelphia, on the 27th of December, St. John's Day, the Grand Master, R. A. Lamberton, presiding. His annual address shows that there are three hundred and ten lodges in the State, with an aggregate membership of thirty-six thousand. There were over six thousand initiations during the past year. The assets of the Grand Lodge are over \$1,000,000, and the liabilities less than half a million. The Order is prosperous throughout its jurisdiction. The grand officers were installed at noon, and the Grand Lodge was closed.

## LET THEM HAVE THEIR OWN WAY.\*

THERE is a man by the name of S. D. Greene not only Greene by name but by nature too. He has induced H. H. & T. W. Carter, of Boston, to publish a book which he calls "The Broken Seal;" it is a rehash of that old story of "Morgan's abduction;" he gives an account of how he became a Mason and what became of Morgan, and a supposed confession of Morgan's murderer, and ends with allegations against Freemasonry. The old gentleman evidently is in his dotage, as he says: "Sensible that I am drawing near the close of life, I feel it my duty to leave on record certain facts connected with my personal history. \* \* \* \* \* Many years ago I was brought, in the Providence of God, into strange and intimate association with a series of events which deeply affected my own mind," which evidently accounts for the writing of this book.

Those wishing to secure the likeness of this distinguished individual can do so we are informed by the "American Wesleyan," published at Syracuse, New York, as a premium for renewing their subscriptions to that paper. By the way a little notice of that paper may help its circulation and the sale of their pictures.

It is a four-page, seven columns to the page, paper of medium size, and is the organ of the Wesleyan Convention, Adam Crook, A. M., editor, with a large number of corresponding editors. In the number before us we find articles on the "Cause of Spiritual Decline in the M. E. Church;" "A Condensed View of Universalism;" one column of lists of premiums, which consists principally of books against Masonry; "Finney's Letters," "Alcohol as a Medicine," and either "Minutes of the Convention," or Greene's likeness (all three are intoxicating); "The Broken Seal," Morgan's books, &c., &c. Then follows a grand tirade on secret societies, Masonic in particular. We think that when preachers stop meddling with matters outside of their sphere and calling and preach the Gospel pure and undefiled, the advance of Christianity will be much more rapid than at present, and they will be more respected and wield a greater influence than many of them now do.

\* We copy this article from the New York *Ritual*, and give it to our readers as a piece of curious information. Those of them who were cognizant of the anti-Masonic outrages against our Institution in this Commonwealth, in 1831, need not be told who Sam. D. Greene is, nor reminded of the character he then sustained in this city. His slanders are too contemptible and harmless to call for refutation. He is about his appropriate work, and we are inclined to accept the suggestions of our contemporary and "let him have his own way," — the father of lies will claim his own in good time.

## TESTIMONY OF THE PAST.

THE *Masonic Mirror*, San Francisco, publishes the following under a different heading from the one by which we have chosen to introduce it to our readers.

There is much, very much, yet to be learned of Freemasonry out of the Testimony of the Past. While there is so much speculation and theory, and so many suggestions, and doubts, and guesses, on the part of those who think that *denying* is the highest evidence of *knowing*, we dwell with faith and hope on the Testimonies of the Past :

As early as the time of Solomon, the Tyrian and Sidonian builders travelled to foreign countries to exercise their calling. They visited Judea, and built the temple at Jerusalem. They went to Rome, and furnished the idea and form of the Colleges of Artists and Builders, whose history extended through the whole period of the Roman Empire. These Colleges were succeeded by the Building Corporations of the middle ages.

All of these societies seem to be identical, possessed the same characteristics, especially the practice of travelling from place to place to erect public buildings, as their services might be needed. They travelled through all the countries of Europe ; the numerous Gothic churches, monasteries and cathedrals which are there found, are the monuments of their skill. Protected by the charters of the clerical and secular powers, and united in one great society for the construction of such great buildings as the cathedrals, &c., these societies erected those gigantic monuments — many of them larger than the temple of Solomon — generally termed Gothic, which excite our amazement.

We find these travelling societies everywhere composed of members from Italy, Germany, the Netherlands, France, England, Scotland, and other countries, and united under very similar constitutions ; for instance, at the erection of the convent of Bathala, in Portugal, about A.D. 1400 ; of the minster of Strasburg, 1015 to 1439 ; that of Cologne, 950 and 1211 to 1365 ; of the cathedral of Meissen, in the tenth century ; of the cathedral of Milan ; the convent of Monte Cassino, and of the most remarkable buildings of the British Isles.

That these societies of travelling builders at last gave rise to one, not occupied with actual building — that is to say, speculative Masonry — is demonstrated beyond a doubt. Among their symbols were the square, the plumb, the compasses, which are among the most important emblems of modern Freemasonry.

They held a convention at Ratisbon, in 1459, where it was resolved to constitute a Grand Lodge at Strasburg, of which the architect of that cathedral, for the time being, should be, *ex officio*, the Grand Master. There is

extant a copy of the constitutions, charges, rules, &c., of this Fraternity, in Latin, and some of them are almost, *verbatim et literatim*, the same as many of our own, which we designate "the Ancient Charges."

An intelligent Freemason, who visited Cologne in 1847, thus writes :

"During the interval between 1248 and 1323, there were not only fifty Masters, and three times as many Fellow Crafts, daily employed, but a large number of Entered Apprentices, from all parts of Christendom, who had come to study the operative and speculative branches of the art, and who carried away with them the principles which directed the erection of almost every Gothic monument of the age. After the secession of the Masons from the church, the works were suspended, leaving only the choir, with its side aisle completed."

The structure commenced by the travelling Masons, six centuries ago, has, within a few years, been finished after the original plan.

Another writer, remarking on the same class of builders, says :

"The architects of all the sacred edifices of the Latin church, whenever such arose — North, South, East, and West — thus derived their science from the same central school ; obeyed in their designs the hierarchy ; were directed in their constructions by the same principles of propriety and taste ; kept up with each other in the most distant parts to which they might be sent, the most constant correspondence ; and rendered every minute improvement the property of the whole body, and as a new conquest of the art. The result of this unanimity was, that, at each successive period of the monastic dynasty, on whatever point a new monastery or church might be erected, it resembled all those raised at the same period in every other place, however distant from it, as if both had been built at the same place by the same artist. For instance, we find, at different epochs, churches as far distant from each other as the north of Scotland and the south of Italy, to be minutely similar in all the essential characteristics."

As Byron said of the Holy Bible, our "Great Light," so we say of Freemasonry,

Better had he ne'er been born,  
Who reads to doubt or reads to scorn.

*Keystone.*

### AN IMPOSTOR AGAIN DETECTED.

On Wednesday evening of last week, through the careful scrutiny of Grand Tyler, Charles Schneider of this city, an arrant impostor was driven from the Masonic Temple before he had even the hardihood to present himself for examination. It was the boldest attempt of which we have any knowledge, to impose upon the craft. The stranger strove

to enter the lodge in the face of his own photograph publicly placarded in the Hall as an impostor. True it was by a different name; but his features gave the lie to his assertion that he was a different individual. He gave his card as follows:

Wm. McDonald, St. Andrew's Lodge, No. 74, Perth, Scotland. As soon as Bro. Schneider saw his face, he recognized it as the original of "Impostor No. 3," placarded on the wall. After some preliminary questions, and consultation with a number of brethren present, all of whom identified McDonald as the counterpart of the photograph, Grand Tyler led him to the impostor's card, charged him with being the same person, which he denied, but backed up his denial only by a hasty retreat from the hall. It will be seen, therefore, that the watchful care of which a correspondent of our New York contemporary lately complained, is not without its fruits, and that our Grand Tyler only does his duty in carefully scrutinizing all strangers who enter the Masonic Temple.

The following is the placarded description of this impostor: Name, Samuel Buchanan, alias Wm. McDonald, represents himself as a Scotch-Irishman. He has travelled through Canada, stopping at many points on the Great Western and Grand Trunk' Railroads, obtaining money from Masons and others. His diary states that at some places he was "well received," and at others, "badly received." He is in his 34th year, 5 feet 11 inches high, hair rather short and gray mixed, dark hazel eyes, and a slight stoop in the shoulders; weight about 150 pounds. Detected and exposed by Toledo, Ohio, Masonic Board of Relief, May 4, 1870. — *Phila. Keystone.*

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LEGAL DECISIONS IN NEWSPAPER CASES. — 1. Any person who takes a paper regularly from the post-office — whether directed to his name or another's, or whether he has subscribed or not — is responsible for the payment.

2. If a person orders his paper discontinued, he must pay all arrearages, or the publisher may continue to send it until payment is made, and collect the whole amount, whether the paper is taken from the office or not.

3. The courts have decided that refusing to take newspapers and periodicals from the post-office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

## THE EARL OF DALHOUSIE AND THE SCOTTISH CRAFT.

THE retirement of the Earl of Dalhousie from the direction of Masonic affairs in Scotland, is an event which we cannot dismiss from our memories without a word of comment. Successor to an illustrious line of Grand Masters, not the least distinguished of which was his immediate predecessor, the lamented Duke of Athole, Lord Dalhousie has well and wisely exercised the powers and privileges of his high office. His lordship has been for many years a member of the Craft, and an ardent upholder of its principles on all occasions. The adherence of such men, and the support afforded by their unwavering loyalty to the Masonic bond, are, it may be safely affirmed, manifestations not without interest and significance even to the outer world. Philosophers have sneered at Freemasonry, and derided its pretensions as a science. Political economists have ignored it, as a non-essential element in their calculations. Fanatics have railed and thundered against its imaginary tendencies and aims. But with all this array of opposition, active or passive, no good man who has ever entered the Order has been frightened out of it, and this is a fact which may be commended to the consideration of those amongst our opponents who if sincere are not altogether unreasonable. We are not worshippers of rank, or of high-sounding names *as such*; we are not panderers to the tastes of the vicious, however far descended they may be; and moreover it is not in the essence of true Masonry to tolerate evil for the sake of the evil-doer. Yet we confess to a feeling of pride and pleasure in the reflection that men whose actions are as honorable as their lineage is noble and pure, are actively engaged amongst us in the glorious labor of spreading the cement of brotherly love, and diffusing the halo of charity and peace throughout the regions of the earth. To such men, the honors of Freemasonry are honors indeed, however lightly they may be esteemed by the idle and indifferent observer. The legitimate scope of their ambition comprehends other prizes than those which appertain to the noisy arena of politics, or the tragic scenes of war. Their ideas of fame are not bounded even by the applause of learned coteries, or the distinctions of literary renown. No; fired by thoughts which embrace at once the physical comfort and the moral happiness of man, they devote themselves to toils whose recompense is found in a clear conscience, without at the same time forsaking those duties which are incumbent upon all, in whatever situation of life they may be placed. Thus, a gallant



soldier, like the veteran Combermere, ceases not to be a soldier when he becomes a Mason; in both spheres he shines, in the one with a lustre which dazzles, and in the other with a warmth which delights. In like manner we have statesmen like De Grey and Dalhousie, gifted to rule and guide the cumbrous machine of National Government, skilful in every detail of statecraft and domestic policy, yet ready also to take part in the organization of a fraternity which, although great, mainly works unseen and unheard. And such men are the better and nobler for it. The domain of Freemasonry is not circumscribed by political boundaries; her sympathies reach, like the rays of heaven, every nation and clime. Does not the contemplation of this truth expand the mind, and fill it with enlarged views of the mission of humanity? Are not the ties which bind a Mason to his fellow, types of that ideal Commonwealth where brotherhood and peace shall ever reign? Yet we would not detract one iota from the credit, the honor, which is due to those eminent brethren for persevering in the paths of Freemasonry. The allurements of wealth, the fascinations of power openly exercised over large communities, are sufficient to attract many of our titled Masons from active usefulness in the cause of the Craft. But noblemen like Lord Dalhousie never retreat — for long years he has worked in our midst, both as Deputy Grand Master of England, and in the more exalted position of Grand Master Mason of the sister country. His retirement from his high post is also, be it said emphatically, neither a sign of weariness nor dissatisfaction. He leaves the Scottish hiram in the hands of one who possesses personal as well as traditional claims to that important trust. More than one hundred and thirty years have passed away since a St. Clair wielded supreme Masonic power in Scotland; but the spell has been broken, and we hail the event as a favorable augury of Lord Rosslyn's successful and prosperous rule. With the last St. Clair the system of hereditary government terminated; with the present scion of that illustrious house we see the elective principle not wholly vindicated, but triumphant. Lord Dalhousie descends from the throne of Scottish Masonry because he feels that no man, however able, should monopolize the honors of the Craft; and Lord Rosslyn accepts the position in thorough sympathy with his predecessor's views. This happy concord promises a brilliant future for Scottish Masonry. — *London Freemason.*

**THE ALLEGED EXPULSION OF THE KING AND  
CROWN PRINCE OF PRUSSIA.**

ON the 2d of November last, we announced the fact that the French Masons in Paris had made fools of themselves by going through the farce of expelling the King and Crown Prince of Prussia. When we published this act of folly we supposed it had been perpetrated by the Grand Orient of France, which is always doing something foolish, but if the statement contained in the following letter, addressed to the *Daily News*, London, be reliable, then has it been some other parties than the Grand Orient who were the maniacs :

*To the Editor of the Daily News :*

SIR, — There is reason to believe that the alleged summons addressed to the King and Crown Prince of Prussia as Masons (referred to in one of your leaders to-day) does not emanate from the Freemasons of Paris. The Grand Orient (Grand Lodge) of France, and the Lodges of Paris, hold their meetings at the Rue Cadet, which is a long way from the Rue Jean Jacques Rousseau. The summons, therefore, probably emanates from some spurious Masonic body, of which one, at the least, exists in Paris. French Masonry, even of the best, is too exalted in its ideas, and seems to consider that it has a mission to regenerate mankind—a mission which could certainly not be fulfilled by any secret society. But it is highly improbable that the Grand Orient of France, or any Lodge under its jurisdiction, would issue a summons so absurd as that alluded to.

JOHN SYMONDS.

LONDON, *November 5.*

In connection with this subject we transfer the following from the *Freemasons' Magazine*, London :

Among the incidents of the war which should be put on record, and which illustrate the vein for foolery and bombast of the French, is a citation of "Fr. Guillaume I., Roi de Prusse," and "Fr. Guillaume Prince Royal, to appear on the 29th October, at No. 35 Rue Jean Jacques Rousseau, at Paris, to answer an accusation of perjury," in the name of humanity outraged, of liberty of conscience violated, and of right and justice disregarded. In case of their non-appearance, which probably was the fact, an official advocate was "to be appointed, and the case was to be tried according to Masonic usages."

It is in consequence of denaturalizing and disturbing Masonry from its old bases that such notions gain currency. Who are the parties at No. 35 does not appear? It is to be hoped not the two legitimate bodies, the Grand Orient and the Supreme Council, the domiciles of which are elsewhere than in the Rue Jean Jacques Rousseau.

If the King of Prussia and his son hear of this tomfoolery, they are too good Masons to regard it as anything else but what it is, and it is to be hoped it will not impair the genuine good offices of Masonry, rendered to each other by brethren on both sides, in this unhappy war.

The following is a translation of the citation above referred to :

“CITATION.— In the name of outraged humanity! In the name of violated liberty of conscience! In the name of despised right and justice! The Freemasons William I., King of Prussia, and Frederick William Nicholas Charles of Prussia, Royal Hereditary Prince, are summoned to appear personally, or by representatives having some Masonic qualification, on Saturday, the 29th day of October, 1870, in the Masonic Hall, Rue Jean Jacques Rousseau, No. 35, at 7 o'clock in the evening, to answer the charge of perjury brought against them by the Parisian Freemasonry. Should they fail in coming forward, or sending representatives in accordance with the present citation, an *ex-officio* defender shall be appointed in their behalf, and proceedings shall be taken according to Masonic usages. Orient of Paris, October 21, 1870.” Then follow signatures of venerables and delegates of the Grand Lodge.— *Pomeroy's Democrat*.

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### MASONRY IN THE ARMY.

THE following was translated from a German paper, and kindly furnished us, by Bro. A. E. Keels, of this city :

“ During the memorable battle of Mars-la-Tour (the second day's battle at Metz), about two o'clock P. M., the third company of the Ninth Battalion of Prussian Rifles were ordered to dislodge the enemy from a copse of wood about one hundred and fifty yards in front. The men advanced under a galling fire, which in less than two minutes cut down about half of them. Notwithstanding, they advanced on a run with a hurrah! and, reaching the wood, charged the French, who were of the Sixty-fourth' Regiment of the line, about two hundred strong. Many were bayoneted, many taken prisoners, and the balance fled, save a company of about thirteen, who stood their ground, got behind a large log, refusing to surrender, and unable to get away. They were all shot down except three, one of them a corporal. Half a dozen Prussians jumping over the log were about to bayonet them, when the corporal gave the 'sign of distress.' Instantly non-commissioned officer Bertram called out, 'Don't harm him! he is my brother!' and with his own rifle parried the bayonet aimed at his breast. The Frenchman was disarmed and led away, but saved his life through the silent language of the Craft.” — *San Francisco Masonic Mirror*.

GRAND LODGE OF SCOTLAND — THE FESTIVAL OF  
ST. ANDREW.

THE members of Grand Lodge met on Wednesday, the 30th ult., in Freemasons' Hall, George Street, Edinburgh, to instal the office-bearers selected for the ensuing year, and thereafter to celebrate the festival of St. Andrew. On the Lodge having been opened in ample form, the Earl of Dalhousie who occupied the throne, rose and said: I have observed that the volume of the sacred law belonging to Grand Lodge has seen much service, and I take this opportunity of presenting a Bible which I have had appropriately bound and prepared for the use of Grand Lodge. His lordship proceeded to thank Grand Lodge for the support he had unvaryingly received since he had occupied the throne. He had always conducted the business with a firmness which he hoped had not been displeasing, and he now transmitted his office to a distinguished brother, who, he was confident, would be an ornament to the position he was now permitted to hold. The Right Honorable the Earl of Roslyn, Most Worshipful Grand Master Mason elect, was then introduced by the Grand Stewards, and was received with loud applause. The Earl of Dalhousie, addressing his lordship, said that by the unanimous voice of the Grand Lodge and of the craft in Scotland he had been elected to fill the Masonic throne for the ensuing year. In undertaking that office he would find high and responsible duties placed on his shoulders, but he might confidently depend on ever receiving the support of the Grand Lodge, and it remained with him to prove the wisdom of the choice they had made.

Lord Roslyn having been duly installed as Grand Master Mason, took the chair amid loud applause. Having returned thanks for his election, and stated his determination to do his duty to the craft, he then moved that the Grand Lodge accord a hearty vote of thanks to their now Past Grand Master, whose public acts spoke for themselves. The motion was cordially carried, and the Earl of Dalhousie, in responding, said that he was more fortunate than most monarchs, who, as a general rule, in abdicating their thrones, abdicated their popularity at the same time; he would always render to his successor every assistance in his power. The Most Worshipful Grand Master next proceeded to appoint his officers.

The Grand Lodge having been closed, a banquet took place in the large hall, where four hundred brethren sat down. The Earl of Roslyn

as Grand Master, occupied the chair, and numerous representatives from other Grand Lodges were present. The Grand Master, in replying to the toast of his health, said that he did not think that it was the memory of a name which was dear to Scottish Masonry that had placed him in his present position; it was the crowning of a twenty years' service to the craft. The accident of birth no doubt was a very fine thing, but industry went far before it in the race. But whatever had helped to place him on the throne, he hoped he would ever merit their regard. He hoped he should be enabled to distinguish his year of office by some Masonic acts which would not contrast unfavorably with the doings of his predecessors. He would take "Charity" for his motto, and would strive to the utmost to increase the benevolent fund, so that it might better supply the wants of brethren who, from misfortune, required a helping hand. In this, he required the co-operation of the brethren, and not only his name should be given, but his purse likewise.

The health of the Past Grand Master having been given and enthusiastically responded to, Lord Dalhousie, in reply, said he had occupied the throne for three years, and he hoped that he had ruled in a manner to give satisfaction. Although he had laid down his authority, he would be often found amongst them. — *London Sunday Times*.

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#### ANCIENT MASONIC MANUSCRIPTS.

A CORRESPONDENT of the *London Freemason* gives the following list of ancient Masonic manuscripts to be found in the British Museum, several of which we have published in former volumes of this Magazine. They are interesting documents, and if our brother, the publisher of the *Freemason*, would collect them, with others contained in the same and other libraries in England, and publish them in a single volume with glossary and notes where required, he would do an acceptable service to the Craft. The list is as follows: —

1. Bib. Reg. 17 a. 1, f. 32, 1370 to 1390.
2. Additional MSS. 23 198, 1460 to 1490.
3. Lansdowne 98, f. 276, 1590.
4. Sloane 3849, f. 213, 1646.
5. Sloane 3323, f. 195, 1659.
6. Harleian 2054, after 1680.
7. Harleian 1942, f. 1, after 1660.

In addition to these MSS. Constitutions in the British Museum, there is the interesting transcript sent by Dowland to the *Gentleman's Magazine* in 1806, which is evidently an earlier MS. than the Lansdowne, and may be fixed at about 1550. There is the copy belonging to the Lodge of Antiquity which is fixed by them to 1686, there is a copy at York 1693, and a second also there 1704, while Bro. W. Passworth is also in possession of a copy date, he says, 1720; Bro. Findel says 1714. There is also a copy in the possession of Lodge of Hope, Bradford, which is about the end of last century. These are all the existing copies at present known; they may no doubt be found in old libraries, and are hidden away, long forgotten amid the dusty papers of our English lodges.

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THE MASON'S CALL TO REFRESHMENT.

(*An Ancient Masonic Song.*)

Grave business being o'er, and a call from the South,  
To refreshment the Lodge instant passes;  
Yet, e'en 'midst our wine, we discard servile sloth,  
And our mysteries retain in our glasses.

With loyalty brightened, we toast, first, the King,  
May his glory and virtues entwine;  
And to honor his name, how we make the Lodge ring,  
When the *King* and the *Craft* we combine.

The *absent* we claim, though dispersed round the ball,  
The *secret* and *silent* our friends;  
And one *honoured guest*, at our magical call,  
From the grave of concealment ascends.

Immortal the strain, and thrice-awful the hand,  
That our rights and libations controls,  
Like the Sons of Olympus, 'midst thunders we stand,  
And with myst'ries ennoble our bowls.

What a circle appears when the border entwines,  
How grapple the links to each soul;  
'Tis the Zodiac of friendship, embellished with signs,  
And illumed by the Star of the Pole.

Thus cemented by laws, unseen and unknown,  
The universe hangs in its frame;  
Thus, secretly bound, shall our structure be shown,  
'Till creation shall be but a name.

## A BEAUTIFUL JEWEL.

WE give the following description of an exceedingly rich and beautiful jewel, recently presented to R. W. Bro. Charles Roome, 32° D. D. G. Master of the 25th District of New York, by a personal friend, who, though not a Mason, seems to have a just appreciation of the value of the Masonic Institution. The presentation took place at the house of the recipient, and in the presence of a select party, including many of the most distinguished brethren in the city of New York. The description is by our friend Tisdall of *Pomeroy's Democrat*.

Its weight in gold is  $3\frac{1}{2}$  oz., and it may thus be inadequately described: A Teutonic Cross (reversible) inlaid around the edge and exquisitely stippled, each arm of the Cross being enriched with a large diamond on both sides. On one side was the emblem of the Rose-Croix — the Pelican feeding her young, in relief — the crown of the Cross bearing at its centre a good-sized brilliant, while some thirty smaller diamonds formed its rim. On the other side was the double-headed eagle of 32° A. A. Rite, the eyes of which were brilliants, the motto, "Spes meo in Deo est," being enameled at foot. The value, \$600.

## ST. JOHN'S LODGE, NEWPORT, R. I.

NEWPORT, R. I., Jan. 16, 1871.

The 123d annual installation of Officers of Saint John's Lodge, No. 1, A. F. & A. M., took place at their Lodge-room on Monday evening, January 9, 1871, in public.

Before the appointed hour (7½ o'clock), the Lodge-room was filled to repletion by a large audience, of whom a majority were ladies of apparently decided pro-Masonic sentiments, it is presumed by the earliness of their gathering together.

W. John Myers taking the East, with the retiring officers at their stations, declared the Lodge opened and ready for the M. W. Grand Lodge, who being duly notified, the approach of R. W. Wm. Gilpin Dis. Dep. Grand Master with the officers (substituted) of the M. W. Grand Lodge of R. I. and Prov. Plantations, is heralded, and the august body admitted and performs the installation ceremonies, assisted by the fine singing of the Newport Glee Club.

At the close of the services an excellent address was delivered by R. W. Br. Gilpin, and appropriate remarks were made by Hon. Francis

Brinley, Ill. James B. Brayton, 33°, and Bro. Thomas Coggeshall ; it being then 10 o'clock the Lodge was closed, and the audience invited to repair to the lower hall where they found a string band in readiness, and arrangements made by a few of the younger fraters for an impromptu dance.

The ladies of the audience, as we have before remarked, appeared to be favorable to the Fraternity, here "proved themselves friends," and furnished some forty or more of Newport's fair daughters, ready and willing for the dance, who did not desert the cause until the stars began to think of paling before the approach of morning. Thus ended the 123d Installation of our old Lodge, now to be ruled over by a young Master for the first time in its history. The officers installed were

Bros. Ray D. Tayer, W. M. ; Geo. F. Crandall, S. W. ; R. S. Franklin, J. W. ; E. J. Townsend, Treas. ; W. G. Stevens, Sec. ; W. H. Fludder, S. D. ; James Fludder, J. D. ; O. G. Langley, S. S. ; J. V. Hammett, J. S. ; Rev. T. L. Murphy, Chaplain ; J. S. Coggeshall, Mar. ; W. W. Marvel, S. ; J. G. Spingler, Tyler. w. g. s.

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#### DISCREDITING DIPLOMAS.

THE Sheriff of Glasgow, Scotland, was occupied one day last week in adjudicating upon a curious and interesting action for libel brought by one Freemason against another. The complainant, Mr. George Leopold Morton, was a member of the craft, and his statement was that he had completed his degrees in Australia. On his arrival in Scotland he had applied to the Provincial Grand Lodge of Glasgow for relief ; on mature investigation his application was declined, and the P. G. Secretary (Mr. Wallace) was instructed to mark the applicant's diploma, which, according to rule he had produced, as "unworthy." It was explained to the Court, in answer to the action, that the endorsement was only intended for the guidance and instruction of members of the craft, and was never intended to reach the eye of the general public. It was to prevent individual Masons or bodies of Masons from being imposed on, but not to render it an impossibility for the pursuer to receive relief from others who were not members of the Masonic body. The result was that the Sheriff decided that the defendant was perfectly justified in so marking the complainant's certificate, and dismissed the action. — *London Sunday Times*, Nov. 27.



## USE OF SUBSTITUTES.

THE G. H. P. of Indiana, in his recent address before the Grand Chapter of that State, says: "Whether we are right or not in the use of substitutes, we hope that our honesty in the belief that we are right will not be impeached. We so learned it, and we so practice and teach it. It was the practice of the earliest Chapters on the American Continent — both in Pennsylvania and Massachusetts. We have the highest authority for saying that St. Andrew's Chapter, in Boston, has so practiced it from 1769 down to the present time. Is it probable, nay, is it possible, that these old Fathers in Israel have been in error on this point for over a hundred years? — if so, well and truly did Charley Chatterbox say that 'the present generation under five and twenty, know more than nineteen generations that have gone before us.' Truthfully has it been said that the whole object of conferring the degrees is to communicate 'Truth,' but it is not equally true when it is said, 'and this once conveyed requires no repetition.' The 'Truth' will not only bear, but should be often repeated.

## GRAND LODGE OF MASSACHUSETTS.—ORGANIZATION FOR 1871.

M. W. Wm. S. Gardner, Boston, G. M.; R. W. Charles Levi Woodbury, Boston, D. G. M.; R. W. David W. Crafts, Northampton, S. G. W.; R. W. Elijah W. Burr, Hingham, J. G. W.; R. W. John McClellan, Boston, Grand Treas.; R. W. Solon Thornton, Boston, Rec. Grand Sec.; R. W. Charles W. Moore, Boston, Cor. Grand Sec.; R. W. Andrew G. Smith, Boston, D. D. G. Master, Dis. No. 1.; R. W. Gideon Haynes, Charlestown, D. D. G. M. Dis. No. 2.; R. W. Benjamin Pope, South Boston, D. D. G. M. Dis. No. 3.; R. W. F. Lyman Winship, Brighton, D. D. G. M. Dis. No. 4.; R. W. George H. Peirson, Salem, D. D. G. M. Dis. No. 5.; R. W. Jas. E. Gale, Haverhill, D. D. G. M. Dis. No. 6.; R. W. Henry P. Perkins, Lowell, D. D. G. M. Dis. No. 7.; R. W. Andrew J. Clark, Orange, D. D. G. M. Dis. No. 8.; R. W. Daniel Upton, South Adams, D. D. G. M. Dis. No. 9.; R. W. William J. Sawin, M. D., Chicopee Falls, D. D. G. M. Dis. No. 10.; R. W. Rev. Thomas E. St. John, Worcester, D. D. G. M. Dis. No. 11.; R. W. George E. Stacy, Milford, D. D. G. M. Dis. No. 12.; R. W. James Utley, Taunton, D. D. G. M. Dis. No. 13.; R. W. John A. Lee, New Bedford, D. D. G. M. Dis. No. 14.; R. W. Jos. K. Baker, Dennisport, D. D. G. M. Dis. No. 15.; R. W. Edward Avery, Braintree, D. D. G. M. Dis. No. 16.; R. W. George H. Kendall, Valparaiso, Deputy for Chili; S. A.; R. W. Wm. C. Blanchard, Shanghae, Spec. Dep. for China; R. W. Richard H. Hartley, Lima, Spec. Dep. for Peru, S. A.; W. Rev. Alonzo H. Quint, D. D., New Bedford, W. Rev. Charles H. Titus, Taunton, Grand Chaplains; W. William T. Grammer, Woburn, Grand Marshal; W. John A. Goodwin, Lowell, S. G. D.

W. John Burney, Fitchburg, J. G. D. ; W. Lucius W. Lovell, Quincy, S. G. S. ; W. Tracy P. Cheever, Chelsea, W. James B. Pickett, Newton, W. William F. Davis, Boston, Junior Grand Stewards ; W. Charles A. Reed, Taunton, Grand Sword Bearer ; W. Lovell Bicknell, East Weymouth, Grand Standard Bearer ; W. Chas. Kimball, Lowell, W. Daniel Nason, Lawrence, Grand Pursuivants ; W. E. Dana Bancroft, Groton Junction, W. Cephas Brigham, Auburndale, W. Alfred F. Chapman, Grand Lecturers ; Bro. Howard M. Dow, Boston, Grand Organist ; Bro. Eben F. Gay, Boston, Grand Tyler.

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IS THE POPE A FREEMASON?—We find the following in the new Masonic journal of Madrid, the *Libertad del Pensamiento* :—

Few persons know, and that is the reason we take this occasion to relate the fact, that the present Roman Pontiff, Pope Pius IX., owes his elevation to the Chair of St. Peter to the influence of Masons, whose principles he solemnly swore to sustain. Pius IX. was initiated into 'The Sons of Hiram' (*Los Hijos des Hiram*) under the symbolic name of *Savola*. He became a Knight of the Red Cross 18°. There are existing lodges at Madrid which he visited during his residence in Spain, and many brethren who remember these facts. Bro. Soussingear has shown us a fine portrait of the Pope in full Masonic regalia, with the following inscription underneath in Latin : "Et excommunicate fratres meos, mea culpa." If my brethren are excommunicated, it is my fault.

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#### NANTUCKET.

At the annual meeting of Union Lodge, F. A. M., holden in Sherburne Hall, the 5th inst., the following named officers were elected for the ensuing year :—

Joseph S. Barney, W. M. ; Charles H. Jaggar, S. W. ; Benjamin F. Brown, J. W. ; George Swain, Treasurer ; Charles P. Swain, Secretary ; Alexander B. Robinson, S. D. ; Wm. B. Starbuck, J. D. ; George S. Wilber, S. S. ; Seth M. Coffin, J. S. ; George W. Macy, M. ; Wm. H. Weston, Organist ; Francis B. Smith, Tyler ; Edmund B. Fox, Chaplain.

Regular meetings each month.

At the annual meeting of Isle of the Sea Royal Arch Chapter, holden in Sherburne Hall, the 12th inst., the following named officers were elected for the ensuing year :—

Joseph S. Barney, H. P. ; Charles H. Jaggar, K. ; Alexander B. Robinson, S. ; George S. Wilber, C. H. ; Edmund B. Fox, P. S. ; James F. Chase, R. A. C. ; Joseph Mitchell, 2d M. 3d V. ; Augustus Franklin, M. 2d V. ; Henry C. Pinkham, M. 1st V. ; George W. Macy, Treasurer ; Orrin F. Adams, Secretary ; Francis B. Smith, Tyler.

THE CENTENNIAL MEMORIAL OF THE LODGE OF ST. ANDREW, irrespective of the interest of its contents to the "Brethren of the Mystic Tie," is deserving of special notice as one of the handsomest volumes ever issued from any press. Quite largely under the supervision of Brother Hamilton Willis, the work was done at the press of ARTHUR W. LOCKE & Co. of this city; and in its creamy paper, clear typography, beautifully executed illuminated illustrations, and strong, tasteful binding, the volume has not been surpassed by any like publication. It merits all the praise bestowed upon it at home and abroad. It will soon be rare, scarce and valuable, for only five hundred copies have been printed. The St. Andrew and the Grand Lodge of Massachusetts are certainly to be congratulated upon having such a record of their celebrations and other matters to be preserved as "a thing of beauty," as well as a history of Masonic occasions of memorable moment. — *Boston Transcript*.

GOOD HEALTH. — This "popular journal on the laws of correct living," is a most valuable Magazine. We cannot give our readers a better idea of the general character of the work, than by placing before them the table of contents of the December number for 1870. It is as follows: Eye Sight and the Microscope; Means of Preserving Health; The Rationale of Toys; Artificial Eyes — how and why they are worn; Pure Water; Bread made from whole Wheat; Medicine in the Dark Ages; Leprosy; Consumption; Vox Populi; Our last Journey; Dynamite; The Barometer; Lessons from China; Educational Principles; Volcanoes; and a department of "short pieces." Published by Alexander Moore, 11 Bromfield Street, Boston. \$2.00 per annum.

SCRIBNER'S MONTHLY MAGAZINE. — We are indebted to the publishers for the January number of this new candidate for popular favor. It is a large well printed and profusely illustrated pamphlet of 125 pages, filled with finely written and attractive articles. Taking the number before us as a fair specimen of the work, we think it may fairly be allowed to take rank among the best of the literary periodicals of the country. Among the leading articles we notice a very interesting and graphic description of Fairmount Park, Philadelphia, by Newton Crane, beautifully illustrated; Kings of the Air, a chapter on birds; The Goblin of the Ice, a legend of the Arctic Ocean; Lucky Peer, a pleasant paper; Terms of Peace proposed by the Great Powers, a paper of timely interest; How we escaped War with Spain; Ships, ancient and modern, illustrated; Strasburg after the Surrender; and quite a succession of similar papers, critical notices, poetry, &c. The work is under the editorial charge of J. G. Holland, Esq., one of our most popular writers in prose and poetry. Terms \$3 a year. Published by Scribner & Co., New York.

THE NEW YORK OBSERVER "Year Book and Almanac," is the title of one of the most valuable almanacs we have seen this year. It makes a volume of about 200 pages, and in it is reprinted entire, the first Directory of New York, published in 1786. It also contains Astronomical, Civil and Commercial, Ecclesiastical, Church Work, Educational, Agricultural and Miscellaneous Departments. All subscribers to the *New York Observer*, a religious and secular newspaper, published every Thursday, will receive the almanac gratuitously, upon paying their subscriptions for one year, in advance. Price \$3.00 per annum. Sample copies sent free. Sidney E. Morse, Jr., & Co., 37 Park Row, New York, Publishers.

## MASONIC CHIT-CHAT.

**WANTED.**—The January, 1870, number of this Magazine, being No. 3 of Vol. 29.

The Companions of West Virginia propose to organize a Grand Chapter for that State, and thus sever their connection with the G'd Chapter of Virginia.

The *Evergreen* has been removed to Davenport, Iowa, and R. W. Bro. T. S. Parvin is hereafter to be its editor. Its readers will not lose anything by the change.

The *Record* of Western India brings the sad intelligence of the death of Col. A. J. Greenlaw, Past Sen. Grand Warden of the Grand Lodge of England, and Dis. G. Master of Birmah.

**PROGRESS.**—At the recent annual session of the Grand Lodge of Virginia an order was adopted requiring that, "All visitors to the Grand Lodge, excepting brethren from other jurisdictions, be charged an admission fee of \$1 each, to be paid to the Tiler before entering."

SEVERAL Lodges in Leipsig offered their rooms, and fitted them up for the reception of the wounded of the Franco-German war, first, for Masons, and then for profanes. One Lodge has furnished four beds, another six, a third eight, and so on. This plan has, however, interfered with the annual festivities, which could scarcely be held in a hospital.

**DEDICATION.**—The new Masonic Hall was dedicated at Manchester, N. H., on St. John's Day, 27th of December. The main hall is 65x50 feet, and the ante-rooms are correspondingly large and convenient. They are beautifully finished in ash and walnut, and are considered the finest apartments of the kind in the State. The ceremonies were performed by the Grand Lodge.

**BOMBAY.**—At a meeting of the District Grand Lodge of Bombay, held July 2, Hon. J. Gibbs, one of the Judges of the high court of judicature was installed as District Grand Master.

Upon taking his station he remarked that many Parsees and Mohammedans were becoming Masons, and he had good reason to believe that the way would soon be open for the Hindus.

**GENEROUS DONATIONS.**—The Grand Lodge of England at its late communication, voted the generous sum of £250 to an indigent brother who had served in its charity

and other departments for the past quarter of a century. It also, at the same meeting, voted £50 to another applicant and the further sum of £100 in aid of the British and foreign refugees from France—making the very handsome sum of about \$2,000, given away in charity at one meeting.

**PETERS' MUSICAL MAGAZINE.**—The January number of this valuable monthly is before us. It opens the new year with thirty-six pages of simple and beautiful music. A few ballads and songs, and the rest instrumental. This number seems particularly devoted to young performers. A year's subscription to this Magazine makes a very acceptable present to musical friends. Published by J. L. Peters, Broadway, New York, \$3.00 per annum.

**THE ART REVIEW.**—This valuable Magazine, said to be the only Art Magazine in the country, is a record of art-progress in America. It contains popular papers upon art, music, and literature, and the names of its contributors ought of themselves to recommend it to public patronage. Among them are Bret Harte, Gail Hamilton, Edward E. Hale, Emily Huntington Miller, J. Jackson Jarves, and others equally celebrated. Its illustrations are original and prepared in the best manner, reproducing the latest and best works of leading sculptors and painters. It is published bi-monthly at \$1.50 per year. Single copies 25 cents. Published by E. H. Trafton, 39 Park Row, New York; 115 Madison Street, Chicago.

**ANCIENT CUSTOMS.**—Bro. William Kelly in the London *Freemason*, says the old minute-book of the Athole Lodge, now known as the "Knights of Malta" Lodge at Hinkley, Leicestershire, shows "that the degrees of Ark and Mark, Link and Wrestle, Royal Arch, Super-Excellent, and Knight Templar Masonry continued to be conferred in this Lodge for many years after the Union (in 1813), of course without the sanction or knowledge of the Grand Lodge, solely under the authority of the Craft Warrant from the Ancient Grand Lodge of England." Several of these degrees, including the Ark Mariner, Red Cross of Babylon, and perhaps others, were either manufactured or imported from the Continent into England, by Dermott, and conferred under the assumed sanction of the Ancient Grand Lodge. The *Modern* Grand Lodge did not then, nor does it now, with one exception, authorize or recognize them.

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## THE GRAND SERIAL STORY

Of the year is by GEORGE MACDONALD,—the rising star among English writers.

THE NOVEMBER NUMBER contains an original poem of great beauty, by WILLIAM MORRIS, and the beginning of a brilliant story by REBECCA HARDING DAVIS; a Humorous Poem, Jeremy Train—His Drive; and a number of other striking contributions.

The DECEMBER NUMBER is especially rich in pictorial and popular attractions. A charming Thanksgiving Story; an article of especial interest to Engineers and all interested in great public improvements, on the Hoosac Tunnel; Choice Poems, Essays, Stories, Sketches of Street Scenes in New York, Jail-Birds and their Fights; On to Berlin; Articles on timely topics, by Dr. Holland, &c., &c.

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## THE GRAND HOLIDAY NUMBER

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"For the people" is on the cover, and "for the people" in prose, poetry, and pictures all the way through. \* \* \* On the whole it is a remarkable table of contents for an initial number, and we augur a successful career.—*The Independent, N. Y.*

It is pronounced, typographically, the most perfect magazine in the country.—*N. Y. Mail.*

Its contents are fresh, fascinating and readable.—*Cambridge (Md.) Democrat and Herald.*

It promises to take the lead of all our American monthlies.—*Knoxville (Tenn.) Whig and Register.*

It is a charming periodical, abounding in the most fascinating reading matter, and interesting and useful illustrations.—*Decatur (Ill.) Magnet.*

It aspires to be—and surely this number gives an earnest of its being—the Best Family Magazine in America.—*The Congregationalist.*

We are glad that we have a three-dollar magazine, and hope it will go to many homes not reached by the four-dollar monthlies.—*Western Farmer.*

It possesses all the attractions which are requisite to secure for it the popular favor.—*Evening Post (Chicago).*

Its fair, broad pages, abundance of suggestive illustrations, and its close application to the sympathies and life of the people, cannot fail to secure for it a very wide appreciation.—*N. Y. Home Journal.*

We beg leave to congratulate the publishers on their promising commencement of a good enterprise, and the editor upon his happy breaking ground in a fresh field of letters.—*N. Y. Tribune.*

The new SCRIBNER'S MONTHLY is truly "good for sore eyes." Its bold and handsome type will not only make it the favorite with all railway travellers, but largely popular among all those who still retain some feeling of kindness for the optic nerve. The contents of the magazine are quite as attractive as its external features. \* \* \* The editorial department will be a decided feature of the MONTHLY, which certainly begins its year under very favorable auspices.—*The Christian Union.* (Edited by HENRY WARD BEECHER.)

We admire SCRIBNER'S ILLUSTRATED, in its promise and performance, very greatly, and heartily commend it for subscription to those who are looking out for bright and instructive literature, well set off with embellishments, for family reading.—*Phila. Bulletin.*

Judging from the first number, we should say that SCRIBNER'S MONTHLY was likely to meet with great and certain success under its popular and liberal management.—*Boston Saturday Evening Gazette.*

In every department, literary, artistic and mechanical, the number gives evidence of the taste, ability and tact of the editor, and the abundant resources of the publishers, who will spare no pains or expense to make a magazine worthy of their reputation, and that will take its rank among the most brilliant, popular and useful monthlies of this or any other country.—*The Observer.*

An exceedingly attractive magazine.—*Missouri Democrat.*

It starts finely and with much promise.—*The Presbyterian.*

We welcome, and are confident that our voice is representative, a work that is neither purely didactic, nor merely ephemeral and amusing; that teaches in some things, pioneers in some, aids in some, and applauds or censures with a true intent.—*Philadelphia North American.*

The contents of every number will undoubtedly partake of the characteristics of the editor, and fresh, original, pure, vigorous, and entertaining matter will be furnished to suit the taste of every reader.—*Philadelphia Ledger.*

Dr. Holland is a man of letters, who combines within himself live journalistic talents as well as taste and culture, and ought to make a capital editor.—*Louisville Courier Journal.*

"Natasqua" is strong in figure-painting, thrilling in incident, and forceful in moral teaching.—*Newark Advertiser.*

The brief epic, which heads the table of contents, half humorous, half ethical, describing the adventures of one Jeremy Train, a country drover, who takes an evening ride in quest of a heifer on the farm of his neighbor, evidently betrays the pen of the author of "Bitter Sweet" and "Kathrina," and will call forth many a laugh by its quaint humor, and the descriptive power with which a ludicrous adventure is set forth. The style of poetry is peculiar to the writer, and shows his accustomed skill in treading the narrow neutral path between the sublime and the ridiculous.—*New York Tribune.*

We are very much pleased with the first number of SCRIBNER'S MONTHLY. Its illustrations are of a very high character—better than the average of magazines. The pages are wide, divided in two columns, and the print is good. Dr. J. G. Holland is the editor, and writes, in this number, some good things on "Topics of the Times."—*The Methodist.*

The type is large and open, making it very easy to read by old as well as young eyes. \* \* \* Occupying a somewhat different position from that of any other American magazine, it provokes no rivalry with any of them, and therefore has before it a career unclouded by fears of hostile competition.—*Cleveland (Ohio) Herald.*

We will long for the coming of each successive number.—*Boston Times.*



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## THE MASONIC TRESTLE BOARD.

BY R. W. CHARLES W. MOORE.

This work was originally prepared and published under the authority of the United States Masonic Convention, held at Baltimore, Md., in 1843, and was designed to secure uniformity of Work in the Lodges throughout the country. It received the approval, and was adopted by a large majority of the Grand Lodges then in existence. It was subsequently enlarged to double its original size, and made to include the work of the Chapters, Councils and Encampments; and, so enlarged, was *and is* the most COMPLETE and PERFECT Masonic Manual ever presented to the Fraternity. It was so acknowledged to be by the most distinguished Masons in this country and in England, where it became popular and is extensively used. It has passed through more than thirty editions and still continues, notwithstanding the multiplicity of similar works, to maintain its original popularity. It is unquestionably the best and most reliable Manual of its kind in the market, and may be had through any of the leading bookstores in the country, at the reduced rate of \$1.25 a copy, or \$12.00 a dozen.

## MASONIC CHIT-CHAT.

WANTED.—The January, 1870, number of this Magazine, being No. 3 of Vol. 29.

QUEBEC.—The new Grand Lodge of Quebec was recognized by the Grand Lodge of Mississippi at its late communication.

THE Masons at Portland, Oregon, will commence next spring, the building of a temple on the site of the building in which the first lodge was opened in that city.

M. W. JOS. D. EVANS, P. G. M. of New York, recently met with a severe accident by slipping on the ice. He broke his knee-pan. He is progressing as favorably as could be expected.

SIR CHAS. S. ROLLINS, P. D. G. Commander of the Grand Commandery of Iowa, died at Keokuk on the 25th Dec., aged thirty-six years. "He was a devoted Mason, a sincere friend, and true Christian."

IN Pennsylvania, by a law of the Grand Lodge, no lodge in the city of Philadelphia is allowed to confer the three degrees for less than seventy-five dollars; nor any lodge out of the city for a less sum than forty dollars.

THE question of removing the Great Light of Truth from the Altar of Freemasonry is still agitating some foolish minds. No sensible Mason will ever agree to such an innovation, and the agitators are only bringing discredit on themselves by pressing a matter so utterly repugnant to the principles of our institution.—*N. Y. Courier.*

THE MANUFACTURER AND BUILDER for February is an attractive and excellent number. The work is published by Western & Co., 37 Park Row, New York, and is one of the best and most practical scientific publications in the country, and should be in the hands of every scientific mechanic who would understand the *theory* as well as the simpler practical rules of his profession. Terms \$1 50 per year.

COSMOPOLITAN MASONIC CALENDAR, is the title of a very useful volume of three hundred and fifty pages, published by Bro. George Kenning, Little Britain, London, containing lists of the Lodges in the United Kingdom, France, Germany, Italy, etc., together with full particulars of every Grand Masonic body throughout the globe. It is exceedingly valuable as a book of reference. Bro. Kenning is also the publisher of the London *Freemason* which we take pleasure in recommending to those of our readers who may desire a foreign Masonic periodical.

COMPLIMENTARY.—From the London *Freemason* of January 14th. The oldest periodical in America "is the FREEMASONS' MONTHLY MAGAZINE, edited by Bro. Chas. W. Moore, Corresponding Grand Secretary of the Grand Lodge of Massachusetts, at Boston, in that State. This valuable Magazine comes to us in a very handsome wrapper, profusely illustrated with emblems of the various Orders of Masonry. Thus, as a heading we have the High Priest, the King and Scribe, or the three Principals of a Royal Arch Chapter, according to the American ritual, seated in gorgeous chairs, under elaborately decorated canopies, surmounted with four banners, bearing the respective devices of a man, a lion, an ox, and an eagle. There are also the rose-circled cross of the 18<sup>th</sup>, the Paschal Lamb of Knight Templary, the mitre of High Priesthood, the bee-hive of the Master Mason, the crowned bi-headed eagle of K. H., the symbolic level, square and compass being depicted at the sides; while the rest of the corner represents those dramatic incidents in the career of Zerubbabel to which we recently alluded in our account of the American Red Cross degree. The contents of Bro. Moore's Magazine are always interesting, practical, and instructive, and as a Masonic juris-consult, we know no safer guide than our venerable and venerated *confrere*."

FREEMASON'S MONTHLY MAGAZINE, Boston, Mass., R. W. Bro. Charles W. Moore, editor; \$2 50 per annum. It is now in its thirtieth volume, and its utterances are recognized as high Masonic authority. Bro. Moore was for many years Grand Secretary of the Grand Lodge of Massachusetts, and has published many excellent Masonic works. A fluent writer with a mind well-stored with Masonic knowledge, it would be strange if Bro. Moore did not make an excellent magazine.—*N. Y. Cosmopolitan.*

FREEMASON'S MAGAZINE, BOSTON.—We gladly welcome this veteran, and in our judgment, most valuable, of the strictly Masonic journals. It was the first work with which, twenty-seven years ago, we commenced the library of the Grand Lodge, and its volumes all complete, constitute a valuable part of its collection.—*Bro. T. S. Purvin, G. Sec., in the Evergreen, Iowa.*

JOSH BILLINGS observes: "Secrets are kussed poor property enny how; if yu circulate them yu lose them, and if yu keep them yu lose the interest on the investment."



THE  
FREEMASONS'  
MONTHLY MAGAZINE.

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Vol. XXX.]

APRIL 1, 1871.

[No. 6.

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DISTINGUISHED FOREIGN GRAND MASTERS.

PRINCE FREDERIC, GRAND MASTER OF THE NETHERLANDS, — DUKE OF  
LEINSTER OF IRELAND, — DUKE OF SUSSEX AND EARL  
OF ZETLAND OF ENGLAND, — GRAND LODGE  
OF ENGLAND.

THE foreign papers announce the recent death of Her Royal Highness Princess Louisa Augusta, Consort of His Royal Highness, Prince Frederic, Grand Master of the Grand Lodge of the Netherlands. She was the sister of the Emperor of Germany, and was highly esteemed for her amiable qualities. Her death will at home and abroad awaken the sympathies of the Masonic brethren for her distinguished husband.

Prince Frederic, with one exception, is the oldest Grand Master of Masons living. He has been at the head of the Grand Lodge of the Netherlands for fifty-five years, and our readers will recollect that the semi-centennial anniversary of his Grand Mastership, was celebrated in 1866, by the brethren of the Netherlands, in a manner suited to an occasion of so much interest to them, and honorable to the distinguished brother whose long attachment to the Institution it commemorated.

The exception alluded to is in the person of His Royal Highness the DUKE OF LEINSTER, chief of the illustrious family of the Geraldines, who has presided over the Grand Lodge and Fraternity of Ireland since the year 1813, and is still vigorous and active in the discharge of his Masonic duties. At the banquet given at Dublin

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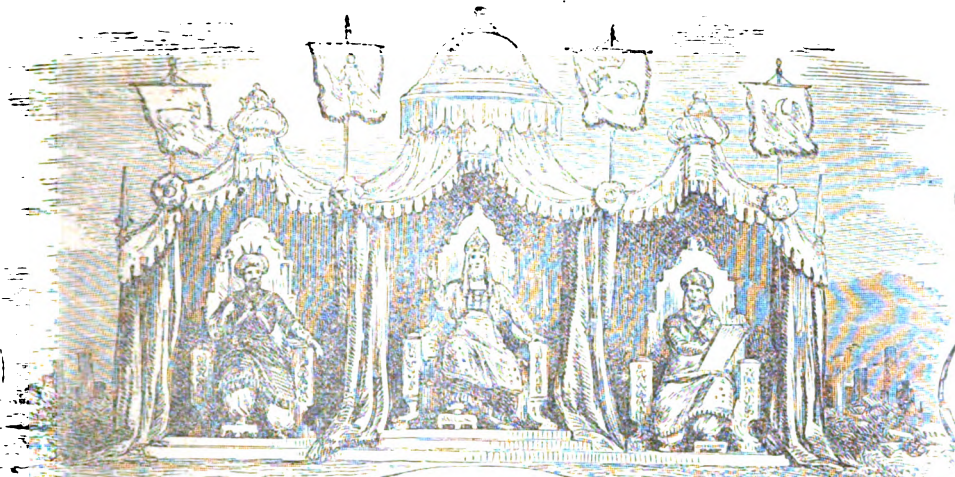
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**FREEMASONS'**  
**MONTHLY**  
**MAGAZINE.**

BY CHAS. W. MOORE.

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## CONTENTS.

---

Reception of the Earl De Grey . . . . .	193
Grand Council R. and S. Masters Canada. . . . .	200
Freemasonry and Christianity . . . . .	201
The General Grand Chapter . . . . .	206
If it is not Spirits, what is it? . . . . .	207
Origin of Royal Arch Masonry. . . . .	209
The Grand Masonic Reception at Washington. . . . .	212
Death of a Beloved and Honored Brother. . . . .	214
In Death not Divided . . . . .	216
Dedication Mount Horeb Lodge . . . . .	219
Irregularly Made Masons . . . . .	220
Masonic Female Orphan School. . . . .	221
Lord Tenderden . . . . .	221
Miscellanea . . . . .	222
Masonic Chit-Chat . . . . .	224

---

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### MASONIC MEETINGS IN BOSTON AND VICINITY.

#### LODGES.

St. John's, Boston, first Monday.	Washington, Bos. Highlands, sec. Thur.
Mt. Lebanon, " second Monday.	Lafayette, " " " Mon
Massachusetts, " third "	Union, Dorchester. Tu. on or bef. F. M.
Germania, " fourth "	Bethesda, Brighton, first Tuesday.
Rever, " first Tuesday.	Mt. Olivet, Cambridge, third Thursday.
Aberdour, " second Tuesday.	Amicable, Cambridgeport, first "
Zetland, " third "	Mizpah, " second Monday
Joseph Warren, " fourth "	Faith, Charlestown, second Friday.
Columbian, " first Thursday.	Henry Price, " fourth Wednesday.
St. Andrew's, " second Thursday.	King Solomon's " second Tuesday.
Eleusis, " third "	Star of Bethlehem, Chelsea, third Wednes.
Winslow Lewis " second Friday.	Robert Lash, " fourth "
Mt. Tabor, East Boston, third Thursday.	Putnam, E. Cambridge, third Monday.
Baalbec, " " first Tuesday.	Charity, N. " first "
Hammatt, " " fourth Wednesday.	Mt. Vernon, Malden, first Thursday.
Temple, " " first Friday.	Palestine, South Malden, second Tuesday
St. Paul's, South Boston, first Tuesday.	Mt. Hermon, Medford, first Thursday.
Gate of the Temple, S. " fourth "	Wyoming, Melrose second Monday.
Adelphi, " " first Thursday.	Rural, Quincy, Th. on or before F. M.
Rabboni, " " second Tuesday.	John Abbott, Somerville, first Tuesday.

#### CHAPTERS.

St. Andrew's, Boston, first Wednesday.	Cambridge, Cambridge, second Friday.
St. Paul's, " third Tuesday.	Signet, Charlestown, second Thursday.
St. John's, E. " fourth Monday.	Shekinah, Chelsea, second Wednesday.
St. Stephen's, Dorchester, Tu. after F. M.	Martin, Medford, second Thursday.



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## THE MASONIC TRESTLE BOARD.

BY R. W. CHARLES W. MOORE.

This work was originally prepared and published under the authority of the United States Masonic Convention, held at Baltimore, Md., in 1843, and was designed to secure uniformity of Work in the Lodges throughout the country. It received the approval, and was adopted by a large majority of the Grand Lodges then in existence. It was subsequently enlarged to double its original size, and made to include the work of the Chapters, Councils and Encampments; and, so enlarged, was *and is* the most COMPLETE and PERFECT Masonic Manual ever presented to the Fraternity. It was so acknowledged to be by the most distinguished Masons in this country and in England, where it became popular and is extensively used. It has passed through more than thirty editions and still continues, notwithstanding the multiplicity of similar works, to maintain its original popularity. It is unquestionably the best and most reliable Manual of its kind in the market, and may be had through any of the leading bookstores in the country, at the reduced rate of \$1.25 a copy, or \$12.00 a dozen.

THE  
FREEMASONS'  
MONTHLY MAGAZINE.

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VOL. XXX.]

MAY 1, 1871.

[No. 7.

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**RECEPTION OF THE EARL DE GREY, GRAND MASTER  
OF ENGLAND, BY THE GRAND LODGE OF  
THE DISTRICT OF COLUMBIA.**

WE offer no apology for occupying so much space in our pages the present month, with the following interesting account of the magnificent reception given by the Grand Lodge of the District of Columbia to the Earl de Grey and other gentlemen of the British Commission. Aside from the interest which would naturally attach to a Masonic re-union of such magnitude, perhaps no occasion of a Masonic character has ever occurred in this country of equal importance in a historical and national point of view, the favorable consequences of which, masonically at least, it would be difficult to over-estimate. It is a renewal of old friendships and fraternal relations—a reburial of the time-soiled chain which for a century and a half has united the Masonic brethren of England and America in a common bond of fraternal sympathy. It is a visit of the aged and honored mother to her children in a foreign land, and nobly have her children received and returned her parental greetings. It is a beautiful and impressive illustration of the oneness of our institution, and of the benignant influences which, irrespective of nationalities, unite its members in one common brotherhood,—rising above the petty jealousies and disparities of conventional life, and setting aside as foreign to its philanthropic purposes, all political differences and national animosities. Such an event has never before occurred in this coun-

try, and while it will furnish material for one of the brightest chapters in our national Masonic annals, the political historian will not fail to recognize it as an event worthy of a more popular record.

We can do our readers no better service, nor better accomplish the purpose which the duty imposes, than by laying before them the following account of the interesting ceremonies of reception as they occurred at Washington on the 10th of April, furnished by the correspondent of the New York *Herald* of the following day :

WASHINGTON, *April* 10, 1871.

Perhaps no event of a purely social nature has occurred in Washington for many years excelling in interest the reception this evening of Earl de Grey and Ripon, the Grand Master of Masons in England, who is temporarily sojourning here as the chief, on the part of Great Britain, of the Joint High Commission for the adjudication of the Alabama claims and other questions between the United States and England. For the first time the Grand Master of England has visited this country, and the occasion has been taken advantage of by the brethren of the Mystic Tie to accord to him, as the representative of the fraternity across the water, that recognition of fraternal feeling which is the pride of Masons from whatsoever quarter of Christendom they may hail. Following the unstinted hospitalities not many months since bestowed upon a scion of the English Royal family, not only by President Grant and other officials here, but by the people generally, the present spontaneous expression on the part of all Masons in good standing in the capital toward the representative man of that order in England may, perhaps, be considered to have a deeper significance, and for the reason that as chief commissioner coming into our midst bearing the olive branch, so that all differences between two kindred nations may be amicably adjusted, this present movement is in harmony with the era of good feeling which it is so desirable to establish on both sides of the Atlantic. One notable feature of the event is that it is unlike other public entertainments in this city, in being undimmed by a particle of sectional feeling or partisan prejudice. Men of all parties and from all portions of the country joined in this demonstration.

#### THE INVITATION.

Soon after the assembling of the Joint High Commission, steps were taken for a formal recognition by the Masons here of the Grand



Master of England, and in accordance with resolutions of the Grand Lodge of the District of Columbia, Grand Master C. F. Stansbury wrote the following letter to Earl de Grey : —

OFFICE OF G. M. OF F. AND A. M. OF THE DISTRICT  
OF COLUMBIA, WASHINGTON, MARCH 19, 1871.

*My Lord, —*

In common with the Masonic fraternity throughout the United States the Masons of this jurisdiction have learned with pleasure of your visit to our country, and are desirous of extending to you such a welcome as shall manifest not only their respect for you personally, but their honor for your high Masonic office and their fraternal regard for their English brethren of the Mystic Tie. As the representative of the Grand Lodge of the District of Columbia I shall do myself the honor of calling upon you, in my official character, to tender their friendly greeting at such time as you may be pleased to appoint to receive me. I am, my Lord, very respectfully,

fraternally yours,

CHARLES F. STANSBURY.

*The Right Honorable the Earl de Grey and Ripon, Grand Master of  
Masons of England.*

To the foregoing letter Lord Tenterden, on behalf of Earl de Grey, sent the following reply : —

1,311 K STREET, MARCH 21, 1871.

*Sir and Brother, —*

In reply to your letter of the 18th inst., I am requested by Lord de Grey to state to you that he will be happy to receive you at half-past eleven o'clock next Thursday morning ; or, should that day be inconvenient to you, on any other day you may prefer. Yours, obediently and fraternally,

TENTERDEN, P. M. P. Z.

*The Most Worshipful Brother C. F. Stansbury.*

INVITATION TO ALL AMERICAN GRAND MASTERS.

In a personal interview Earl de Grey accepted the invitation, and Monday, April 10, was fixed as the day for the reception and banquet. Grand Masters throughout the United States were invited to participate in this pleasant international demonstration, as will be seen by the following letter : —

GRAND LODGE OF F. A. A. M., OF THE DISTRICT  
OF COLUMBIA, WASHINGTON, 1871.

*To the M. W. Grand Master of Masons of the State of — : —*

DEAR SIR AND BROTHER — The Grand Lodge of the District of Columbia, being desirous of extending a fraternal welcome to the Grand Master

of Masons of England, request the honor of your presence at a banquet to be given to the Right Honorable the Earl de Grey and Ripon, M. W. Grand Master of England, at the Masonic Temple, in this city, on the evening of Monday, April 10, 1871.

The favor of an early response to this invitation is requested, that proper arrangements may be made for your reception.

CHAS. F. STANSBURY, G. M.,	}	<i>Committee.</i>
R. B. DONALDSON, P. G. M.,		
J. B. GIBBS, G. S. W.,		
NOBLE D. LARNER, G. S.,		
A. G. MACKEY, P. G. S.,		
E. B. BURY, W. M. No. 4,		
L. D. WINE, W. M. No. 10.		

This was promptly responded to, and those who could not attend in person or by proxy expressed their fraternal regrets. None but Masons in good standing were permitted to subscribe to or participate in the reception or banquet, and none such were denied admittance. The music in the Lodge and at the banquet was supplied by a choir and a band composed exclusively of Masons.

#### OPENING PROCEEDINGS.

At six o'clock the Grand Lodge was opened in due form at the Masonic Temple, corner of Ninth and F Streets, by the Most Wor. C. F. Stansbury, Grand Master of the District of Columbia, who wore the apron and sash and used the gavel which formed a part of the Masonic insignia of Washington when he laid the corner stone of the Capitol. The Lodge was crowded by leading citizens and visiting brethren. The brethren appeared in black suits, white cravats, white gloves, and Masonic aprons, together with their official insignia.

The scene was brilliant and striking, and was all the more imposing in the lofty and appropriately furnished lodge-room, crowded as it was by distinguished Senators and Representatives and leading citizens from various portions of the country. Styleman Le Strange, Esq., of the British Legation, of Westminster Keystone Lodge, London, and Lord Tenterden, Past Master of Harmony Lodge, England, arrived about seven o'clock. The latter was specially welcomed by the Grand Master. Soon afterwards Earl de Grey, Grand Master of England, was presented, and he was welcomed by the Grand Master of the District of Columbia, in the following words: —

**MOST WORSHIPFUL SIR** — In the name of the Grand Lodge of the District of Columbia, and speaking for the entire craft in this jurisdiction, as well as for the many brethren from other jurisdictions who have united with us on this occasion, I tender you a hearty and cordial masonic welcome. This is the first instance in the history of American Freemasonry in which an opportunity has been afforded to the Fraternity to extend Masonic hospitality to the Grand Master of Masons at once of our mother jurisdiction and our mother country; and we deem ourselves fortunate in being the first to have the privilege of expressing thus directly the cordial sentiments which, as Masons, we entertain for our brethren of England. We are glad to acknowledge, both personally and masonically, the tie which binds us to the country from which our forefathers for the most part came; from which we received our original Masonic charters and instructions, and hence we have derived not only much of what is valuable in our system of public law and polity, but a common inheritance in a charming literature and a history illustrated by devotion to the rights of man and the principles of sound constitutional liberty. We trust that your sojourn in the United States may be agreeable to yourself and useful to the cause of peace, and that among the kindly recollections of your future life may remain the memory of the fraternal greetings of your Masonic brethren of America. You will now accept a seat in the Grand East.

**EARL DE GREY'S ADDRESS.**

After being seated the English Grand Master received the grand honors, and, rising, responded as follows: —

**MOST WORSHIPFUL SIR AND BRETHREN** — I trust that you will permit me to return you my most grateful thanks for the very kind and truly fraternal welcome which you have given to me on this occasion. I assure you, sir, I esteem it a great honor to have been thus received by the Grand Lodge of the District of Columbia — an honor which I am well aware I owe not to my personal merits, but to the fact — the important and significant fact that I am the representative of the Grand Lodge of England — a Mason, however unworthy, whom they have been pleased to honor with the highest mark of their confidence. And, sir, I esteem it a most fortunate occasion — fortunate for me as an individual and fortunate for Masonry in both countries — that there should at length have taken place so close a union between Masonry in America and Masonry in England as that you should now for the first time, as you tell me, receive within the walls of this important Grand Lodge the Grand Master of Englishmen. We all know that fraternity is the first principle of Masonry, and therefore it is, all must rejoice at everything which binds more closely together the Masons of different countries. I, sir, esteem myself very happy indeed to have had it in my power to attend here to-night. I shall carry away from this Grand Lodge a most grateful recollection of

your kindness. I shall make it my duty to tell my brethren in England of the magnificent reception which has been accorded their Grand Master to-night, and I am confident I do not misinterpret the feelings with which they will receive that information, when, I say they will, indeed, rejoice that the first step — I trust it is but a first step — should thus have been taken to closer and more intimate union between American and English Masons. (Applause.) Upon which, for my part, I have always believed, and now believe more strongly, cannot be too close and fraternal. (Long continued applause.)

END OF THE CEREMONIES.

After an anthem had been sung by the Washington Masonic choir Earl de Grey was presented to all the brethren present, when the Grand Lodge was closed.

AT THE BANQUET HALL.

After the reception those holding tickets for the banquet proceeded to the music hall, where the tables were spread, one occupying the head of the room, in the centre of which sat Grand Master Stansbury, having on his right Earl de Grey, and on his left Lord Tenterden, Secretary of the High Commission. Sir John A. Macdonald and Colonel Bernard of the High Commission were also invited, but were unable to attend because of prior engagements. They appeared, however, later in the evening.

GRAND OFFICERS PRESENT.

Among those present were the following officers: — R. A. Lambertson, Grand Master of Pennsylvania; John H. B. Latrobe, Grand Master of Maryland; Noble D. Larner, Grand Secretary of the District of Columbia; Alfred G. Mackey, 33°, Past Grand Secretary of South Carolina; Alex. H. Newcomb, Grand Master of Ohio; Styleman Le Strange, Esq., 33°, Secretary of the British Legation; P. H. Hoe, Past Deputy Grand Master of the District of Columbia; Ben Perley Poore, 33°; John T. Heard, Past Grand Master of Massachusetts; John R. Holbrook, Grand Master of New Hampshire; Rev. J. N. Coombs, Grand Chaplain of the District of Columbia; J. Daniels, Grand Visitor and Lecturer of the District of Columbia; Asa Smith, Grand Master of Connecticut; J. B. Will, Past Deputy Grand Master of the District of Columbia; Samuel Lawrence, Grand Master of Georgia; Hon. Jackson Orr, proxy for John Scott, Grand Master of Iowa; R. B. Donaldson, Past

Grand Master of the District of Columbia, and George B. Clark, Deputy Grand Master of the District of Columbia. The side tables were supported by R. W. Senior Grand Warden and Junior Grand Warden of the Grand Lodge of the District of Columbia, J. B. Gibbs and J. L. Johnson.

## MEMBERS OF CONGRESS.

The following members of Congress were present:— Senators Cameron, of Pennsylvania; Cragin, of New Hampshire; Edmunds, of Vermont; Lewis, of Virginia; Logan, of Illinois; Nye, of Nevada; Osborne, of Florida; Sawyer, of South Carolina; and Sprague, of Rhode Island; and Representatives Banks, of Massachusetts; Barry, of Mississippi; Burlington, of Massachusetts; Burchard, of Illinois; Butler, of Massachusetts; Caldwell, of Tennessee; Davis, of West Virginia; Duke, of Virginia; Dubose, of Georgia; Garfield, of Ohio; Harper, of North Carolina, heretofore of West Virginia; Holman, of Indiana; Kelly, of Pennsylvania; Kerr, of Indiana; Lamison, of Ohio; Leach, of North Carolina; Lewis, of Kentucky; McCormick, of Missouri; McKinney, of Ohio; McNeely, of Illinois; Manson, of Ohio; Merritt, of Idaho; Benjamin F. Meyer, of Pennsylvania; Leonard Myers, of Pennsylvania; Niblack, of Indiana; Packer, of Pennsylvania; Palmer, of Iowa; Rice, of Arkansas; Shanks, of Indiana; Stoughton, of Michigan; Terry, of Virginia; Waddell, of North Carolina; and Whitthorne, of Tennessee.

Speeches were delivered at the Banquet by several of the distinguished brethren present, but for which we have not room in our pages this month.

## INVITATION FROM BALTIMORE.

It may not be considered out of place in this connection to add as an incident in the visit of our distinguished brother, that on the 12th of April an invitation was extended to him to attend a Grand Masonic Banquet and Reception at Baltimore, but which he was unable to accept, for the reasons stated in the following note from Lord Tenterden, Secretary of the British Commission, for a copy of which we are indebted to the courtesy of the brother to whom it is addressed:—

WASHINGTON, APRIL 13, 1871.

*Bro. John M. Miller, 33°, Chairman Committee, —*

I am requested by Lord de Grey to acknowledge the receipt of your letter

of yesterday, and to express to you his regret that the pressure of other engagements renders him unable to take advantage of the friendly and fraternal invitation which you have tendered him in behalf of the Grand Orient of Baltimore.

Yours faithfully and fraternally,  
TENTERDEN, *P. M. P. Z.*

---

• GRAND COUNCIL R. AND S. MASTERS, CANADA.

WE have been favored with a copy of the proceedings of the Grand Council of Royal and Select Masters for Canada, had at its annual and special assemblies at St. John's the past year, in a neatly printed pamphlet of seventy-six pages. The volume is very full and comprehensive. The committee on correspondence furnish an interesting review of the proceedings of most of the Grand Councils of this country; forms for authority of "Inspectors' General," warrants, etc., are given; also the constitution and general regulations adopted for the government of the body.

As we have mentioned on another occasion, this Grand Council now exercises jurisdiction in Canada over the degrees of Royal, Select, and Super-Excellent Masters, and also of the degree of "Red Cross," or as our English brethren prefer to call it, the "Babylonish Pass." This last degree has been adopted by the Council with the concurrence and approval of the Grand Prior of the Order of the Temple and Hospital, of the Dominion, and the concurrence of the G. M. of the G. Encampment of the United States, who has given the Canadian companions his official assurance that their "Red Cross Knights will be duly respected here as such." This therefore, may be regarded as the first and perhaps most important step towards a solution of the difficulty which has heretofore embarrassed the intercourse between the Knights Templars of Canada and those of the United States. The difficulty however remains in the case of Sir Knights who may have taken their degrees in the Canadian Encampments, prior to the present arrangements. This may be removed by application to the Councils, and probably at very little inconvenience.

We are pleased to learn that Councils of Royal and Select Masters are rapidly being established throughout the whole Dominion of Canada, and it is thought such Councils will be established in England during the present year.

FREEMASONRY AND CHRISTIANITY.

BY BRO. WILLIAM JAMES HUGHAN.

[From the LONDON FREEMASON.]

OF late, lengthy discussions have been conducted by brethren in the pages of Masonic magazines on the religious aspects of Freemasonry, both at home and abroad. Some are firm believers in Freemasonry being Christian even at the present day, while others are so strongly opposed to its being a religious institution at all that they actually advocate the removal of the *Volume of the Sacred Law* from the Master's pedestal, and the substitution of the *Book of Constitutions* in lieu thereof! It would be a mistake to suppose that the former only number among their ranks the Christians who adorn our Fraternity, for among the *latter* there are many brethren who make a profession of Christianity, and what is more, practise its glorious precepts of Faith, Hope, and Charity.

The differences of opinion arise from contrary views of the *character* of Freemasonry; and the errors of judgment, we think, is a consequence of confounding the *scope* of the Society with its origin or nature. We neither accept the narrow belief of those who would restrict membership of our Craft to Christians, nor do we share the opinion of some who think that Freemasonry would be advanced by the removal of the Holy Bible from the lodge; and for the following reasons:—

1. Freemasonry, as a guild, had a *Christian* origin. We presume this will not be doubted; but as we do not enter on the inquiry in a disputatious mood, but simply as a humble student desirous of stating the result of his researches and of expressing his fears of the revolutionary tendencies of some Masons equally earnest as himself to uphold what they believe to be genuine Masonry, we will glance a little at the evidences for the assertion made. All the old *Constitutions* confirm the fact, and recognize *Christianity*. The old Rules at York, A.D. 1370, speak of "He Goddy's Malyon and Saynt Petirs." The MS. in the British Museum, Bib. Reg. 17 A. I., f. 32, 14th or 15th century, says as follows:—

*Plures Constituciones*

"That whose wol conne thys Craft and come to a state  
He most love wel God, and holy churche algate."

\* \* \* \* \*

"ars quatour coronatorum."

“Suche mawmetys he hade yn hys dawe,  
 To tume the pepul from Crystus lawe,  
 But they were stedefast in Cryste’s lay  
 And to here craft, withouten may

\* \* \* \* \*  
 So he dede that tyme other also,  
 Of dyvers craftes mony mo.  
 Through hye grace of Crist yn heven  
 He commensed yn the Syens seven.

\* \* \* \* \*  
 “And when thou herest the belle ryng  
 To that holy sakerynge  
 Knele ze most, both zyng and olde  
 And bothe yor hondes fayr upholde  
 And say thenne yn this manere  
 Fayr and softe, without bere —  
 ‘Jhesu Lord, welcome thou be,  
 Yn forme of bred, as y the se’.  
 Now, Jhesu, for thyn holy name  
 Schulde me from synne and schame.’”

There are many instances more in the same MS. as the foregoing.  
 The next oldest is “Add. MS. No. 23, 198,” late in the 15th century  
 (in British Museum) : —

“but be-  
 hoveth hem fyrst princypally  
 to God and holy church &  
 all halowis and his mastr.  
 and his felowes as his aine  
 brotheryn.”

The Harleian, Sloane, and Lansdown MSS. in the British Museum,  
 containing the old charges of the 17th century, commence with an in-  
 vocation to the “Holy and undivided Trinity” much as follows : —

“The myght of the Father of Heaven  
 With ye wisdom of the glorious Son  
 Through the goodness of the Holy Ghost  
 Yt be three in one God, &c.  
 Be with us att our beginning  
 And give us grace so to govern us in our living  
 Yt we may come to His bliss  
 That ne’er shall have ending.”

— *Sloane MSS. 3323, f. 209, A.D. 1659.*

The commencement of the Rawlinson, York, and Scotch MSS. agree  
 almost verbally with the foregoing, and contain so many references to



Christianity that the recognition of that religion by our ancient brethren must be accepted as a fact. The Fraternity were to be "True to the wholly Church." The initiates were sworn upon "The wholly Scripture," and the "Helpe of God" was invoked during the obligation.

The Constitutions of Edinburgh-Kilwinning of about 1670 conclude thus : —

"These charges that wee have now rehearsed unto yow, and all others that belongeth to Massons, yow shall keep, so help yow God and your halydoome."

In the readable "Recollections of the Lodge at Thornhill," Bro. D. Murray Lyon observes as follows : —

"Theism is said to be the religion of Freemasonry. Theoretically this may be so; but, in practice, the Kilwinning Fraternity ignore this cosmopolitan character of the Order, and substitute in its stead a feature (not, however, till after the initiate has crossed the threshold of the lodge) which effectually *debars Turk or Jew from a full participation in their work.*"

We object to such an exclusiveness in the present era of Freemasonry, and strongly believe in admitting to our mysteries neophytes irrespective of their creed, color, or clime, so long as otherwise they are worthy. This broad view, however, is not shared generally by many belonging to the old lodges in Scotland even *now*. That it *was* Christian only early in the last century, and before then, we take it as proved. The past we cannot alter; but, surely, the present being in our own hands, we can open wide the threshold of the Craft to good and virtuous men, whether Jews, Turks, or Christians. Bro. D. Murray Lyon further states (in confirmation of our first proposition) —

That the Eglinton MS. "held the Wardens of lodges answerable to the *Presbytery* for all offensis committed by the 'maissons subject to the ludgis' over which they were placed; and to the Deacon and Warden of Kilwinning was it 'given' . . . to put forth of their societie and company . . . all persoins disobedient ather ta the *Kirk*, Craft, Counsall, &c."

This MS. is dated 1599. There is a MS. in the archives of Mother Lodge Kilwinning of about A.D. 1670. Bro. Lyon informs me that the following sentence in the charges to Prentices embraced in this MS. clearly shows the Roman Catholic faith to have been that of the Craftsmen to whom the Mason oath was administered prior to the Reformation : —

“That you shll be a trew man to God and the *Holy Church*, and that you use no heresie nor error, to your understanding or discredit man’s teaching.  
 . . . So help me God and the Holy Dame.”

The commencement of this old manuscript is as follows : —

“The might of the Father of Heavin  
 And the wisdom of the Glorious Sonne  
 Through the grace ahd goodness of the Holy Ghost  
 That been three persons and one God  
 Be with at our beginning, and give us grace for to govern us here  
 in our living  
 That wee may come to his bliss that never shall have ending.  
 Amen.”

In the “Laws and Acts of Parliament” (Edinburgh, 1682) we read that the sums of money

“Employed by any corporation, guild, fraternity, company, or fellowship of any mystery, towards maintenance of any priest, anniversary, obit, lamp, light or the like.”

had to be “paid yearly as a rentcharge to the King.”

The Constitutions of the German Masons of Strasbourg, according to our friend Bro. Findel, provide that

“No Craftsmen or Master shall be received in the Fraternity who goes not early to the Holy Communion, or who keeps not Christian discipline” (A.D. 1459).

But enough has been said to prove Freemasonry *was* Christian before the 18th century. From A.D. 1716, and mostly throughout that century, it was Christian in its character and ceremonies. Of this we have many proofs — a *few* of which will now be presented. The first printed work that was issued after the “Revival” on Masonry was the “Operative Constitutions of A.D. 1722;” the only copy we know of being in the possession of Bro. R. Spencer, London. It commences thus : —

“The Almighty Father of Heaven, with the wisdom of the Glorious Son, thro’ the Goodness of the Holy Ghost, Three Persons in one Godhead, be with our Beginning, and give us his Grace so to govern our lives, that we may come to his Bliss, that never shall have end. Amen.”

The next printed work published was the one of A.D. 1723, viz., “Constitutions of the Grand Lodge of England.” In this volume will be found a number of charges purporting to be extracted from the

“Ancient Records of Lodges Beyond Sea, and of Those in England, Scotland, and Ireland.” It is a curious fact that these *charges* were in reality a compilation of the Rev. Dr. James Anderson, from various documents; but in such a *free manner* that in many respects in their new garb they are quite the opposite to the *originals*. These charges by the Rev. Dr. Anderson have never been surpassed for simplicity, beauty, and universality by any ritual-makers since, and deserve to be held in high esteem by the Craft *now*, as in the past. But we are certain that the same liberal spirit did not actuate the members of the lodges, nor did the brethren who added to our ceremonies after the Revival dispense with the *Christian references* in the ceremonies of the Craft. Much of the old rituals were quite unsuitable to be worked *before* or by any but Christians, and the earliest rituals are palpably *Christian*. The ancient Sloane MS. 3329, f. 142, declares “He yt was caryed to ye highest pinnicall of the temple of Jerusalem” to be greater than a Freemason. “The Holy Chapell of St. John” is mentioned, and the asseveration “So help you God, and by the contents of this book” concludes the MS.

But we need not particularize on this head, as all conversant with the rituals of Freemasonry during the last century will be aware of their Christian tendency. Since the “Union of A.D. 1813” a more general arrangement of the rituals has taken place, and the members of the Fraternity of the present day are alive to the claims of the Institution as respects its universality. Indeed, unless as an unsectarian Society, it could not possibly succeed in its exalted mission, and hence we strongly believe in the friends of the Order who endeavored to so alter the ceremonial parts of the reception of candidates as to permit of “Jews, Turks, and Christians” being admitted on an equitable equality, and in the most fraternal spirit. Even now, however, the observant Mason can detect references which certainly may be traced to Christianity; and we hope no religionist will complain if such suits not his views, as it is wholly impossible to utterly obliterate Christian and Jewish explanations in the rituals, without creating an entirely new institution. As Christians, we now hold out the right hand of fellowship to men of all religions and creeds who believe in God, the Creator of the Universe, and in future rewards and punishment, and are glad to see them joining the Masonic Order, if otherwise worthy. On this broad basis we think we shall be excused in maintaining that Freemasonry had a Christian origin, and still perpetuates the evidences of such a birth, although to promote “Peace on earth and goodwill

towards men," its votaries are now content by simply acknowledging these facts, and recognize beyond all sectarian differences and bickerings that, in the liberal and universal sense in which our ceremonies must be understood, *all* religionists are eligible for admission into our Order if they believe in God and practise the sacred duties of morality.

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### THE GENERAL GRAND CHAPTER.

THE indications all over the country are sufficiently manifest and decided, to authorize the conclusion that an earnest if not a successful effort will be made to dissolve this body at its triennial session in Baltimore in September next. We do not ourselves anticipate that its existence is to be terminated so summarily, but the fact that a widespread dissatisfaction with it exists in many of the State Grand Chapters both north and south, clearly indicates that there are defects in its organization or inefficiency in its management, which call for reformation. We do not stop to inquire in what particulars these exist, nor what is their proper remedy. This is a duty which more properly belongs to the officers of the body itself, or to those who are dissatisfied with it, and this duty will undoubtedly receive the attention of both parties at the ensuing session.

We gave in our last the views of the Grand High Priest of New York on the subject, which slightly shadowed forth the grounds of complaint, and indicated the line of defence which will probably be set up, and we now give below the action of the Grand Chapter of Rhode Island at its late annual session, at which time the subject was brought before that body by its Grand High Priest, Comp. Thos. A. Doyle : —

"I have heard nothing during the year from the committee appointed at the session of the General Grand Chapter in St. Louis, to whom was committed the subject of what was termed the seceded Grand Chapters, ours being among the number. I had anticipated that at least a correspondence might be opened with us in reference to our position, and that the able Companions who have the subject in charge would furnish arguments to convince us of the great good we might receive from becoming a member of their organization. In this, however, I have been disappointed, and I presume for the reason that their attention has been engrossed by the efforts made in the larger and more important Grand bodies of the country to dissolve the General Grand body. I do not anticipate that we shall receive much attention until

these other and larger bodies have been brought into quiet submission. So long as they are struggling to get out, it is of but little consequence to force us in. I deem it proper, however, to recommend that as the next session of the General Grand body is to be held so near us as Baltimore, that our Grand High Priest attend the session, not as a participant, but as an observer of the proceedings, in order that we may, from the personal observation of our own representative, obtain a full knowledge of what is done, and of the true sentiments of the leading Masonic minds of the country upon this important question.

“The M. E. Ariel Ballou, for the committee to whom was referred the G. H. Priest’s Address regarding that portion of it referring to the G. G. Chapter, reported :

“While your committee can conceive of no sufficient reason for this Grand Chapter to change its action heretofore taken in the premises, yet in view of the high standing of our sister Grand Chapters that still adhere to the General Grand Chapter, as well as those whose action accords with ours, they deem it of the highest importance to place ourselves in a position in which we can fully vindicate our action, as flowing from the best of motives to promote and dignify Royal Arch Masonry, and in no wise proceeding from a factious spirit, either in the Grand Chapter or individual members thereof. And further, your committee would have this Grand Chapter prepared to debate the whole matter of the necessity or utility of this super Grand Chapter.

“To this end, your committee recommend that the Grand Council be a committee, instructed to open a correspondence with the Grand Chapters which by action or otherwise have indicated opinions in accord with ours, and with other Grand Royal Arch Chapters as they may deem expedient, which correspondence shall become the property of the Grand Chapter.

“The report was discussed at length, and adopted.”

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### IF IT IS NOT SPIRITS, WHAT IS IT?

I HAVE been a member of the Masonic Fraternity for thirteen years, and in June, 1864, it was our good fortune to have a visit and a course of lectures at Susanville, Cal., from Mrs. Emma Hardinge. During her stay we were privileged to receive her as a guest at our home.

The 24th of June was celebrated by the Masons, and while making preparations, I had some Masonic emblems in our parlor; and Mrs. Hardinge became partially controlled, and, while in that condition, and during a running conversation, she gave me two Masonic signs and two words in a manner that was not observable by herself or any one else present.

For the time I was very much surprised, it being the first Masonic sign that I had ever received from a spiritual source. When the influence left her, I asked her if she would meet with a few Masons in our parlor, and see what the spirits would do. She said she was willing to give her time. I invited some twelve or fifteen brothers from Lupen Lodge, No. 149 — among them were the Master and Wardens. They met in our parlor, and the family retired to another part of the house. The doors were locked and the window-blinds closed. We, all being seated around the room, Mrs. Hardinge became entranced, and to all appearance perfectly oblivious to surrounding conditions. She acted in the capacity of Master; went through the work of opening the lodge in the first degree of Masonry. She gave all the lectures, signs, and words pertaining to the degree in regular order; closed in that degree; opened in the next, giving everything in regular order; and so on through what is known as the Blue Lodge. After closing on the Master's degree, she gave us a very impressive address on the morals and teachings of Masonry, and remarked that she would like to have gone on through higher degrees, but she saw that was as far as any of us had gone (which was the case). This I give upon the honor of a man and a Mason. I say, let the sceptic deride. I know all the resources that Mrs. Hardinge would be likely to have to gain Masonic secrets and knowledge; and then, when we take into account the high moral character, and consider how far it would be from her, even if it *were possible* for her to have gained this knowledge from any other than a spiritual source, she would never have used it and claimed it to be from spirits. I cannot account for it upon any hypothesis, except that she was entranced and controlled by a spirit that knew more Masonry than all of us combined. I am thoroughly convinced that, in her normal condition, she knows nothing of the secrets of Masonry.

During the whole course of my investigation of spiritualism, I have tried to account for many of the tests I have received in some other way; but when I lay aside the agency of spirits, it is all a mystery. — *P. Chamberlin in the "Banner of Light."*

[We know nothing of P. Chamberlin, nor of the authenticity of the above story. But if there be any thing in it, then, as "no woman can be made a Mason in this world," it follows as a logical deduction, that androgynous Masonry must exist in the other world, or that a difference of sex is not there masonically recognized. In the former case the "ancient landmarks" are held in little respect by our invisible brethren. We give the tale as we find it, and the reader will put his own construction upon it.] — ED. MAG.

## ORIGIN OF ROYAL ARCH MASONRY IN PENNSYLVANIA.

WE have had upon our table for sometime past a handsomely printed volume of some three hundred and fifty pages entitled an "Abstract of the Proceedings of the M. E. Grand Holy Royal Arch Chapter of Pennsylvania, and Masonic jurisdiction thereunto belonging, being extracts from the minutes of its Quarterly, Extra and Annual Grand Communications, to which have been prefixed extracts from the minutes of Royal Arch Lodge No. 3 and the Right Worshipful Grand Lodge of Free and Accepted Masons of Pennsylvania." Compiled by a committee of the Grand Chapter, of which Chas. E. Meyer was chairman.

The duties of the committee have been well executed, and the work is of special interest as a contribution to the local and general history of the early introduction of Royal Arch Masoury into this country. Whether it first made its appearance in Pennsylvania or elsewhere in the Provinces, does not clearly appear, nor is it probably possible now to determine the question. As the degree was in its earliest stages conferred under and by the authority of the Charters of Lodges, military or stationary, emanating from the schismatic body established in London about the year 1738, and which subsequently assumed to itself the preposterous title of a Grand Lodge of *Ancient* Masons; and as such, and other equally irregular Masonic organizations, are known to have been in operation in several of the Provinces at that early period, it is not improbable that the degree may have been practised by them anterior to the year 1758, the earliest date named in the pamphlet before us, at which time it appears to have been conferred by the "Royal Arch Lodge" located at Philadelphia. But however the fact may be, this is the earliest authentic evidence of its existence in America of which we have any reliable data. The first record of this Lodge, now in existence, in which any reference is made to the degree, is under date of June 2d, 1768, and is a charge for "sundry small articles in the preparation for the Royal Arch;" and in the following months of July and August there are similar entries for "fixing the vails," for "two triangles," and "for iron work for the Arch." There is no other record in the volume until December 27, 1773 — St. John's Day — when we find the following entry — "The brethren of the Royal Arch belonging to our Lodge, No. 3, and all the rest of the brethren present, are unanimous in their opinion of our late Worshipful Master, Alexander Kidd, that he has merited and is worthy of the dignity of the Royal

Arch being conferred on him." Under date March 17th, 1774, is the following entry — "Brother Stewart sent for the pedestal, floor-cloth, crowns, sceptres, etc., in order to send them to the Royal Arch body at the Barracks, to open a Royal Arch Lodge." For some reason not stated this request was refused. There are a few other entries in the records, of a similar character, but they are not of any particular interest. The last is dated October 16th, 1787, and is a vote in the following terms — "That the members of No. 3, who are Royal Arch Masons, shall have liberty to meet in this room the first Saturday night in every month."

The foregoing is sufficient to show the frail tenure by which the degree was held, and the loose manner in which it was conferred at this early period of its history. It originated with Laurence Dermott, the founder of the schismatic Grand Lodge of Ancient Masous at London, as a line of distinction and assumed superiority between *his* Grand Lodge and the pre-existing body which he and his followers attempted to depreciate and ridicule as a Grand Lodge of *Modern Masons*. Charters for Lodges issued by him, carried with them, as a correlative power, authority to confer the degree upon their *Past Masters*, there being three Royal Arch Masons present, competent to give it. Such a system was not of course calculated to succeed for any length of time, without involving the parties to it in serious difficulties. It necessarily created a distinction among the Lodges and their members, unknown to legitimate Masonry, which recognized no such difference. It could properly, under its then government, be regarded only in the light of a side degree, with which the Lodges, when legitimately organized, had nothing to do. It was an *imperium in imperio*, and could not last. We accordingly find that soon after the organization of the Grand Lodge of Pennsylvania, a schism sprung up through an attempt by dissatisfied and ambitious parties, to introduce a new and independent organization under what they called a Grand Royal Arch Chapter. This necessarily attracted the notice of the Grand Lodge of the State, and led to the suspension of three of its city Lodges, and finally to the organization of a regular Grand Chapter for the State, "under the immediate sanction of the Grand Lodge of Pennsylvania," of which "all past and existing officers of the Grand Lodge having duly obtained the degree of Royal Arch, and all past and existing officers of *Chapters* of Royal Arch Masons, duly and regularly convened *under the sanction of a Warrant from the Grand Lodge* of Pennsylvania be considered as members of the Grand Royal Arch Chapter." It was also provided



“ that the R. W. Grand Master of the Grand Lodge for the time being, if of that degree, shall always preside as High Priest.

Among the rules and regulations adopted by the Grand Lodge on the 5th of March, 1798, we find the following.

“ I. That no *Chapter* of Holy Royal Arch shall be held or convened within the Commonwealth of Pennsylvania or Masonic jurisdiction thereunto belonging, but under the authority and sanction of a regular subsisting warrant granted by the *Grand Lodge* according to the old institutions; and by the consent of *said Lodge* first signified to the Grand Chapter.”

“ III. That no brother shall be admitted into the Holy Royal Arch but he who has regularly and faithfully passed through the three progressive degrees, and has filled and performed the office of *Worshipful Master* in his Lodge to the satisfaction of his brethren, or *passed the chair by a dispensation of the R. W. Grand Chapter upon the recommendation of his said Lodge.*”

The above regulations have within a few years been abrogated and are no longer in force, and the Grand Chapter of Pennsylvania exists as a supreme and independent body. It does not in its present regulations, assume any control over or recognition of the Past Master's degree. It leaves that with the Grand Lodge, where it properly belongs, and in so doing affords an example which its sister Grand Chapters might wisely adopt.

The earliest mention of the Royal Arch degree, out of England, we remember to have met with in our readings, was in connection with a Lodge in Scotland in 1740. This was about two years after its institution. Bro. Rev. P. H. Newman, in his recently published history of the Lodge of Hengist, England, in sketching a brief memoir of the celebrated Bro. Thos. Dunckerley, who for many years filled a conspicuous place in the Masonry of England, has the following, which will be interesting to those of our readers who feel any interest in the Royal Arch.

“ Perhaps, however, the most important fact to be noted in connection with Dunckerley's Masonic career is his early connexion with the establishment of the R. A. Degree upon a recognised basis. This Degree (originally known as “Dermott's Degree”) was in the first place constructed out of materials extracted from two degrees previously worked on the Continent (and which probably originated in Germany) by the seceding brethren about the year 1738; and apparently, in the first place, with no higher design than to widen the gulf between themselves and the Constitutional Masons. It appears to have been practised in England, exclusively by these Seceders, for about thirty years, during which time some modification or other of the

Degree had been introduced into Scotland, Ireland, and America ; while it was still ignored by our own Grand Lodge. Dunckerley, perceiving that the Degree had taken a hold upon the Masonic system too strong to be shaken off, wisely resolved to join in the movement for establishing it among the ranks of the Constitutional Masons, which originated with Heseltine and others about 1766-9. Accordingly he visited the so-called "Ancient" Lodges, carefully studying their rights, and eliminating therefrom much that was incongruous ; and thus, shortly after the date of the formation of our lodge, he brought out that modification of the Seceder's Ritual which was known as 'Dunckerley's Degree,' and was, no doubt, the foundation of our present R. A. Degree, although I believe that a very small portion of the original ritual would be recognised by the R. A. Masons of the present day. After a public Masonic career of nearly half a century, Dunckerley died at Portsmouth in 1795, at the age of 71. He was a man, not only of great learning, but of thoroughly and genuinely liberal mind. His speeches possessed much grace and much humor, as well as real eloquence, and undoubtedly did good service in advancing the best interests of Masonry. In private life he was distinguished by a large-hearted charity ; and it is said that he trenched seriously upon his income by his readiness to assist every case of distress."

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#### THE GRAND MASONIC RECEPTION AT WASHINGTON.

THE banquet given by the Grand Lodge of Freemasons of the District of Columbia to the Earl de Grey and Ripon, the Grand Master of Freemasons of England, was the actual embodiment of the theory of the universal fraternity of the Craft and consequently an important event in its history. It was not without significance that the Government of Great Britain, in assigning one of its cabinet ministers to the duties of a high commission to restore fraternal concord between the two governments, should have selected that one who, as Grand Master of the Benevolent Association known as the Freemasons of England, should be the living witness of principles of fraternity and harmony in civil society. That the significance of this selection has been appreciated in this country the banquet referred to is in evidence, as well as the numerous invitations from other Grand Lodges, including that of Massachusetts, to this illustrious visitor to our shores to partake of Masonic hospitalities. It is worthy of remark that while political banquets, with their accompanying platitudes, verbose orations have been carefully avoided, perhaps from a consciousness that this mode of conciliation was slightly overdone in connection with the late rejected treaty, yet the personal antecedents of the noble Earl have admitted public expressions of personal regard for the great society he represents, entirely separate from the politi-

cal complexions of its individual members, and entirely free from any political committal by the respectable bodies who tender them, and who are themselves composed of all shades of political opinions known in the United States, but united upon their patriotism and the charitable principles of their fraternity. This we believe is the first time in modern history that an active member of the British ministry has left his country during the actual session of Parliament, except when in necessary attendance on the person of his sovereign. The duties of the high commission completed, it will not we understand be compatible with his home duties for the Earl de Grey to travel for pleasure or instruction through any portion of the United States, except to his port of embarkation for home, and it is at least doubtful whether he will attend any other Masonic festival than this given at Washington in his honor. It is however to be hoped that he may find it convenient to accept the hospitalities which the Grand Lodge of Massachusetts, the oldest in America, have warmly tendered him as the representative of the Masonic authority from which their powers were originally derived in A. D. 1733.

A member of the Grand Lodge of Massachusetts who was present at the banquet, informs us that it was an imposing and noble ceremonial. The British high commission were represented by five of their number, or staff, and the Corps Diplomatique by one Mr. L'Estrange, who, if we remember right, is married to a fair and estimable daughter of one of the most distinguished families of Massachusetts. The presence of the Grand Masters of many States, and the accredited delegates of others, together with the representatives of several Grand bodies of the ineffable, cryptic and Templar rites, gave to the Grand East an imposing array of dignity unequalled on any prior occasion. Among the fraternity present were a large delegation from both branches of Congress; whose names are given in another place.

Grand Master Stansbury of the District of Columbia presided with courtesy, and his addresses in Grand Lodge and at the banquet were marked by a felicity and dignity of expression, and a delicacy of taste and sentiment which commanded the approbation of the visiting brethren as well as of his own Grand Lodge. The Earl de Grey and Ripon was of course the centre of attraction, a middle-aged gentleman, of middle height, with light hair, and a strongly marked square head, indicating will, perseverance, and elevation of thought and character. His oratory was plain in manner, forcible and clear in expression, fluent in delivery, remarkably pointed and concise in style, and impressive in its effect. More than thrice, impelled by glowing thoughts, the whole audience rose spontaneously to their feet and cheered, as Freemasons only of all the world *can* cheer under a generous impulse. The noble Earl will carry back to the Freemasons of England renewed assurance that the mystic tie is not merely a bond, but also a spinal nerve through which sympathy, love and fraternity pour the rich flood of kindred moral power, giving and receiving happiness and strength from association.

Lord Tenterden, P. Master of Richmond Lodge, and Sir John McDonald, representing the Grand Lodge of Canada, charmed the brethren by their

felicitous speeches and gave such evidences of their proficiency in the Royal Art as certified to every Grand Master present that these were of the "bright Masons" of their respective jurisdictions.

This banquet will not only be memorable in Masonic annals, but to the profane world it has served as an exhibition of Masonic jewels of the two countries of rare brilliancy. The high tone of the assembled brethren and their reputable social distinction appeared as fully in the body of the assembled brethren as in the illustrious officials who congregated in the Orient. Freemasonry may well be proud of this social exhibition. About two hundred brethren sat at the tables. Earl de Grey retired at 2 A. M., but the feast of reason was protracted for some time later. Our informant commends the architecture and decoration of the Temple, and especially the size and comfort of the banquetting hall. Our brethren of the District of Columbia ought to be well pleased at the gratification they have afforded the fraternity.

The name of Hon. Chas. Levi Woodbury, D. G. Master of Massachusetts, should have been added to the list of distinguished brethren present at the banquet. Speeches were made by Hon. Bro. John T. Heard, P. G. Master of Massachusetts and by Ill. Bro. B. Perley Poore, the latter of whom represented the two Supreme Councils 33°.

#### DEATH OF A BELOVED AND HONORED BROTHER.

DIED in South Boston, March 27, 1871, of disease of the heart, R. W. Bro. CHARLES ROBBINS, aged seventy-one years and four days.

Bro. Robbins was born in Fairfield, Ct., March 23, 1800, and in early life was master of a vessel in the coasting trade.

Though not a native of Massachusetts, nearly the whole of his active life was passed here, and forty-six years of it in the continued service of the City of Boston, as Master of the Suffolk House of Correction. Here he soon took and maintained a position in the front rank of successful managers of criminal institutions in this country. His eulogy as a citizen and public servant is found in the fact that during that long period, amid the countless municipal and political changes of nearly half a century, he was annually chosen to the office he so faithfully filled, by the almost unanimous votes of successive city councils.

Bro. Robbins was raised in St. John's Lodge, February 5, 1844; exalted in St. Paul's R. A. Chapter, January 14, 1845, and knighted in Boston Encampment, April 21, 1845. After filling most of the subordinate offices, in 1851 he sat in the East of St. John's Lodge, and ruled and governed it with marked regularity. He was charter and honorary member of Winslow Lewis Lodge and Senior Grand Warden of the Grand Lodge of Massachusetts. He was charter and honorary member of DeMolay Encampment and filled the offices of Warder, Junior and Senior Warden, Captain General and

Generalissimo with an enthusiasm never surpassed and not soon to be forgotten. He was charter and honorary member of St. Omer Commandery, Grand Generalissimo of the Grand Encampment of Mass. and R. I. and representative member of the Grand Encampment of the United States.

Bro. Robbins was also a zealous and honored member of the Ancient and Accepted Scottish Rite, having passed through the various grades of that Rite, to and including the 32°, soon after its organization in this city. He was firm and consistent in maintaining its integrity, and earnest in promoting its prosperity.

But he devoted the ripened energies of his Masonic manhood to the service of DeMolay Encampment and Winslow Lewis Lodge, and in both his influence will long be felt and acknowledged in the prosperous years to come. The last Masonic gathering he attended was the annual communication of the Lodge in November last. Even then the disease, to which he soon after succumbed, was fiercely grappling with his heart and few could have held it at bay and triumphed over it as he did throughout that evening. A few months later and, exhausted by the unequal contest, the wearied heart stood still, the cistern was broken at the fountain, the dust returned to the earth as it was, but the spirit unto God who gave it. He saw the inevitable end, and in peace and serenity he set his house in order. It was his last earnest request that he might be buried by fraternal hands and with Masonic rites.

On Friday, March 31, after prayers at the house by Rev. Bros. Coolidge and Clinch, public funeral services were held in Trinity Church, Rt. Rev. Bishop Eastburn and Rev. Bro. Joseph H. Clinch officiating, attended by Winslow Lewis Lodge, a delegation from St. John's Lodge, the Council of the Grand Encampment of Mass. and R. I., DeMolay and St. Omer Commanderies, members of the Masonic Fraternity, members of the Board of Directors for Public Institutions, of present and past city governments and by a throng of citizens.

An elegant evergreen crown from the Board of Directors, a beautiful floral wreath and cross from W. L. Lodge, and a superb patriarchal cross of rose, moss and orange blossoms, from DeMolay Encampment, showered their bright and sweet influences upon the place and the occasion. After the impressive formal service of the Episcopal Church, the beautiful ritual of the Knights Templars was most effectively rendered by M. E. Grand Master Benj. Dean, assisted by Grand Chaplain Sir Kt. Noyes and Grand Recorder Sir Kt. Chapman and the Trinity choir.

On leaving the church, the casket was attended by Bros. Winslow Lewis, Chas. W. Moore, John K. Hall, and Samuel Hatch, as pall bearers, twelve Knights Templars, from DeMolay and St. Omer Commanderies, in full uniform as a body guard, preceded by W. L. Lodge in regalia, escorted by DeMolay Commandery, E. Com. Williams and St. Omer Commandery, E. Com. White, and followed by a long line of friends and acquaintances. As the procession slowly wended its way through the thronged streets, led by the sweet strains of Gilmore's Band, it filled the gazing thousands with ad-

miration of its simple and solemn beauty. At the junction of Washington and Dudley Streets in the Highlands, the escort took silent leave of the honored remains which, attended by the Lodge and the Templar Guard of Honor, were borne to the grave at Forest Hill. Here the touching and time-honored Blue Lodge service was impressively rendered by Bro. Winsor, Acting Master (Wor. Bro. Field being in Europe), assisted by Rev. Bro. Clinch as Chaplain and the Masonic choir. The last honors were paid, the sprig of Acacia was placed at his head, and all [that was mortal of Brother Robbins was committed to that dreamless sleep that knows no waking till time shall be no longer.

It has rarely been our good fortune to witness a Masonic funeral, so complete in detail and so perfect as a whole, so promptly and easily conducted, with no more of parade than was inseparable from its faithful execution. It was alike creditable to our Order and honorable to our departed brother. Green be his memory!

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#### IN DEATH NOT DIVIDED.

WITH rare good taste, the *N. Y. World* says: "The following striking sketch in verse, appearing lately in the *Toledo (O.) Blade*, over the signature of Mr. Will M. Carleton, of Hillsdale, Mich., is not only profoundly true to human nature, but also invests such nature, even through a hard superficial aspect, with that struggling instinct towards the good and gentle which is never wholly eradicated from any human soul. The use of examples from the lowest grades of vice to illustrate the immortality of this latter innate trait, is usually a device of the genius seeking the strongest and most immediate dramatic effect for its picture; but in the present case the poet goes no lower in the moral scale than a hard-headed, self-willed old farmer, directing the drawing up of 'the papers' which shall 'separate' his Betsey and himself for the brief remainder of their nearly-told lives, and the result is at once an admirable study of character and a moral demonstration in nowise violative of the purest epic art. The melting, by swift degrees, of the husband's heart as he enumerates one after another the things to be 'made over' to the renounced wife; the incidental recollections of loving offices in the past; the increasing spirit of generous self-sacrifice; and, through all, the never-relaxing, stern purpose of absolute separation from the woman — until death, are characteristics and contrasts constituting that consistency which it is the inspiration of genius to recognize in human nature, and the prerogative of the best art fitly to portray:"

## BETSEY AND I ARE OUT.

*A Farm Ballad.*

Draw up the papers, lawyer, and make 'em good and stout ;  
 For things at home are cross-ways, and Betsey and I are out.  
 We who have worked together so long as man and wife  
 Must pull in single harness the rest of our nat'ral life.

"What is the matter?" say you? I swan! its hard to tell!  
 Most of the years behind us we've passed by very well;  
 I have no other woman; she has no other man,  
 Only we've lived together as long as we ever can.

So I have talked with Betsey, and Betsey has talked with me;  
 So we've agreed together that we can't never agree:  
 Not that we've catched each other in any terrible crime;  
 We've been a gatherin this for years, a little at a time.

There was a stock of temper we both had, for a start;  
 Although we ne'er suspected 'twould take us two apart;  
 I had my various feelings, bred in the flesh and bone,  
 And Betsey, like all good women, had a temper of her own.

The first thing I remember whereon we disagreed  
 Was somethin' concerning heaven — a difference in our creed.  
 We arg'ed the thing at breakfast — we arg'ed the thing at tea —  
 And the more we arg'ed the question, the more we didn't agree.

And the next that I remember was, when we lost a cow;  
 She had kicked the bucket, for certain — the question was only — How?  
 I held my own opinion, and Betsey another had;  
 And when we were done a talkin', we both of us was mad.

And the next that I remember, it started in a joke;  
 But full for a week it lasted, and neither of us spoke.  
 And the next was when I scolded because she broke a bowl;  
 And she said I was mean and stingy, and hadn't any soul.

And so that bowl kept pouring dissensions in our cup;  
 And so that blamed cow-critter was always a coming up;  
 And so that heaven we arg'ed no nearer to us got;  
 But it gives us a taste of somethin' a thousand times as hot.

And so the thing kept workin' and all the self-same way;  
 Always somethin' to ar'ge, and somethin' sharp to say.  
 And down on us come the neighbors, a couple dozen strong,  
 And lent their kindest service for to help the thing along.

And there has been days together — and many a weary week —  
 We was both of us cross and spunky, and both too proud to speak.  
 And I have been thinkin' and thinkin', the whole of the winter and fall,  
 If I can't live kind with a woman, why, then I won't at all.

And so I have talked with Betsey, and Betsey has talked with me ;  
 And we have agreed together that we can't never agree ;  
 And what is hers shall be hers, and what is mine shall be mine ;  
 And I'll put it in the agreement, and take it to her to sign.

Write on the paper, lawyer — the very first paragraph —  
 Of all the farm and live-stock, that she shall have her half,  
 For she has helped to earn it, through many a weary day,  
 And it's nothin' more than justice that Betsey has her pay.

Give her the house and homestead ; a man can thrive and roam,  
 But women are skeery critters, unless they have a home,  
 And I have always determined, and never failed to say,  
 That Betsey never should want a home, if I was taken away.

There is a little hard money that's drawin' tol'rabable pay ;  
 A couple of hundred dollars laid by for a rainy day ;  
 Safe in the hands of good men, and easy to get at ;  
 Put in another clause, there, and give her half of that.

Yes, I see you smile, sir, at my givin' her so much ;  
 Yes, divorce is cheap, sir, but I take no stock in such.  
 True and fair I married her, when she was blithe and young ;  
 And Betsey was al'ays good to me, except with her tongue.

Once, when I was young as you, and not so smart, perhaps,  
 For me she mittened a lawyer, and several other chaps ;  
 And all of 'em was flustered, and fairly taken down,  
 And I for a time was counted the luckiest man in town.

Once when I had a fever — I won't forget it soon —  
 I was hot as a basted turkey and crazy as a loon —  
 Never an hour went by me when she was out of sight ;  
 She nursed me true and tender, and stuck to me day and night.

And if ever a house was tidy, and ever a kitchen clean,  
 Her house and kitchen was tidy as any I ever seen,  
 And I don't complain of Betsey or any of her acts,  
 Exceptin' when we've quarrelled and told each other facts.

So draw up the paper, lawyer ; and I'll go home to-night,  
 And read the agreement to her and see if it's all right ;  
 And then in the mornin' I'll sell to a tradin' man I know —  
 And kiss the child that was left to us and out in the world I'll go.

And one thing put in the paper, that first to me didn't occur ;  
 Then when I am dead, at last, she bring me back to her ;  
 And lay me under the maples I planted years ago,  
 When she and I was happy before we quarrelled so.

And when she dies, I wish that she would be laid by me,  
 And lyin' together in silence, perhaps we will agree ;  
 And if ever we meet in heaven, I wouldn't think it queer  
 If we loved each other the better because we quarrelled here.



## DEDICATION. — MOUNT HOREB LODGE, WOBURN.

THE above Lodge was instituted during the administration of R. W. Bro. Winslow Lewis, under a Dispensation, December 10, 1855, and received its Charter December 10, 1856, as the successor, though having no immediate connection with, Freedom Lodge in the same town, chartered in 1844, but which broke down and was dissolved during the anti-Masonic persecution. We believe that but two of the members of the old Lodge were among the petitioners for the new one; but however this may be, the latter assumed a high stand at its beginning, laid its foundations firmly, and is now one of the most respectable, prosperous and best governed Lodges in the jurisdiction, having a membership of one hundred zealous and active brethren. The apartments which it has heretofore occupied, having been found unequal to meet the demands of its rapid growth, and in other respects inconvenient for its purposes, it has recently erected for its future accommodation, one of the most beautiful and convenient halls in the Commonwealth, the dedication of which took place on the 19th ult. The ceremony was performed by the Grand Master in person, assisted by the requisite number of Officers of the Grand Lodge, and commenced by a voluntary on the organ and a formal reception. This was followed by an appropriate prayer by the Senior Grand Chaplain, and temporary Grand Secretary of the Grand Lodge, Bro. Rev. Chas. H. Titus. An ode was then sung by the choir, beginning

“ Master Supreme, accept our praise,  
 Still bless this consecrated band;  
 Parent of Light, illumine our ways,  
 And guide us by thy sovereign hand.”

Then followed the usual addresses by the Architect and the Master of the Lodge. An official examination of the premises was next made and the dedicatory ceremonies followed in the usual form; at the conclusion of which Grand Master Gardner delivered an address of great excellence, and singularly well adapted to the occasion, in which he sketched with ability and learning the history of dedicatory services as performed by religious and secular societies of various characters and denominations, from the earliest times, and closed with a warm and hearty approval of the labors of the brethren, and the good taste they had displayed in the preparation and furnishing of their new and beautiful apartments. The ceremonies were then closed by a chant by the choir, and prayer by the Grand Chaplain; after which the brethren

repaired to the banquetting hall where an agreeable hour was spent in festive enjoyment. Short speeches were here made by the Master of the Lodge, the Grand Master and R. W. Bros. Woodbury, Parkman, Titus, and Moore, who, leaving the brethren of the Lodge to the further enjoyments of the evening, took the cars at an early hour for Boston.

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### IRREGULARLY MADE MASONS.

“A REGULARLY made Mason is entitled to recognition wherever there are Masons. If a Lodge does wrong in making a non-resident, the Lodge should be punished, but the party made is entitled to all the rights and privileges of a Mason everywhere.”

So says a contemporary, and, regarded as a general rule, the position he assumes is undoubtedly consistent with correct Masonic law and equity, for it is to be assumed as true, that applicants for the degrees are wholly ignorant of the local and peculiar laws which regulate the admission of members to the Order, and ought not therefore to be held responsible for any violation of them. The fault, if there be any in the mode of admission, lies with the Lodge receiving the application, and not with the person making it, for the reason already given. This is the old and true law in the case, and its interpretation. Until within a comparatively few years, no other construction was ever put upon it. Circumstances, frequently of great aggravation, have however led to its modification or limitation, and it is now in many of our jurisdictions held that a person who goes from beyond his proper residence and receives the degrees in another town or State, is irregularly made, and not entitled to recognition by his Lodge at home. Now this in our judgment is all wrong, because calculated to operate with great severity to the prejudice of the innocent, while it leaves the wrong-doer, the initiating Lodge, untouched. Cases may and do however occasionally arise, where the applicant for the degrees and the Lodge conferring them, are equally guilty of irregularity, and should be held to equal responsibility; as for example, where the candidate has been rejected, or fearing rejection by the Lodge at his place of residence, applies to a distant Lodge where he is not known, and thus surreptitiously obtains the degrees. In such a case, though the candidate would have been masonically made, because made in a regular Lodge, the Lodge at his place of residence would be justified in refusing to recognize and receive him; because his presence might and probably

would disturb its harmony. The offending brother being a Mason, would of course be subject to Masonic discipline, should the circumstances warrant such a course.

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### MASONIC FEMALE ORPHAN SCHOOL, DUBLIN.

**THE** following brief statement by the Governors of this admirable **Masonic School**, will give our readers a very clear idea of its general character, its usefulness and importance. We need hardly say that similar institutions are maintained by the **Masonic Fraternity** in **England** for the benefit of **Masonic orphans** of both sexes.

The children are lodged, fed, clothed, and educated. Their religious and moral training is most carefully regarded. They are thoroughly instructed in all the branches of a sound English education, the rudiments of French and drawing; and music to such as evince a natural taste for it. They are taught all the practical details of household economy, and particular attention is paid to plain needlework—the pupils make up their own clothes, and perform the principal portion of the domestic work of the house. They are trained to habits of order, neatness, and regularity, so that they may become useful members of society when they leave the school; and it is most gratifying to be able to report that many of its former inmates are now comfortably and respectably settled, and some have shown their high appreciation of the value of the Institution by contributing regularly to its support. The number of pupils at present (December 1869) is thirty-nine, the majority of whom are the orphans of brethren belonging to country lodges. By far the greater number of these pupils are the offspring of parents whose position in life gave them little reason to apprehend that their children would ever be thrown on the charity of the Order.

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### P. M. AND P. H. P. LORD TENTERDEN.

**THE** following biographical items concerning our distinguished brother, **Lord Tenterden**, Secretary of the **British High Commission**, now in session at **Washington**, will interest our readers :

“**Lord Tenterden**, the secretary of the **British part** of the **Joint High Commission** now in session in **Washington**, is a great-grandson of **Charles Abbott**, who was the son of a hair-dresser, and born at **Canterbury** in **1762**. In **1781** he was elected to a scholarship at **Oxford**, where he was distinguished for attainments and good conduct. At thirty-three he was called to the bar, and soon secured a large practice. At forty he published his work on the law of merchant shipping, which is now a standard authority. At forty-six he refused a judgeship, but accepted at fifty-four. Two years later, at fifty-six, he was made **Lord Chief Justice** of the **King's Bench**, and in **1827**, during the premiership of **Mr. Canning**, was raised to the peerage, but did not long enjoy the title, having died in **1832**. Such is the history of the founder of the house, the dignity of which is worthily maintained by the present lord.”

THE MEMORIAL IN ENGLAND. — After thanking W. Bro. Dr. Palmer, for a presentation copy of the Memorial of the Lodge of St. Andrew, and saying that it is a "splendid and interesting work, embellished with illustrations in the highest style of art," the *London Freemason* of the 11th of March in a review of it continues as follows: "The result is a large quarto volume of nearly 300 pages — commencing with a copy of the charter of the lodge, and ending with a list of Grand Masters in Massachusetts from 1733 to 1870. An exhaustive address by R. W. Bro. C. W. Mooré, C. G. Sec., on Freemasonry in Massachusetts, especially exemplifying the progress of the 'Ancient' Grand Lodge is extremely valuable and instructive. The proceedings at the centennial celebration of the Lodge of St. Andrew in 1856 are given at length, including a fine oration by Bro. Hamilton Willis, Past Master."

And in a subsequent number, March 18th, in continuation of the review, says, "at the Centennial Observance in honor of Gen. Warren's Grand Mastership, the Grand Master, Bro. W. S. Gardner, delivered a magnificent historical address," and concludes as follows: "Altogether the whole work is so replete with Masonic information, so eloquent with bright and beaming thoughts, and so comprehensive as a record of memorable events, that we rise from its perusal with feelings akin to enthusiastic gratitude for the exquisite mental treat it has afforded us."

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BOSTON GRAND LODGE OF PERFECTION held a regular meeting at the Masonic Temple in this city, on Monday the 24th of April. It was the first meeting in which the body has appeared in its new and rich regalia, and elegant and appropriate fittings, both of which are attractive in appearance, and the latter perfect in operation. The manner in which the *work* was executed we have never seen surpassed. The excellent presiding Officer of the Lodge, Ill. Bro. Bowen and his entire Board of Officers were letter-perfect, and the Ritual was rendered with an emphasis and impressiveness that can hardly be excelled. This is saying much, but we think it is no more than is justly due to the working efficiency of the Lodge. The meeting was largely attended, and we noticed among the visitors not less than ten members of the Supreme Council, including the Deputy for the State, and Ill. Bros. Christie and Chickering from New Hampshire. Visitors were also present from Worcester, Salem, and some of the neighboring towns, and a large delegation from Lafayette Grand Lodge of Perfection of this city. At the conclusion of the ceremonies, the brethren present were invited to the Banqueting Hall, where they spent a pleasant hour. We should have stated that thirteen candidates were advanced to the degree of Perfection.

We are gratified to be able to add in this connection that a union has recently been perfected between the other bodies of the Rite in this city, and there consequently remains in successful operation, two Lodges of Perfection, one Chapter Princes of Jerusalem, one Council of Rose Croix and one Consistory, which are very properly thought to be sufficient for all present purposes.

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REV. Bro. J. P. Sanford, Grand Orator for the Grand Lodge of Iowa, says: "I, for one, shall be glad to see the time come when the so-called side degrees are all

swept from the Masonic vocabulary, especially those in which our wives, sisters, and daughters are made to participate. I know of no aid which a woman could obtain by the use of the side degree, which would not as readily be granted her without it. Misdirected efforts seek to win the favor of women by laying a side track along the main line of Masonry, and asking them to take passage. Brethren, you may print 'Eastern Star,' or any other star, on a train of this kind, and, after all, it is not Masonry, nor a part of Masonry. The Mason's wife, widow, orphan, or sister, needs no extra degrees to give assurance of Masonic aid and protection.

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**NEW GRAND SECRETARY.** — It gives us pleasure to announce to the lodges and brethren of this Commonwealth that the Rev. CHAS. H. TITUS has been appointed by the Grand Master, Recording Grand Secretary *pro tem* of the Grand Lodge of Massachusetts, *vice* Bro. Solon Thornton. Bro. Titus is a Past Master of King David Lodge, Taunton, and Past M. E. Commander of the Grand Encampment of Massachusetts and Rhode Island, and a most excellent and accomplished brother; and as such we take pleasure in introducing him to the Grand Secretaries of sister Grand Lodges, and of bespeaking for him the official courtesies so liberally extended to us in former years.

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**PICTURE OF THE SAINT JOHNS.** — We have received from the publishers, Messrs. Powers & Weeks, of Cincinnati, a copy of a "half chromo" picture of the "Ancient Patrons of Freemasonry or Saint John," printed in colors and designed for framing. The printing is well done and makes a handsome picture. Besides the busts of the two Saints, most of the emblems of the Lodge are worked into the composition. Our taste does not lie in this direction, but those of our brethren who are fond of such things will find this a very agreeable and interesting addition to their collection. See advertisement.

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**THE TEMPLAR-VISIT TO EUROPE.** — We are pleased to learn that the Sir Knights of Alleghany Encampment in their approaching visit to Europe, will while travelling wear no distinctive mark or uniform and will present to the outside world no other position than that of an American citizen. They will go to New York in full uniform, accompanied by a band, and carrying with them their banners, &c. After sailing, equipments will be placed among baggage only to be worn when visiting Encampments in Great Britain and Ireland.

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**THE SAINT JOHNS.** — A Lodge bearing the name of "Saint John" dating as far back as 1057, says Bro. Paton in the *London Freemason*, is still in existence in Scotland. "Other Freemason Lodges we find celebrating the festival of St. John in 1697. And, again, in 1714 we find a Lodge laying down the following law: 'It is statute and ordained that every member of this Lodge duly and strictly attend the brethren on Saint John's day yearly, for commemorating the said apostle, our patron and tutelar Saint, under penalty of forty shillings Scots.'"



## MASONIC CHIT-CHAT.

THE corner-stone of the new Masonic temple in Norfolk, Va., was laid with appropriate ceremonies last month.

HON. THOS. H. CLAY, son of Hon. Henry Clay, recently died at his residence near Lexington, Ky. He was buried with the funeral honors of the Knights Templars.

IT is downright extravagance to buy music in sheet-form, when you can get nearly twenty times your money's worth by subscribing to Peters' Musical Monthly.

UNION LODGE, Nantucket, has voted to celebrate its centennial anniversary on the 26th of June next, in connection with the other Masonic bodies on the Cape.

MASONIC SUNDAY SCHOOL. — In the year 1817, a Sunday School, one of the earliest in the country, was opened at the Masonic Hall in Philadelphia, for the instruction of the children of indigent Masons.

THE MANUFACTURER AND BUILDER for May, published by Messrs. Warren & Co., 37 Park Row, New York, is an unusually able and attractive number, and we take pleasure in again recommending the work to the patronage of our mechanics and others who feel an interest in scientific investigations.

ACKNOWLEDGMENT. — We return our thanks to our kind Brother Sir Knight G. Frank Gouley, chairman of the committee, for a courteous invitation to attend the ball given by the two commanderies of St. Louis, on the 12th of April. The invitation comes on one of the most beautiful and tasty cards of the kind we have met with, and it would have afforded us great pleasure to have met our friend and his good lady on the occasion had it been in our power to do so.

SUPREME COUNCIL OF ENGLAND. — A writer in the London *Freemason* of March 18th, says "The Supreme Grand Council (A. and A. Rite) was never in a stronger position than at present, some of the most distinguished Masons in England having recently joined the A. and A. Rite, including names of noblemen and *savans* famous throughout Europe. That distinguished body is in accord, I believe, with every Supreme Grand Council in the world." The Council have been under the necessity of suspending Antiquity Chapter Rose Croix, holden at Bath, and of expelling John Yarker from the Rite, both for unmasonic conduct.

THE Philadelphia *Keystone* which has not

heretofore been favorably disposed towards the new Grand Lodge of Quebec says, in a recent number: "We cannot conceive how any thoughtful American Freemason, conversant with all the facts of the case, can deny that the Grand Lodge of Quebec was duly and legally formed, in accordance with all the precedents of acknowledged Masonic Law. We believe it to be both *de facto* and *de jure*, a legitimate body." Sixteen of the American Grand Lodges have recognized the Quebec body.

WE notice that R. W. Bro. Charles W. Moore in last No. of his MAGAZINE speaks of Bro. Sir John A. Macdonald, Premier of the Dominion of Canada, as "Representative of the Grand Lodge of England near the Gr. Lodge of Ontario." We would ask the R. W. Bro. where the Grand Lodge of Ontario is located, and who are the Gr. officers; as we have yet to learn that any Gr. Lodge of that name has ever been recognized by even a single Gr. Lodge in the whole world. Please dispense a little light and knowledge to the uninformed, Most Excellent Sir. — *New York Courier*.

We gave the paragraph as we found it floating about in the secular papers, and perhaps carelessly. It was, however, only anticipating for a short time the change in the title of the "Grand Lodge of Canada," which according to present indications, must soon take place.

THE LATE BRO. CHAS. ROBBINS. — We have given in a preceding page, a brief sketch of the life, death and funeral of this beloved brother, and as the ceremonies accompanying the interment were unsurpassed in the perfection, simplicity and beauty of their arrangement on any similar occasion in this city, we think it a duty, as it is a pleasure, to say that they were mainly matured and executed under the direction and general supervision of our esteemed and accomplished brother, Dr. Clement A. Walker, the able physician of the public Institutions at South Boston, and the long and intimate personal friend of the deceased. It is also proper to say that great credit is due to the hearty and loving co-operation of the Grand Encampment, and other bodies which appeared in the cortege. The day was most propitious for the occasion, and the fine appearance of the Templars and the brethren of the Lodge to which the deceased belonged, in their rich regalia, marching reverently and silently to the solemn notes of one of the best bands in the country, seemed to impress the multitudes who thronged the streets with a solemnity and awe suited to the scene passing before them.

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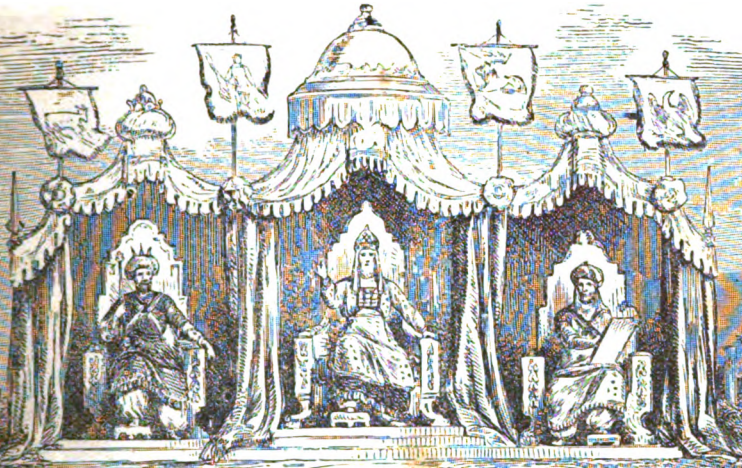
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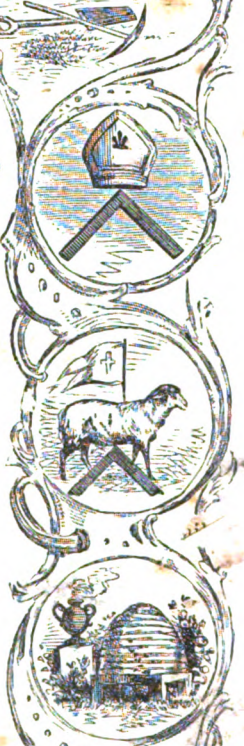
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## CONTENTS.

Our Foreign Policy. . . . .	257
Grand Lodge of Massachusetts . . . . .	261
The Antiquity of our Craft . . . . .	265
Maine Correspondence Report . . . . .	269
Objecting to Installation	
Suggestions to Secretaries	
Membership	
New Lodges	
Unauthorized Masonic Conventions	
Offences before Inflation	
On his Dignity	
Grand Lodge of Rhode Island . . . . .	272
Historical Magazine upon St. Andrews Memorial. . . . .	273
The Late Banquet to Grand Master of England . . . . .	275
Three Ballots . . . . .	276
Betsy Destroys the Papers — Poetry . . . . .	277
New Hall of Odd Fellows — French Masonry . . . . .	279
British India . . . . .	280
Masonic Territorial Jurisdiction — Masonry in the South . . . . .	281
The Double Headed Eagle . . . . .	282
Templarism in Scotland. . . . .	283
Laying Corner Stone Capitol of New York — Ancient Records. . . . .	284
Miscellanea . . . . .	285-286-287
What Masonry is	
The Grand Lodge of New York	
Masonic Emblems as Trade Marks	
Hon. Lemuel Lyon —	
Visitors	
Celebration of the 24th of June	
Dedication of Halls	
Bishop Randall	
England	
Union Lodge, Nantucket.	
Impostor	
The Manufacturer and Builder	
Quebec —	
Chit-Chat . . . . .	288

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**LODGES.**

St. John's, Boston, first Monday.	Washington, Bos. Highlands, sec. Thurs.
Mt. Lebanon, " second Monday.	Lafayette, " " " Mon.
Massachusetts, " third " "	Union, Dorchester. Tu. on or bef. F. M.
Germania, " fourth " "	Bethesda, Brighton, first Tuesday.
Revere, " first Tuesday.	Mt. Olivet, Cambridge, third Thursday.
Aberdour, " second Tuesday.	Amicable, Cambridgeport, first " "
Zetland, " third " "	Mizpah, " second Monday.
Joseph Warren, " fourth " "	Faith, Charlestown, second Friday.
Columbian. " first Thursday.	Henry Price, " fourth Wednesday.
St. Andrew's, " second Thursday.	King Solomon's " second Tuesday.
Eleusis, " third " "	Star of Bethlehem, Chelsea, third Wednesday.
Winslow Lewis " second Friday.	Robert Lash, " fourth " " "
Mt. Tabor, East Boston, third Thursday.	Putnam, E. Cambridge, third Monday.
Baalbec, " " first Tuesday.	Charity, N. " first " "
Hammatt, " " fourth Wednesday.	Mt. Vernon, Malden, first Thursday.
Temple, " " first Friday.	Palestine, South Malden, second Tuesday
St. Paul's, South Boston, first Tuesday	Mt. Hermon, Medford, first Thursday.
Gate of the Temple, S. " fourth " "	Wyoming, Melrose, second Monday.
Adelphi, " " first Thursday	Rural, Quincy, Th. on or before F. M.
Rabboni, " " second Tuesday.	John Abbott, Somerville, first Tuesday.

**CHAPTERS.**

St. Andrew's, Boston, first Wednesday.	Cambridge, Cambridge, second Friday.
St. Paul's, " third Tuesday.	Signet, Charlestown, second Thursday.
John's, E. fourth Monday.	Shekinah, Chelsea, second Wednesday.
Stephen's Dorchester, Tu. after F. M.	Mystic, Medford, second Thursday.

THE  
FREEMASONS'  
MONTHLY MAGAZINE.

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Vol. XXX.]

JULY 1, 1871.

[No. 9.

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OUR FOREIGN POLICY.

The following Report was adopted by the Grand Lodge of this State, at its Quarterly Communication in March last, and may be regarded as the complement to the Report on the same subject adopted by that Body in September 1869, and published in this Magazine in the following October. They together clearly and fully indicate our foreign policy and the principles which authorize and control it:—

IN GRAND LODGE, MARCH 8th, 1871.

The Committee to whom was referred the petition of Gilbert E. Jones and twenty-one others, praying for a Charter for Aconcagua Lodge, respectfully

REPORT :

That said Lodge, located at Valparaiso, in the Republic of Chili, South America, has been successfully working under a Dispensation from this Grand Lodge since the 26th day of October 1869 ; and now, in obedience to the requirements of our Constitutions, makes its returns ; including a transcript of its proceedings and a copy of its By-Laws ; and prays that a Charter may be issued for its permanent organization. Its proceedings appear to have been conducted with propriety and in accordance with the usages of this Grand Lodge. Its records are carefully and intelligibly entered, and its By-Laws meet with the approval of your Committee. It has during the past year initiated eleven candidates, of which the proper returns have been made, and the dues paid to the Grand Treasurer. There would seem therefore, on the face of this statement, to be no valid reason why the prayer of the

petitioners should not be granted. But your Committee have also had referred to them a communication signed J. de D. Arlequi, Grand Master of the Grand Lodge of Chili, in which the writer takes exception to the establishment of a new Lodge within what he claims to be his jurisdiction, and says that if so established his Grand Lodge cannot recognize it.

Of the present status of this "Grand Lodge of Chili" your Committee are not fully informed. But this is not essential. It will be recollected that in September 1862, the organization of such a Body at Valparaiso, was announced to this Grand Lodge by the R. W. George H. Kendall, our Deputy for the District of Chili, and also that, accompanying said announcement, a communication was received from Bro. Wm. A. Martin, Master of one of the Lodges located at Valparaiso under the Grand Orient of France, protesting against the recognition of this new Grand Lodge, on the ground that it had been irregularly and unlawfully formed — one of the three Lodges assisting in its establishment having no lawful existence. The subject was referred by this Grand Lodge to a committee, who made their report in December following. After a careful consideration of the matter this Committee, relying mainly on the assurance of our Deputy for the District, that the condition of Masonry in Chili would be greatly benefitted by the establishment of a Grand Lodge of the French or Scottish Rite there, and that a freer and more intimate association of the Brethren of that Rite, with those of our own Lodges in the Republic, working in the York Rite, would be of mutual benefit, and conducive to the best interests of all, recommended that, "until otherwise directed by this Grand Lodge, he (the Deputy) be authorized and requested to recognize the (new) Grand Lodge of Chili as a body regularly constituted and organized." The recommendation of the Deputy, and on which the Committee mainly relied in making their report, was in the following words: "Everything considered, I believe that the Order in Chili would be much benefitted by it. Something of the kind was required, and if it may seem well to the M. W. Grand Lodge, I would recommend the recognition" of it. This recommendation was adopted by the Grand Lodge; and here the matter has rested until the present time. The Lodges and Brethren of both Rites at Valparaiso, while surrendering nothing of their distinctive peculiarities and usages, have continued working together in harmony, and cultivating those sentiments of fraternal sympathy and friendship on which the welfare and prosperity of both so much depend.

The recognition, so authorized, was a qualified and limited one, and left the subject open to future modification or revocation, as more full and complete information should determine. It was however sufficient to answer the purpose for which it was asked, and to authorize a mutual interchange of fraternal courtesies with the new Grand Lodge, as the head of a co-ordinate independent Masonic power of the Scottish Rite. But it did not authorize any such inference as that this Grand Lodge intended to surrender any of its rights in the jurisdiction to the new Body, nor that it was disposed to turn its own Lodges, long previously established in the Republic, over to a Masonic power of a foreign Rite, with the esoteric formulá of which they were comparatively unacquainted, and of the laws and usages and obligations of which they had no certain knowledge. This Grand Lodge was willing to recognize the new Body, for the time being, and for the purposes intimated, as a co-ordinate Masonic power, and to concede to it, within the District, the entire and exclusive control over the Rite of Masonry in which it was established, and which alone it professed to cultivate; but it was not willing, nor did it intend, nor does it now intend, to disown and cast off the children of its own household, to gratify the ambition, or desire for supremacy, of any foreign Masonic power whatever. When its own Lodges in Chili shall ask to be relieved of their allegiance to their parent, and to be allowed to enrol themselves under the authority of a Body, emanating from, and imbued with, the peculiar characteristics of the Grand Orient of France, or any other foreign Orient, and thus, unwisely, as your Committee think, to subject themselves to the annoyances of partisan or priestly influences to which they are now strangers, and against which they are amply protected, it may then be proper for this Grand Lodge to take the matter into its serious consideration. Until that time shall arrive, your Committee believe the case may be safely left as it stands, and that this Grand Lodge will find ample justification for so leaving it, in the organic laws of the Scottish Rite of Masonry, as promulgated by its constituted authorities, which declares "that *different* rites naturally produce *different* powers which govern them, that each rite is *independent* of all the others; and that the action of the power of a rite, whether dogmatic or administrative, cannot legally extend except to Masons of *that* rité, obedient to the jurisdiction of that Body" — [Declaration of the powers of the Scottish Rite, Paris, 1834].

In evidence that in accepting this definition of the powers and prerogatives of the different Masonic Rites (as given from a French stand-

point), this Grand Lodge is not assuming to itself any unusual course of proceeding, or the exercise of rights or powers which have not long been claimed and exercised by her sister Grand Lodges elsewhere, your Committee cite, as an authoritative precedent, the Grand Lodge of England, which for many years has maintained a Provincial Grand Lodge at Buenos Ayres, within the jurisdiction of the Grand Lodge of the Argentine Republic — an arrangement entered into, as in our own case in Valparaiso, for the convenience of resident English and American Brethren, who prefer to practice Masonry in accordance with the usages of the Order in their own countries, where a knowledge of the Scottish or any other foreign Rite would be of little service to them. It may be mentioned further, that the Grand Lodge of Scotland has a Provincial Grand Master residing within the jurisdiction of the Grand Lodge of Venezuela. It has also Lodges at Callao and Lima, in the Peruvian Republic. The Grand Lodge of Ireland likewise, has its Provincial Grand Lodge at Lisbon, within the jurisdiction of the Grand Lodge of Portugal. These three Grand Lodges, like our own, were originally organized under what are generally called the Ancient Constitutions of Masonry, and maintain an approximate uniformity in their ceremonies, usages and laws. In most, if not in all these respects, they differ widely from their sister Grand Lodges of the European and Southern American Continents, and hence their Lodges demand a correspondingly different mode of treatment, to enable them to maintain the identity and integrity of their origin. Without this, they would sooner or later be merged in the ruling power, or cease to exist.

In conclusion, your Committee recommend that the prayer of the petitioners be granted, and that a Charter be issued for the permanent organization of Aconcagua Lodge at Valparaiso.

And, in evidence of the continuance of our fraternal sentiments towards the Grand Lodge of Chili, and of our sincere wishes for its future prosperity, and desire to maintain, in the future as in the past, social and brotherly relations with it, your Committee recommend a renewal of the Order of this Grand Lodge, passed in 1862, that until otherwise instructed, our Deputy and Lodges in the District of Chili, be directed to recognize, reciprocally, the present Grand Lodge of that Republic, as the supreme head of the *Scottish Rite of Masonry*, within its proper jurisdiction.

CHAS. W. MOORE,  
 CHAS. LEVI WOODBURY,  
 LUCIUS R. PAIGE. } Committee.



## THE GRAND LODGE OF MASSACHUSETTS.

[FROM MARCH 9 TO DECEMBER 27, 1870. — pp. 560.]

If any evidence were wanting of the rapid progress which the Masonic Fraternity of this Commonwealth, or of the country at large, has made during the last quarter of a century; or of its present magnitude and high relative position as a popular Society, we should unhesitatingly and with a confident pride appeal to the testimony of this splendid volume. As the yearly record of the doings of a Grand Lodge, comparatively secondary in the extent of its jurisdiction, it is unsurpassed in the importance and variety of its subjects, and the learning and historical research displayed in its pages, by any similar publication that has fallen into our hands.

It is of course impossible in the limited space we feel at liberty to appropriate to the purpose, to give our readers anything further than a general and imperfect idea of the character of the volume and of the distinguished ability displayed in the discussion of its subjects. Departing from the usual course of his predecessors, in reserving for the annual communication such recommendations and matters of general interest as are usually thought to be important for the information and official action of the Grand Lodge, M. W. Grand Master GARDNER, regardless of both time and labor, and looking only to the great interests committed to his charge, has wisely, as we think, and as doubtless all his Brethren think, availed himself of the opportunities afforded by the Quarterly Communications of the Body, to open each session with an address on such matters of practical interest as may have arisen during the preceding three months. By this course he has been able to keep the Grand Lodge fully informed on all subjects, both local and general, affecting its welfare, and has made for himself a record of ability and faithfulness, which will stand long after his official duties shall have closed.

In the opening address in the volume before us, delivered at the Quarterly Communication of the Grand Lodge in March 1870, he discusses the subject of the early history of Masonry in Massachusetts, and details its connection with the introduction of the Order into New Hampshire, and the subsequent organization of the Grand Lodge of that State. The argument of this address, which is one of the ablest in the volume, is in answer to a very remarkable statement by the Committee on Foreign Correspondence of the Grand Lodge of New

Hampshire, — whose Report was never read before that Body, or the folly might not have been allowed to pass unnoticed, — that “in Massachusetts there was no legal Grand Lodge till the Union in 1792.” The purpose of this statement was to prove the legality of the organization of the “African Lodge” in Boston, and the answer to it is so searching, thorough and overwhelming, as not to admit of a rejoinder. It is a paper of great value and entirely exhausts the subject, while it furnishes one of the most precise and reliable histories of the original Lodge (?) of colored Masons in this city, to be found in print.

Passing over the business proceedings of the Grand Lodge at this session, including several able reports, and among them one by R. W. Bro. Chas. Levi Woodbury on the recognition of the Grand Lodge of Quebec, recommending no definite action on the subject, we turn to the Communication in June following, where we find another address by the Grand Master, in which he enters into an elaborate discussion of the “Right of Visitation,” including an interesting correspondence on the subject, with the Grand Master of the District of Columbia. The result to which the address arrives, is given in the following paragraph:

“My own views in relation to the particular point inquired of, are these: If a member objects to a visiting Brother, the W. Master should carefully examine the grounds of the objection. If he finds that the visitor would disturb the peace and harmony of the Lodge, if admitted; that his personal condition is such from any cause, that trouble would reasonably be anticipated in the Lodge; or, from any other reason, the W. Master might reasonably apprehend discord and confusion in the Lodge, upon his appearance, then the Master should exclude him. But upon the mere personal prejudice or caprice of a member, or from private motives or quarrels, the Master should not exclude the visitor, and should not consider such objections a moment.”

The views of the Grand Master were substantially confirmed by the Grand Lodge at its communication in December following, by the adoption of the following resolution:

“*Resolved*, That it is the privilege of every affiliated Mason, in good and regular standing, to visit any Lodge when not engaged in the transaction of private business; but that it is also the right of a sitting member of the Lodge, to object to the admission of a visitor, giving his reasons therefor, if required by a majority-vote of the members to do so; or, as the alternative, declaring upon his honor as a Mason, that his reasons are such that he cannot with propriety disclose them to the Lodge.”

There are some other matters of local and general interest in this address which for the want of room we must pass over; and for the same reason dispose of the general business of the session in the same way. We do not feel at liberty however, to do so, without commending

in the highest terms the admirable reports on questions of Masonic Jurisprudence by R. W. Bro. Tracy P. Cheever. These reports are all written with eminent ability, and are valuable judicial papers.

The interest of the communication of the Grand Lodge in the following September was largely increased by the delivery, by W. R. Bro. Chas. Levi Woodbury, Deputy Grand Master, of an address on "the Antiquity of our Craft," distinguished for its profound learning, vast research, and classical elegance, above any similar address to which it has been our fortune to listen. It strikes out from the usual line of investigation — traverses "green fields and pastures new," and returns laden with rare flowers and rich fruits. It is a fine scholarly essay of great beauty and value, and as such will be appreciated by Masonic scholars, whether they assent to all its conclusions or not; but its unusual length will, we fear, prevent our giving it entire in our pages. We however give a long extract from it the present month, and hope to be able to give one or more hereafter. It is worthy of a wide circulation, and for that purpose should be published in a separate pamphlet.

At this Communication the Grand Master in a brief address, brought to the notice of the Grand Lodge the importance of replacing the Portraits of the Past Grand Masters, which were destroyed at the burning of the Temple. The subject was referred to a Committee, and the duty has been commenced.

Several interesting and able reports on matters of discipline and jurisprudence were presented and disposed of, but for which we have not room. Among them however was one by R. W. Bro. Chas. R. Train, recognizing the principle that a candidate receiving the degrees in a foreign jurisdiction, knowing nothing of the internal arrangements or regulations of the Order, though *made* in violation of its conventional rules, is not guilty of any offence for which he can be held personally responsible, and recommending that he be healed and admitted to the privileges of the Order within the jurisdiction of his residence, which was adopted. An amendment of the Constitutions was also adopted permitting Masonic Funerals without the necessity of Dispensations.

The annual communication in December was perhaps the most numerously attended session since the organization of the Body in 1733, there being a full board of officers and a large majority of the permanent members present, together with the representatives of one

hundred and sixty-five Lodges. The annual address and report of the Grand Master occupies twenty-four pages of the Proceedings, and presents the financial and general condition of the Grand Lodge in a manner so clear, full and comprehensive, as to leave no room for any plea of ignorance on the subject. If the Masters of the Lodges in the jurisdiction do their duty and cause it to be read before their members, the complaint of a "want of information" will not again be urged.

We must pass over the reports and general business of the session, except to notice that the R. W. Bro. John T. Heard, P. G. M., at this session submitted an elaborate and exhaustive report on the Montague question, covering some hundred or more pages. It is a work of marvellous labor and indefatigable perseverance, and whatever may be thought of the importance of the subject, the manner of treating it is honorable alike to the ability and industry of its author.

The concluding session of the year was held on the 27th of December, for the organization of the Grand Lodge and the installation of its Officers for the ensuing year; at which the Grand Master, before closing, read another of his interesting addresses, mostly on subjects of local interest, noticing however, and thoroughly refuting, an absurd statement which originally appeared in a history of Rhode Island by the Rev. Edward Peterson, that Masonry was first introduced into Newport in that State in 1658. He very properly says "it is almost impossible to treat this story with the attention which the subject demands. It bears upon its face its utter refutation." We give the conclusion of this address as follows:—

Brethren; through the kind providence of the Grand Architect of the Universe, we have been brought to this one hundred and thirty-seventh anniversary of our Grand Lodge. God has mercifully spared the lives of all our Grand Officers during the past year; blessed us with HEALTH, PROSPERITY, and PEACE; and showered down upon our subordinates and their members, in unmeasured supply, the *Corn* of nourishment, the *Wine* of refreshment, and the *Oil* of joy. It is meet and proper that we dependent beings should acknowledge the goodness of God in thus preserving and protecting us. Let us join with all those throughout the wide world who, at this festive season, are singing songs of thanksgiving and praise to the Great Author and Giver of our blessings and comforts:

"Glory be to God on high,  
Peace on earth,  
Good will toward men."

May PEACE cement us together, and hold her imperial sway over all the nations of the earth.

“Pax optima rerum

“Quas homini novisse datum est : pax una triumphis

· Innumeris potior.”

This brings us to the Appendix of the volume, which includes the reports of the District Deputy Grand Masters and Grand Lecturers, Lodges of Instruction, Charters, Abstracts of Returns of Lodges, Lodges in Masonic Districts, Permanent Members, List of Lodges and Secretaries, Organization of Grand Lodge for 1871-2, etc.

## THE ANTIQUITY OF OUR CRAFT.

BY R. W. C. LEVI WOODBURY.

[From his address before the Grand Lodge of Massachusetts, September, 1870].

The tradition that King Solomon first organized our Institution, has long been believed by our brethren. In the faith of our ancient traditions a literature has grown up ; our symbols and dogmas have been examined ; our mysteries compared with the most famous of antiquity and the spur of masonic zeal has given point for much study of ancient monuments and remains. Masonic watchfulness in the conservation of ancient landmarks has led to the faith that many valuable relics of the past are included in our Craft-lore, and has aided in securing a favorable opinion for our Craft.

The determined efforts of Anti-Masons to overthrow our traditions and subvert our Institutions have been gradually relaxing ; but of late years, like attacks on the antiquity of our Order have been renewed from the bosom of our Craft, led on by the late M. Ragon of Paris, and since his death, by that able German, J. G. Findel, — the first boldly declaring the Order to have been invented and created about the date of the formation of a Grand Lodge at London, A. D. 1717 ; the other, deprecating the ancient traditions, and assigning that epoch as the origin for symbolic Freemasonry ; and, with rare perversity, deducing its foundations from the “Deism” \* which, he says, accompanied the passing of the “toleration act.”

\* Probably a misprint ; the act passed 1688 (1 Wm. and M. c. 18), to tolerate “Protestant non-conformists” and “dissenters from the Church of England” (but not Roman Catholics, nor those dissenters who sat “with the doors locked, barred, or bolted”), upon condition of renouncing papal supremacy and certain articles of Roman faith, and subscribing a profession of Christian faith, and of the inspiration of the holy scriptures. In the United States, where there is no union of Church and State, religious toleration is considered a duty by christian and other creeds, and its advocacy, whether in Freemasonry or in State affairs, is consistent with orthodox christian faith.

As that Grand Lodge, during the fifteen years succeeding its formation, accredited these traditions in various official ways, the glory due for the invention of our noble Institution, if really belonging to them, would, by necessary implication, be tarnished with the moral degradation due to impostors and cheats. The reason for desiring such disparagement can be assigned to no other cause than a tendency, often remarked in Western Europe, to reduce Freemasonry to a mere political society, stripped of its religious (or Jesuitical as they call it) associations and employ it for political purposes, or as an engine of the colorless vacuity of modern materialism. To this, the English and American minds, long trained to the union of law, liberty and religion, and keenly alive to the vital difference between that toleration of free opinion on religion which is so eminently masonic, and the sceptic renunciation of religious belief which is so clearly unmasonic, have never assented.

There is a class of minds, common to all ages, in whom incredulity is an instinctive prejudice rather than a result of investigation, whom no amount of indirect evidence is likely to convince. Thus, Columbus tried in vain the monarchs of Western Europe, and only succeeded in persuading a Queen that he could sail west until he should reach the East Indies; Galileo could not convince the learned theologians of his day that the earth revolved; nor could Robert Stephenson, less than fifty years ago, convince a committee of the British Parliament that he could carry passengers by railroads twenty miles an hour, in safety. In mechanics, success is proof; but in historical enquiry, there is no fixed standard. Even Paul the Apostle defined his faith in the life to come, as "a reasonable hope." We live in an investigating age, and cannot claim that the pretensions of our Craft to an antique origin, are beyond the sphere of criticism; but, on the principles of just criticism, we ought to object to the sufficiency of a course of reasoning that sets up the approved form of Lodge-records used A. D. 1870, in lands of free speech and free societies, and demands that the traditions of past centuries shall be proved by similar records, under the penalty of utter disbelief in case of failure.

The Antiquarians of our Craft in England have furnished many evidences, far earlier in date than the formation of the Grand Lodge at London, of the existence of our Craft in that country; some of them drawn from early restraining statutes of Parliament, and notably-important notices of early York Masonry. These are attacked from two points,—the one doubting their authenticity; the other, by endeavors to draw a line of separation between the records of Masonry as a practical art, and those which imply an ancient teaching of the moral, religious, and humanitarian doctrines that pre-eminently distinguish the Craft in modern times.

It is not my purpose to attempt an examination of the authenticity of existing records; nor do I attach much importance to such searches as means of showing any high antiquity. Records, for a society like ours, are com-

patible only with security, liberty, and peace,—and all of these are of modern date in Europe. Such theorists as would rely on them as an exclusive test forget that, for centuries, the fires of persecution, by political and religious authorities, have raged against free opinions and organizations like our own. Even now persecution is not extinct. Within the past year many of our brethren have been put to death in Cuba for the political offence of being Freemasons. Do you think the brethren there, where treachery surrounds every hearth, will keep records whose discovery would bring the swift torture and the garotte to the neck of every man indicated on their lists? yet this condition is but the reflex of long centuries, during which other record than the breast of the faithful was almost certain death. We are satisfied that christian communities existed for three centuries prior to the council of Nice, and yet we have no records of their organizations.

The history of European persecutions by state and church, of our Institutions, shows that, too often for the safety of their own lives, Freemasons vainly attempted to preserve records which only served to light the flames of their own martyrdom. The non-existence of such Craft records in the dark medieval ages is, to my mind, far stronger corroboration of the traditions of the Craft, than would be their production in full and regular sequence.

Having no prejudice against the higher or lower grades of Freemasonry for either political or religious reasons, and loving its expansive social humanity and broad religious toleration with my utmost strength, I have long been an earnest seeker for the sources of these generous principles, and the courses by which they have reached us. There are many crucial tests which, when applied to traditions, separate the grain from the chaff. In no department of letters has the scholarship of this generation achieved more brilliant success than in applying new tests drawn from ancient monuments and philology, as well as from collation and comparison with other traditions, to the sifting of traditions.

In the course of their investigations, many things bearing on the antiquity of Freemasonry have come to light, some of which I desire to bring to your notice, rather as the evidences of the stores of illustration that the energy of students are now developing, which give countenance to the traditions of our Craft, than from any desire to take part in controversies which I have no leisure nor means to investigate, and where the marked ability of Br. Findel and his opponents leaves small space for competition.

The evidence relied on to fix the origin of Freemasonry at about A. D. 1717, is purely of a speculative character, and is controverted by direct facts.

Elias Ashmole, in his published diary, — an old edition of which is before me as I write, — states, in the year 1646, "Oct. 16, 4.30. P. M., I was made a Freemason at Warrington in Lancashire, with Col. Henry Mainwaring of Kartichan in Cheshire," etc. A few days after, he states that he is made acquainted with Mr. William Lilly and Mr. John Booker, facts that I shall comment on hereafter.

This was just after the surrender at Worcester in the Cromwellian wars, in which Ashmole was engaged as a Royalist cavalier. This fact, as authentic as the fact of the formation of the Grand Lodge at London in 1717, disposes of the pretense that Freemasonry began with this Grand Lodge at London; I spare you other citations to the point. Ashmole, in his admission, uses our own phrase,—he was “made,”—and gives the names of those then present, seventy-one years before the Grand Lodge’s date.

In Findel’s second edition, it is stated that the Scotch Masonic Records show several of the gentry of that country were admitted members between A. D. 1600 and A. D. 1641. He and others, also, cite D. Plott’s History of Staffordshire, published in 1686, to the effect that a prosperous Masonic Lodge existed in that shire, of which many of the gentry were members. Should we, as we are asked to do, assume that Ancient Masonry ended when men of various professions were initiated, we could not, in presence of these facts, infer that the “universality” of Freemasonry began about the era of the London Grand Lodge. I fail, however, to see any weighty evidence of any modern origin for the universalism of Freemasonry, whether it is called “Symbolic” or “Ancient.”

Are we not, then, justified in following the traditions avowed by the founders of that Grand Lodge, that their Freemasonry was very old in their time, and relinquishing its origin, as back beyond the era of records, into the arms of tradition as an ancient institution? I think so, and, therefore, turn to trace the doctrines, symbols, and usages of Freemasonry towards their sources, and leave those who seek a modern author for Freemasonry, to prove their case.

It is hard to say which has been the greatest obstacle to the investigation of historical monuments, the doubting Thomases, who require to put their fingers into the very holes made by the cruel nails, or those who have thought it merely a pious fraud to supply such people with forged material, as tangible evidence to remove their doubts.

We learn in 1 Esdras, c. 4, that, when the Prince Zerubbabel placed Truth foremost of all things, the Persian king and court, imbued with Zoroastrian doctrines, shouted, “Great is truth, and mighty above all things.” Freemasonry we have received by tradition and not by books. The Lodge-records are of known modern dates: the Craft are jealous of divulging their philosophy or their rituals, and equally so of any pretense of making secret records of them. The hearts of Masons are bound together by their secret doctrine; this makes them a Fraternity: let it remain a hidden well of sweet waters in the desert of life. The doctrines of Freemasonry are so nicely blended as to satisfy the wants, and command the respect, of millions of initiated men of good report in the communities where they reside. Her copious symbology is full of meaning: how came all these united in one teaching? For centuries we know they have been substantially unchanged. Verbal ritualistic changes being, we are told, made at certain times, merely to protect the language from becoming obsolete and unintelligible to the



Craftsmen, and to foil impostors, and showing few or no serious divergencies in the numerous independent jurisdictions where our art is practised.

If Freemasonry began late, some record or tradition of its author would have come to us : the examination of its dogmas and symbols would show the influence of the age when it started ; or, if it were quite ancient, some marks would occur of the successive eras of varied civilization and general belief, through which it had traversed to reach our times. There are few traces of modern thought, but much of ancient ideas, in our Craft. It breathes a spirit of religious toleration and fraternity still remarkable above all existing institutions ; distinctly religious, yet widely tolerant of different forms of faith. None who believe in God find its portals closed against their faith.

[TO BE CONTINUED.]

## MAINE CORRESPONDENCE REPORT.

We had space in our last, barely for a brief acknowledgment of the receipt of an advanced copy of the excellent Report of the Committee on Foreign Correspondence, before the Grand Lodge of Maine, at its late annual session. Like its predecessors for some years past, it is from the pen of Past Grand Master Drummond, and makes a handsome pamphlet of about one hundred pages ; and is a well-written and well-considered digest of the proceedings of nearly the entire roll of the Grand Lodges in the country for the past year.

The leading point of discussion in the Report is the question of the regularity of the Grand Lodge of Quebec, and the objections to this are met in so masterly and conclusive a manner that further discussion should seem to be wholly unnecessary. We give below such short extracts as we can spare room for.

Under the heading "Iowa," we find the following paragraph, with Bro. Drummond's comments, which meet the case :

### OBJECTING TO INSTALLATION.

"It is not in the power of members to prevent the installation of a Master elect, by objecting to it. The acting Master, for good reasons, might postpone the installation until the case could be submitted to the Grand Master.

We hold that when objections are made to the installation of an officer, proceedings should be suspended and the nature of the objections ascertained by the installing officer : and he must decide, being accountable to the Grand Lodge, whether he will proceed or sustain the objections for a more formal investigation."

## SUGGESTION TO SECRETARIES.

"Secretaries writing letters, which should be filed—as notices of suspensions, and of action on By-Laws—should have distinct topics on separate sheets, else much confusion ensues.

## MEMBERSHIP.

The Grand Lodge of Iowa adopted the following :

"Whereas, This Grand Lodge believe that, by the provisions of the Ancient Constitutions, the selection of members of subordinate lodges belongs to them only, and is not a subject for legislation."

## NEW LODGES.

The Grand Master of the Grand Lodge of Kansas recommends the following excellent rules for Lodges when called upon to endorse petitions for new Lodges :

"First, That the petitioners are Master Masons in good standing, and members of lodges in this jurisdiction or, if from another jurisdiction, that they have proper dimits from the lodges of which they were formerly members.

"Second, That the three first named officers in the petition are competent to discharge the functions of their places, if inducted therein; and this is to be determined by their appearing in open lodge, and there giving a full exemplification of the work and lectures of the three degrees of Ancient Craft Masonry. In addition to their skill in the work and lectures, they should have a general knowledge of our laws, rules, regulations and usages.

"Third, That the petitioners have a good and secure place in which they may safely meet, which must be above the first floor of the building to be occupied, and contain the rooms necessary for doing masonic work—of this the recommending lodge must be satisfied beyond a doubt.

"Fourth, That there is a suitable *material* for building up a sound lodge, and that the new organization will not interfere with the *material* of an old well established lodge."

In this (Kansas) jurisdiction, Bro. Drummond says :

1. "When a Lodge which has rejected a candidate ceases to exist, he may apply to any lodge within whose jurisdiction he resides.
2. "I am of the opinion, that neither a lodge nor its Worshipful Master is in the least affected by any irregularity in the proceedings of the Convention of Past Masters which conferred the degree. The Worshipful Master who receives the degree is not presumed to know the law and usage of our order in this degree.
3. "A candidate for the degrees of Masonry must be able to read and write, and sign the application in his own handwriting.
4. "Visitation is said to be an undoubted right, yet the visitor's right *must* be subordinate to the right of the member; and if the Worshipful Master is satisfied that the presence of the visitor in the lodge would mar the peace and harmony of the members present, it is not only his right, but his duty, to exclude the visitor. If objections are made by one member, who refuses to sit in the lodge with the visiting brother, the visitor should be excluded.

5. "It would not be proper for the Worshipful Master to permit a ballot on the application of candidates for the degrees of Masonry in groups. There must be a separate ballot on each application.

6. "A subordinate lodge has the undoubted right to refuse to entertain the application of any person for the degrees of masonry; and such refusal does not operate as a rejection of the candidate. Applications for the degrees of masonry can only be received by the unanimous consent of all the members of such lodge, who are present. But should his application be received and referred to a committee, it then becomes the property of the lodge, and must pass through the ordeal of a secret ballot."

"A lodge was reprimanded through its representative, for laying a corner stone without the presence of the Grand Master or his Deputy. Probably severer punishment would have been inflicted, but for the fact that the Grand Master or his representative was expected to be present until the last moment, when, not being able to find anything in the Grand Lodge constitution interdicting it, the lodge took charge of the ceremonies."

The following are given from the proceedings of the Grand Lodge of Missouri :

#### UNAUTHORIZED MASONIC CONVENTIONS.

"In connection with this tax, a question of vital importance arose. A convention was called of those opposed to the measure to discuss it and take action to procure its repeal. The Grand Master held that such a convention was unmasonic; and the matter was submitted to the Grand Lodge, and referred to a Committee, whose report was unanimously adopted, from which we take the following :

"Your Committee are of the opinion that any convention or assemblage of Masons as such, outside of a chartered lodge or Grand Lodge, for the purpose of discussing the action of the Grand Lodge, is unmasonic, illegal, and in utter defiance of the prerogatives of the Grand Lodge, and subversive of the Ancient Landmarks. To place the Grand Lodge fairly upon this question, and in order that no one may hereafter plead ignorance in regard of the position of the Grand Lodge concerning Masonic conventions, we suggest the adoption of the following resolution :

"*Resolved*, That the Grand Lodge recognizes within its jurisdiction but two bodies legally qualified to legislate on Masonry, that is, Grand and Subordinate Lodges; and that all so-called Masonic conventions or assemblages of Masons, other than regularly constituted bodies, are illegal, clandestine, and in contravention of the established usages of Masonry."

The following decision was made, and as it accords precisely with a decision of our own Grand Lodge which has been misunderstood, we quote it entire :

"Your Committee are of the opinion that a Mason cannot be tried for offences committed *before* he applied for the mysteries of Masonry. If however, he fraudulently withheld from the lodge or the Committee of Inquiry matters that would if known have resulted in his rejection at the time, he has received his degrees through fraud and imposition, and for *this offence* he may be subjected to Masonic discipline; because *from the date of his filing his petition* the lodge has jurisdiction of him, and, if he receives the degrees the lodge can go back to the date of his application and punish him for acts of omission as well as commission, and if he omitted to put the lodge in possession of a fact that showed him to be a man who did not 'bear the tongue of good report,' he may be dealt with for the same. Further than

this, we do not think we are warranted in going. The Committee of Inquiry *should put a petitioner on trial for his whole previous life*, and their report and the action of the lodge thereon should be *final for past acts*, except in the cases above mentioned. And we would here say that if committees in the first place would do their whole duty there would be no occasions for decisions on this point."

#### OFFENCES BEFORE INITIATION.

"A brother under charges certainly cannot be said to have a perfectly clear character, and would not be entitled to dimit; but, on the other hand, it seems to us that he cannot be deprived of his rights as a mason till he is convicted, otherwise, a *coup d'état* would be possible in every lodge. It is known that a brother will black-ball a candidate; the candidate's friend makes a charge against the objecting brother and the candidate swims in. A contested election approaches; one side, the worst and most unscrupulous, of course, file charges against enough of their opponents to leave a clear field. The evils are numerous, beside the evident injustice of the doctrine. He also scouts the idea of an appeal by the accuser, but we do not see any reason against it."

#### ON HIS DIGNITY.

Bro. Drummond says that the Grand Master of the Grand Lodge of Virginia, finding it necessary to arrest a charter, sent notice to the lodge directly, *instead of through the District Deputy*, in consequence of which that official refused to obey an order of the Grand Master to investigate the case, and resigned, and the Master of the Lodge notified the Grand Master that he intended to hold his order as not official! The Grand Master thereupon made the investigation and suspended the charter. The Grand Lodge confirmed his action, continued the suspension of the charter, and rebuked the Deputy whose dignity was so easily ruffled.

"In this connection your committee would remark that the action of the District Deputy Grand Master, in resigning his office, was, under the circumstances, hasty and inconsiderate, evidently influenced by a mistaken conception, on the part of that estimable Brother, of the powers and prerogatives of his position. The powers of a Most Worshipful Grand Master are supreme, and their exercise does not necessarily require the intervention of any other authority."

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#### GRAND LODGE OF RHODE ISLAND.

At the Annual Communication of the Grand Lodge of Rhode Island and Providence Plantations, held in the city of Providence, Monday, May 15th, the following officers were elected for the year ensuing: Thomas A. Doyle, G. Master; Lloyd Morton, D. G. M.; Emerson Goddard, G. S. War.; William Gilpin, G. J. War.; Gardner T. Swartz, G. Treas.; Charles D. Greene, Grand Sec'y; Daniel Babcock, G. S. D.; Benjamin Tallman, G. J. D.; Israel R. Sheldon, William T. C. Wardwell, G. Stewarts; Israel M. Hopkins, G. Marshall; Rev. Henry W. Rugg, G. Chaplain; Charles R. Cutter, G. Swd. Bearer: John B. Pierce, G. Pussuivant; Henry C. Field, Grand Lecturer; Ebenezer B. White, G. Tyler.

HISTORICAL MAGAZINE UPON ST. ANDREW'S LODGE  
CENTENNIAL MEMORIAL.

The erudite and high toned *Historical Magazine* of New York, in a recent issue, contains an editorial article occupying four solid columns of its pages, with a flattering commendatory review under the following head ; —

*"The Lodge of St. Andrew and the Massachusetts Grand Lodge. Conditi et Dicati. 5756—5769. Boston, Printed by vote of the Lodge, 1870, etc. etc."*

We do not know that the writer of this article is a member of the Masonic order ; we presume to say he is not, and therefore hail with great satisfaction the proper estimate and no less generous consideration for the ancient Society of Freemasons, which the writer has been pleased to offer. There is a catholic spirit underlying the whole review ; and it is pleasing to notice, that the reviewer has taken the pains — and it is evidently a very willing painstaking — of carefully reading the Memorial, with the view of analyzing the circumstances, conditions, and story, incident to the introduction into the new world three half-centuries ago, of an institution which has made so remarkable an impression upon the old. The estimates and reflections on the membership of the Order, and upon the value of its records, are as just as they are timely. Here is one paragraph : —

"There are few, outside the Order, who are aware of the interest which clusters around the annals of some of the Masonic Lodges, scattered over the older States ; and there are few, too, who ever trouble themselves concerning the doings of some of our most distinguished men, in their capacity as members of Masonic Lodges. The St. John's Lodge, in New York, for instance, and the Lodge of St. Andrew, in Boston, and the St. John's Lodge, in Philadelphia, afford, in their annals, rich fields for the historical harvestmen ; while the biographer and the genealogist cannot safely pass unnoticed, not only these but many Lodges which are younger in years, although not less distinguished in their associations and membership."

In the usual manner of candid reviewing, the article proceeds with a comprehensive summing up of leading events, with dates, from the authorization of Henry Price in 1733 to the union of the "Ancient" and "Modern" Grand Lodges, — the date of the harmonizing of all controversies — in 1792. A few characterizations, with some honest reflections, find utterance at this point, which we should have stated in a different manner ; but on the whole, it will not be wise to take issue on mere matters of opinion, or to discuss, to a point, a question of broad speculation on incidents in the narrative history of Freema-

sorry, with a writer who discovers so much genuine impartiality, after a laudable effort on his part to master a situation which has even given rise to some variance of action among Masons themselves.

The closing portion of this article in the Historical Magazine is a happy tribute to the Lodge of St. Andrew itself, as well as an appreciation, from an eminent and valued source, of the view which members of that Lodge took in regard to the historical worth of its own records, and the proper relations which the Lodge's whole story, since 1756, bear in the light of the dignity of history. We give this closing portion entire as follows : —

“It will be seen from this rapid glance at her history that the Lodge of St. Andrew is an exceedingly interesting one — she is the oldest living Lodge in that State; she is the parent of the now extinct Massachusetts Grand Lodge; she is the only one, in that State, which still works under the authority derived from an European Grand Lodge. It was proper, therefore, that she should rest from her labors long enough to review the past of her history, to revive the fading memories concerning those of her members who are not, and to bear her testimony to the truth, concerning the system, which so many are anxious to dispute. As the several epochs in the history of the Lodge have successively presented their centennials, therefore, this brave old Lodge has duly honored them — that of the organization of the Lodge, in 1756, was duly celebrated on the twenty-ninth of November, 1856, in a public service with an Oration, by Past Master Hamilton Willis, and a Banquet; that of the purchase, by the Lodge, of the Green Dragon Tavern, so well known to every historical student, was celebrated, on the thirty-first of March, 1864, by an appropriate Banquet, on the property (which continues to be held by the Lodge, to this day) in which addresses were made by Grand Master Winslow Lewis and Bro. N. B. Shurtleff, and a paper, from the pen of Grand Secretary Moore, was read; that of the organization of the Massachusetts was honored on the twenty-third of December, 1869, with a Banquet and an Oration by Grand Secretary Moore, in which the history of the two Grand Lodges was presented; and, on the twenty-eighth of December, of the same year, it united with the Grand Lodge in celebrating the centenary of the installation of its Master, Doctor Warren, in the Grand Master's chair of the newly-organized Grand Lodge.

In the magnificent volume before us, the Lodge has duly recorded these four celebrations; and it has added to the records, as illustrative of the subject, its own Charter; a memoir of St. Andrew; a historical sketch of Freemasonry in Scotland; a roster of its own Masters, members, and past-members, 1756 — 1870; etc.; and several illustrations, historical and Masonic.

Of the historical importance of all these addresses, annals, and papers, we need say nothing; they carry their character on their front. But we can testify to the evidently thorough manner in which the several addresses and historical papers have been prepared, throughout; to the admirable taste, with which they have been prepared for the press; and to the sumptuous style with which the printer has dressed them, both in the typographical and the pictorial departments.

The edition of the work numbered five hundred copies, of which the copy before us is “No. 326”; and we have pleasure in acknowledging our obligations for it, to our honored friend Past Grand Master Winslow Lewis M. D.”

## THE LATE BANQUET TO THE GRAND MASTER OF ENGLAND.

The fourth regular toast on this occasion was responded to by Grand Master Latrobe of Maryland, and by Past Grand Master Heard of Massachusetts. The remarks of Bro. Latrobe were eloquent and felicitous and were received with great approbation. Those of Bro. Heard were as follows :

### MOST WORSHIPFUL :

I have the honour to be here as the proxy, or representative, of the Grand Master of Massachusetts. It was with great regret that he was compelled (on account of professional engagements) to decline accepting your very kind invitation to meet you on this interesting occasion and to unite with you in welcoming to our shores our distinguished brother, the Most Worshipful Grand Master of England.

The relations which existed between the Freemasons of England and the Province of Massachusetts, a century and a half ago, were of the most intimate and cordial character. They led to the first organization of Freemasonry on this continent.

The historical fact that a warrant was granted, in 1733, by Anthony Browne, the sixth Viscount Montague, then Grand Master of England, to Henry Price, Esq. empowering him to erect a Provincial Grand Lodge in Boston, New England, is well known to you. The jurisdiction of the body, at first more restricted, was soon extended so as to embrace the whole of North America.

It is true that the Grand Master of England, in 1730, issued authority to establish a Provincial Grand Lodge in New Jersey, but no evidence exists that any action was ever taken under it.

The memories of the two individuals prominently instrumental in introducing Freemasonry, organized according to modern regulations, into America, should ever be cherished and honored, not only by the fraternity of Massachusetts, but by all the members of the order throughout this republic.

Viscount Montague was born in 1686 and died 1767. He belonged to one of the oldest and noblest families of England. The great grandfather of the first Viscount was the valiant John Nevill, Marquis Montacute, who was a brother of the great Earl of Warwick,

“ The setter up and puller down of kings.”

Both of them were killed on the same battle field, in 1471.

It is a remarkable fact that Lord Montague, the Grand Master, was deprived of his hereditary seat in the House of Lords, during the whole time of his connection with the peerage, or from 1717 to the time of his death in 1767, a period of fifty years. He and his father were Roman Catholics, and his exclusion from that body was occasioned by the act of 1678, against

Catholics, which virtually disqualified him as it had his two immediate predecessors, from all participation in its transactions.

The Provincial Grand Master, Henry Price, was born in London in 1697, and died in the town of Townsend, in Massachusetts, in 1780. He came to this country when he was twenty-six years old and established himself in Boston, as a merchant. A few years later, he was a major in the troop of the colonial governor. Still later, he was an active and influential member of the General Court of the Province. From the time of his appointment as Provincial Grand Master in 1733, as the records of the Grand Lodge testify, he was devoted to the interests of Freemasonry.

Some of the facts relating to these distinguished persons not being generally known, is my apology for presenting these data on this occasion.

In 1733, it is probable the entire population of the British possessions, known as the American Colonies, did not equal that now existing within the limits of the State of New York. Through the working of the Lodge formed at that time, and of others created subsequently, — some of them with and some without Grand Lodge powers, — by the Grand Lodges of England, Scotland and Ireland, our institution prospered and became firmly established throughout the Provinces. The war of the Revolution, and the political anti-masonic injustice commenced in 1826, checked temporarily its expansion. Surviving, however, all adverse influences, it has continued to grow with the growth of the country, until its membership consists of hundreds of thousands of the best citizens of the republic. May it continue to grow and prosper and shed more and more its benign influences throughout the land.

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### THREE BALLOTS.

The Board of General Purposes of the Grand Lodge of England has suspended a Lodge for the reason set forth in the following paragraph from the London *Freemason*. We commend it to the notice of the Masters of some of our own Lodges: —

“A gross irregularity took place on the same occasion, when the Master allowed *three* distinct ballots to be taken for one and the same person, “he,” to quote the words of the report, “having been black-balled on the two first ballots.” This, as a matter of course, strikes at the very principle of the ballot, and renders the whole proceeding simply a mockery. The Board have therefore suspended the lodge, and censured the Immediate Past Master, under whose presidency the irregularities were committed.”



## BETSEY DESTROYS THE PAPER.

*Sequel to "Betsey and I are out."*

I've brought back the paper, lawyer, and fetched the parson here,  
 To see that things are regular ; settled up fair and clear ;  
 For I've been talking with Caleb, and Caleb has talked with me,  
 And the 'mount of it is we're minded to try once more to agree.

So I came here on the business, — only a word to say, —  
 (Caleb is staking pea-vines, and couldn't come to-day),  
 Just to tell you and parson how that we've changed our mind,  
 So I'll tear up the paper, lawyer, you see it wasn't signed.

And now if parson is ready, I'll walk with him towards home ;  
 I want to thank him for some things : 'twas kind of him to come,  
 He's showed the Christian spirit, stood by us firm and true,  
 We might have changed our mind, squire, if he'd been a lawyer, too.

There ! — How good the sun feels, and the grass and blowin' trees,  
 Something about them lawyers makes me feel fit to freeze,  
 I wasn't bound to state particulars to that man,  
 But it's right you should know, parson, about our change of plan.

We'd been some days a waverin' a little, Caleb and me,  
 And wished the hateful paper at the bottom of the sea ;  
 But I guess 'twas the prayer last evening, and the few words you said,  
 That thawed the ice between us, and brought things to a head.

You see, when we came by division, there was things that wouldn't divide.  
 There was our twelve year old baby, she couldn't be satisfied  
 To go with one or the other, but just kept whitperin' low,  
 "I'll stay with papa and mamma, and where they go I'll go."

Then there was Grandsire's Bible, — he died on our wedding day, —  
 We couldn't halve the old Bible, and should it go or stay ?  
 The sheets that was Caleb's mother's, her sampler on the wall,  
 With the sweet old names worked in — Tryphena, and Eunice, and Paul

It began to be hard, then, parson, but it grew harder still,  
 Talkin' of Caleb established down at McHenryville ;  
 Three dollars a week, t'would cost him ; no mendin' or sort of care,  
 And board at the Widow Macham's, a woman that wears false hair.

Still we went on a talkin' ; I agreed to knit some socks,  
 And make a dozen striped shirts, and a pair of wa'mus frocks ;  
 And he was to cut a doorway from the kitchen to the shed,  
 "Save you climbing steps much, in frosty weather," he said.

He brought me the pen at last — I felt a sinkin' — and he  
 Looked as he did with the agur, in the Spring of sixty-three :  
 'Twas then you dropped in, parson ; 'twasn't much that was said,  
 "Little children love one another," but the thing was killed stone dead.

I should like to make confession ; not that I'm going to say  
The fault was all on my side, that never was my way,  
But it may be true that women — tho' how 'tis I can't see —  
Are a trifle more aggravatin' than men know how to be.

Then, parson, the neighbors' meddlin' — it wasn't pourin' oil,  
And the church a laborin' with us : 'was worse than wasted toil,  
And I've thought, and so has Caleb, though maybe we are wrong,  
If they'd kept to their own business, we should have got along.

There was Deacon Amos Purdy, a good man as we know,  
But hadn't a gift of laborin' except with the scythe and hoe,  
Then a load came over in peach-time, from the Wilbur neighborhood,  
"Season of prayer," they called it ; didn't do an atom of good.

I'll tell you about the heifer — one of the kindest and best —  
That brother Ephraim gave me, the fall he moved out West,  
I'm free to own it, riled me, that Caleb should think and say  
She died of convulsions — a cow that milked four quarts a day.

But I needn't have spoke of turnips, needn't have been so cross,  
And said hard things, and hinted as if t'was all my loss ;  
And I'll take it all back ; that fire shan't ever break out,  
Though the cow was choked with a turnip, I never had a doubt.

Then there are p'int's of doctrine, and views of a future state,  
I'm willing to stop discussin' ; we can both afford to wait ;  
'Twon't bring the millenium sooner, disputin' about when it's due,  
Although I feel an assurance that mine's the Scriptural view.

But the blessedest truths of the Bible, I've learned to think don't lie  
In the texts we hunt with a candle to prove our doctrines by ;  
But those that come to us in sorrow, and when we're on our knees,  
So if Caleb won't argue on free will, I'll leave alone the decrees.

One notion of Caleb's parson, seems rather misty and dim,  
I wish if it comes convenient, you'd change a word with him ;  
It don't quite stand to reason and for gospel isn't clear,  
That folks love better in Heaven for havin' quafteled here.

I've no such an expectation ; why, parson, if that is so,  
You needn't have worked so faithful to reconcile folks below ;  
I hold another opinion, and hold it straight and square,  
If we can't be peaceable here, we won't be peaceable there.

But there's the request he made, you know it, parson, about  
Bein' laid under the maples that his own hand set out,  
And me to be laid beside him, when my time comes to go,  
As if — as if — don't mind me ; but 'was that unstrung me so.

And now that some scales, as we think, have fallen from our eyes,  
And things brought so to a crisis have made us both more wise,  
Why, Caleb says, and so I say, till the Lord parts him and me,  
We'll love each other better, and try our best to agree.

HELEN BARRON BOSTWICK.

## THE NEW HALL OF THE ODD FELLOWS.

The Odd Fellows of this city layed the corner-stone of their new Hall, to be erected on the corner of Berkley and Tremont Streets, on Tuesday the 13th ult. The occasion was improved as a gala day by the Order, and called together some four or five thousand of its Members, who were organized in procession under the marshalship of Col. Newell A. Thompson, and marched through the principal streets of the city. The regalia, which was rich and in great variety, with innumerable costly and beautiful banners, gave to the pageant an exceedingly imposing and attractive character. Most of the Lodges and other Bodies of the Order in the State, and several from the adjoining States, were present in full ranks. The day was propitious and the whole affair passed off in a manner highly creditable, and we do not doubt to the entire satisfaction of all parties interested in it. Many of the stores and residences on the streets through which the procession passed, were profusely decorated with flags and appropriate emblematic devices, which were new and *mystical* to the thousands of men, women and children whose attention was attracted by them.

At the conclusion of the public ceremonies many of the Bodies repaired to the different Hotels and other places in the city for dinner, and in the evening united in a festival at Music Hall.

The new Hall is finely and eligibly located in a growing part of the city, and is we understand to be a substantial and elegant structure.

---

 FRENCH MASONRY.

We find the following in the *Sunday Times*, London, and give it for what it is worth, which may be about the value of French Masonry, as the world has lately valued it :

We are very happy to learn that the late ridiculous proceedings of the craft in Paris have been disavowed by those who, in calmer times, would have received the most implicit obedience of the fraternity. M. Malapert, who signs himself "Orator of the Supreme Council of Masons and chief of the craft," disavows the whole of the proceedings; and at a meeting which was held at the Grand Orient Lodge, at the Rue Cadet, the grand majority decided that the conduct of certain brethren of the order of the Chatelet was altogether personal,

and in direct opposition to the genuine principles of Freemasonry ; that in the absence of any formal decision, either of the Grand Orient of France or of the Supreme Council, the proposed manifestations were alike irregular, and the responsibility of whatever incidents might occur was perfectly individual. A notice to this effect has been published in the various journals, as well as a letter from Ernest Hamel, ex-venerable of the Lodge *Avenir*, expressing his surprise and affliction that any body of Freemasons should have presumed to declare that "Masonry would plant its banner on the walls of Paris, and in case of its being pierced by a bullet, they would, in a body, take part in the struggle." Such a declaration, he affirms, is in entire opposition to the tenets of the order, the mission of which is always to forward conciliation and peace. The conduct of Brother General Montandon, an officer high in command in the Versailles army, is spoken of in terms of the highest praise with regard to the flag of truce, which he forwarded to headquarters without delay, even lending his own carriage for that purpose.

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#### BRITISH INDIA.

Probably in no part of the globe, has Masonry had more influence in putting aside the jealousy and hatred of races than in British India. The names of some of the members are to us jaw-breakers. We give those of the officers of Lodge "Eastern Star," No. 1189, English Constitution, at Bombay, Western India, for the year 1871 :

Wor. Bro. Dr. T. Diver, Dep. D. G. M., Worshipful Master ; Wor. Bro. Pestonjee Bezonjee, Immediate Past Master ; Wor. Bro. Sorabjee Fromurze, Past Master ; Bro. Furdonjee N. Coyajee, Senior Warden ; Bro. Framjee K. Patuck, Junior Warden ; Bro. Dinshaw Dorbjee Maistry, Treasurer ; Bro. Noshewanjee Coyajee, Secretary ; Bro. Jamsetjee Jehangeer Panthakee, Senior Deacon ; Bro. Dinshaw N. Sackclothwalla, Junior Deacon ; Bro. Rustomjee H. Mistry, D. C. & Steward ; Bro. Sorabjee N. Cooper, Inner Guard ; Bro. J. W. Seager, Tyler.

Well, "a rose by any other name would smell as sweet," but we like our own Anglo-Saxon names better. With our Indian brethren it undoubtedly would be *wise versa*. — *Pomroy's Dem.*

MASONIC TERRITORIAL JURISDICTION.

The Committee on Correspondence of the Grand Lodge of Texas, in their last report, state the law as to Grand Lodge jurisdiction in the following language :—

“ The universally admitted rule, as we understand the law and usage of the Fraternity, has been, that in every political organization (known as a Kingdom, State, Territory, or Province), having separate territorial jurisdiction, in which there are three or more regular lodges, they are entitled to organize a Grand Lodge. If otherwise possessed of proper material for its government, and they proceed decently and orderly, after due notice, to effect the organization, other Grand Lodges will recognize it. These principles have been uniformly acted upon, and are illustrated by the instances of the Grand Lodges of Maine, formerly part of Massachusetts ; West Virginia, formerly part of ‘ Old Virginia ;’ Idaho Territory, formerly part of Washington Territory (now State) ; and the District of Columbia, formerly part of Maryland. We may add, also, that the original lodges of Texas were under the jurisdiction of Louisiana ; yet our Grand Lodge, when Texas became a separate state, was organized by those three lodges and other brethren, congregated without previous consent or sanction of the Grand Lodge of Louisiana being either asked or obtained, which we think involves the same principle. This is the principle governing the case.”

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MASONRY IN THE SOUTH.

Bro. Hedges, of the Committee on Correspondence of the Grand Lodge of Montana, presents the following sad picture of the results entailed by the late civil war on our brethren in the South :

“ From the borders of the mighty Mississippi river whose sources are in our mountains, and whose tributaries wash our auriferous gravel, turn our mills and fertilize our valleys, comes the sad and melancholy story of brothers in distress ; not in actual physical suffering, but staggering under burdens too heavy to bear ; broken in fortunes ; heart-sick with hopes disappointed, deferred, defeated ; the social and financial wreck around them affording a dismal out-look for the future. Well does their noble leader and worthy Grand Master, Bro. Thomas

S. Gathright, at the opening of the session of Grand Lodge in 1869, exclaim: 'Brothers! it is time to trust in God.' It is a prayer *de profundis*. It is the wrestling prayer of faith that wins an answer. All the sympathies of our souls go sorrowing for our Mississippi brethren. Could we coin sympathies we would make them rich. But our hopes see, through the thick clouds that cover them, a glorious future. Of the natural wealth of their State no person can rob them. In the straitened school of adversity are trained those virtues that constitute the wealth of true manhood; no civil process of the courts attaches or levies upon this wealth. God has granted it eternal exemption; nothing but the voluntary act of the individual can reduce their store. Generous nature in alliance with a faith that works, will surely soon restore the reign of prosperity. But, brothers, the day will never come when the advice of your Grand Master will cease to be appropriate."

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#### THE DOUBLE HEADED EAGLE.

The origin of the use of the eagle on national and royal banners, may be traced to very early times. It was the ensign of the ancient Kings of Persia and Babylon. Although the Romans used other emblems for camp standards, yet in 102 B. C., Darius ordained that the eagle alone should designate the legions as their ensign, and confined the use of the other figures to the cohorts. After the division of the Roman Empire, the emperors of the west used a black eagle, and those of the east a golden one. Since the time of the Romans almost every State that has assumed the designation of empire has used the eagle as its ensign — for example: Austria, Russia, Prussia, France, and Poland. The double-headed eagle signifies a double empire, and is used by the emperors of Austria, who claim to be the successors of the Cæsars of Rome. In this case it is the eagle of the Eastern Empire, united with that of the West, typifying the Holy Roman Empire. Charlemagne was the first to make use of this emblem, for when he became master of the whole of the German Empire, he added the second head to the eagle, A. D. 802, thus denoting the union, in him, of the empires of Rome and Germany. In the Ancient and Accepted Scottish Rite the double-headed eagle, one half black and the other

white, is the jewel, of the 30°, all white of the 32°, and all black denotes the 33d and last degree. Among the eagles of heraldry, the black eagle, emblazoned on a field of gold, is considered the most noble achievement. — *Freemason's Magazine, London.*

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### TEMPLARISM IN SCOTLAND.

The Chapter General of the religious and Military Order of the Temple for Scotland, meets in Freemasons' Hall, Edinburgh, annually on the eleventh of March, being the anniversary of the Immolation of Jacques de Molay, when the election of grand officers takes place. This branch of our order claims to be, historically, the only branch in which the direct succession has been uninterrupted, as Scotland, alone, of the European powers, never passed laws of persecution against the Knights Templars. Prior to 1850 there was, however, not a full union with these Knights and Freemasonry, and some members were admitted, in certain cases, who were not Masons. This is now abolished. There are several grades of Knights. After a Novice has been made a Knight, he may remain as such in what is regarded as the democratic branch of the order, or he may receive the Grand Master's Patent, on showing certain proofs of gentlemanly descent for several generations, education, etc. This constitutes him a Knight Companion. Commissions as Knights Commander are granted to those who have been distinguished in Knighthood, and entitle the holder to a high rank in the Grand Council and Chapter General of the order. Knights Grand Cross are also made, but the honour is chiefly confined to Princes, Peers, and Past Grand Officers. It is not usual to publish any proceedings, but, from time to time an edition of the "Statutes" is issued, which brings up a history of the order. We have seen none since that of 1856, which is, we believe, the last. One is now being prepared. For last year, Sir J. W. Melville, of Bennoch, was Grand Master; Viscount Strathallan, Seneschal; the Earl of Rosslyn, Preceptor; Captain W. H. Ramsay, Registrar, and the Earl of Haddington, Constable. There are four priories at work, one of which is in New Brunswick.

## LAYING CORNER STONE, CAPITOL OF NEW YORK.

The corner stone of the New Capitol of the State of New York at Albany, was laid by the M. W. Grand Lodge of that State on Saturday the 24th of June, the anniversary of St. John the Baptist, with the imposing ceremonies and public demonstrations of the Order. The Grand Lodge, Grand Chapter, Grand Council of R. & S. Masters, Grand Commandery of the State, a large representation of the Supreme Council 33°, and a majority of the Lodges and other subordinate Bodies in the jurisdiction were present. It is estimated that a thousand Knights Templars in full regalia were in attendance, under the marshalship of Bro. Robt. H. Waterman, 33°, assisted by a long list of aids. A large number of military Companies with other private associations and public officials contributed to swell the pageant, and the procession is said to have been one of the most numerous and imposing ever witnessed in the ancient Capital where the ceremonies took place. The ceremonies of the laying of the corner stone, were performed by the M. W. Grand Master John H. Anthon. The address was delivered by the Governor, His Ex. John T. Hoffman.

It is said that the new Capitol, when completed, will be one of the finest structures of the kind in the country, and one of the handomest buildings of modern times.

## ANCIENT RECORDS.

We cut the following from the old records of Alnwick Lodge, now published in the London *Freemason*. The item is from the Book of Constitutions bearing date 1701. It is well worth the attention of our brothers.

“That at a true and perfect Lodge kept at Alnwick at the house of Mr. Thomas Davidson, then one of the Wardens of the said Lodge, the twentieth day of this instant Jan. 1708. It was ordered that for the future no member of the said Lodge, Master, Wardens, or Fellows, should appear at any Lodge to be kept on St. John’s Day in Christmas without his apron and squares, &c., fixt in the belt thereof; upon pain of forfeiting two shillings and sixpence, each person offending, and that care be taken by the Master and Wardens for the time being that a Sermon be provided and preached on that day at the Parish church of Alnwick by some clergyman at their appointment: when the Lodge shall appear with their aprons on and common squares as aforesaid, and that the Master and Wardens neglecting their duty in providing a clergyman to preach as aforesaid shall forfeit the sum of Tenn Shillings. The several forfeitures to be disposed of as the then Lodge shall direct, and all persons offending shall upon refusal of paying the several mulcts above mentioned shall be excluded the said Lodge.

“Witness our hands the said Twentieth Day of Jan. 1708.

“JAMES MILLES.

Master of the aforesaid Lodge,

“THOS. DAVIDSON, { Wardens of the said

“JOHN CHARLTON, { Lodge.

(and eleven others.)”



## WHAT MASONRY IS.

Masonry is *not* ritual, any more than it is a dogma. Ritual is needful for its protection, as dogma is needful for its basis; but neither, of itself, and separate from the practical and essential, is of any possible value. We might practice right angles, horizontals, and perpendiculars, "world without end," but it would not feed the hungry, or shelter and protect the orphan, or build an asylum for the homeless and friendless. The injunction to "aid and assist the worthy, the widow and the orphan," if observed in its true spirit, is of more worth than all the rituals ever taught or dreamed of. We should understand and preserve the ritualistic, but not neglect the practical in deeds; remember that Charity is the crowning virtue, and without which all else is but "sounding brass or a tinkling cymbal,"

Fellow Masons! lend your hand  
 To your feeble, faltering brother;  
 Bear in mind the sweet command —  
 "Love ye one another."  
 Sow ye seeds of kindly deeds,  
 As on through life you're roaming;  
 Think ye not 'twill be forgot,  
 Harvest time is coming.

## THE GRAND LODGE OF NEW YORK.

The Grand Lodge of New York held its annual session in the city of New York, commencing on the 6th and ending on the 8th of June. No business of special general interest appears to have been transacted. The Officers were all re-elected with an unusual degree of unanimity.

The address of Grand Master Anthom was an able and interesting document.

An effort was made to accommodate the ritual to the peculiar views of certain anti-christian intolerants, but was put down by nearly an unanimous vote.

All communication with the Grand Orient of France was ordered to cease.

Ten thousand dollars were voluntarily contributed by the members present in aid of the new Masonic Hall, after an earnest appeal by the Grand Master. This was liberal, and in the right spirit.

**THE TROWEL.** — We were exceedingly gratified a few days since on receiving the second number (the first failing to reach us), of the new series of this, one of the most popular and able of the masonic periodicals of the country. Our readers have already been informed of the great loss which its estimable editor R. W. Bro. H. G. Reynolds, sustained by the calamitous fire at Springfield, in which his office, including printing materials and his valuable library, was destroyed, together with the Books, Records, Regalia and furniture of the Grand and Subordinate Lodges which held their meetings in the same building. The loss to Bro. Reynolds personally was ruinous. It swept away the fruits of years of hard labor, and left him with little else than his own commanding abilities and untiring perseverance and industry for the future. His Brethren have generously sympathized in his misfortune, and he starts off again in the battle of life with renewed energies, and we most sincerely trust with brighter and better prospects before him.

**MASONIC EMBLEMS AS TRADE MARKS.** — The Grand Lodge of New York has sustained the following decision of the Grand Master. It is eminently just and timely:

“Corporations, or joint-stock associations, or partnerships of Masons, will be interdicted from using any Masonic emblems as a trade-mark. The Craft will be warned against the fraudulent conduct of those using such emblems for business purposes who are not Masons, and those who are Masons must not use them.”

**HON. LEMUEL LYON,** Consul of the United States at Yokohama, Japan, died at that place on the 6th of April last. His remains were forwarded to San Francisco, where they were taken in charge of by Excelsior Lodge, and buried in the Masonic cemetery with Masonic honors, on the 17th of May. He was one of the oldest Masons on the Pacific coast. He was a member of Lyon Lodge at Independence, Oregon, and was generally looked upon as the Father of Masonry in that State.

**VISITORS.** The Grand Lodge of Mississippi declares that the right of a Master Mason in good standing to visit a Lodge is not absolute; any member may object, but the validity of the objection is to be determined, not by the Lodge, but by the Master.

Before a member can be “deprived of membership” for non-payment of dues, he must have notice and a hearing granted, if desired: but the formalities of a regular trial are not necessary.

**CELEBRATION OF THE 24TH OF JUNE:** — The anniversary of St. John the Baptist, the Patron Saint of Freemasonry, was celebrated on Saturday the 24th ult. in different parts of the country, more generally than on any similar occasion for some years past. The observance of the day at Albany is briefly noticed elsewhere in our pages. Occuring so late in the month we are compelled to defer any further notice of them until our next.

**DEDICATION OF HALLS:** — The Grand Lodge of Louisiana decides, and very properly, that a room in which a Lodge holds its meetings should be duly dedicated and consecrated in accordance with Masonic usage, in this as well as in all other jurisdictions; and that it is improper for a Lodge to continue to hold its meetings in a place which has not been thus devoted to Masonic purposes.

It also lays down as a rule of practice that it is improper for Lodges to hold their meetings in a place jointly occupied with them by other secret associations.

**BISHOP RANDALL.** — The Philadelphia Keystone says: — Freemasonry and Religion ought always to go hand in hand, for they draw their inspiration from the same Divine volume. The fact that some of the ablest and best men among the clergy of the country are devoted Masons, proves that theory and practice in this matter coincide. For example, there is our distinguished brother, the Right Rev. George M. Randall, D. D., Episcopal Bishop of Colorado and Nevada, who, from the year 1851 until 1853, was Grand Master of Masons of Massachusetts. We trust he will long live to illustrate the virtues both of the church and the craft. In the West, there is now the widest possible field for both of these grand agencies for the amelioration of the condition of the human race.

WE are indebted to Bro. Albert Pike, S. G. Commander of the Southern Supreme Council 33,° for a copy of the Balaster recently issued by him on the death of Ill. Bro. Giles M. Hillyer, whose decease was noticed in our last, and regret we have not room for it in our pages.

ENGLAND. — A treaty of alliance was concluded at London on the 12th of May between the Grand Conclave of the order of Knights Templars for England and Wales, the Supreme Council 33° and the Grand Lodge of Mark Masters. This secures harmony and fraternal sympathy in their future labors.

UNION LODGE, NANTUCKET: — The *Centennial* Anniversary of this fine old Lodge was celebrated at Nantucket on Tuesday, the 27th of June, in a manner worthy of the occasion. Nearly every Lodge and Chapter on the Cape, was present, as were also several commanderies of Knight Templars. The Grand Lodge of the State was represented by the M. W. Grand Master and its principal Officers. The occasion was a gala day on the Island and passed off in a highly satisfactory manner. Particulars next month.

IMPOSTOR; — We are requested to caution the Fraternity generally, and our Brethren of New Jersey in particular, against Sylvester B. Atwood, an expelled mason and worthless fellow, who is travelling about the country selling Masonic Charts and peddling what he calls Masonic degrees. He claims to be a Past Master of Mount Vernon Lodge of Providence, R. I., but he has no rightful claim to such distinction; and was expelled from Masonry by that Lodge on the 14th of October, 1869. Having abandoned his family at Providence, he has associated with him and passes off as his wife a woman as worthless as himself. The only safe rule is to reject Masonic peddlers and mountebanks of every description.

THE MANUFACTURER AND BUILDER for June is an excellent number, full of practical information on industrial matters, and enriched with fine engravings profusely illustrating the text. Among the articles is one on stone and ore — breaking by machinery, and is of immediate importance to those who have to do with road-making or the preparation of ores or minerals. Another is on the atmospheric telegraph; which tells how, by compressing with the hand a small flexible bulb filled with air, atmospheric waves are made to communicate intelligence through a tube thousands of feet long. Also articles on how to take care of steam boilers, manufacture of glue, new water-proof and fire proof paint, will please mechanics, while architects and builders will be interested with those on science in architecture, etc. The Magazine is published at the low rate of \$1,50 per year by Western & Co. 37 Park Row New York.

QUEBEC. — The Grand Lodge of Rhode Island has recognized the Grand Lodge of Quebec, making, we believe some twenty or more Grand Lodges on this side of the line which have done the same thing. We hope to hear before our next, that the Grand Lodge of Canada has been sensible enough to wipe out this disturbing element in its otherwise peaceful and prosperous condition.

Since penning the above we learn that the Grand Lodges of Connecticut, Indiana and New York have also recognized the new Grand Lodge of Quebec. The remaining Grand Lodges in the country will now probably follow these examples, as opportunities may offer. It might have been wiser, and more satisfactory at least, to themselves, had they done so when the question first arose, for there was really never any sufficient reason for their withholding the usual recognition of the new Body. Vermont has also just recognised Quebec.

## MASONIC CHIT-CHAT.

The Grand Lodge of Vermont has forbidden its Lodges to occupy halls in connection with other than Masonic Bodies.

Madison, Indiana, is to have a new Masonic Temple. The corner-stone was laid on the 13th of last April.

The corner-stone of the Smithsonian College, of Logansport, Ind., was laid by the Masonic fraternity on the 9th ult.

The Grand Commandery of Maryland closed its annual session May 18th, 1871. Charles H. Mann was elected Grand Commander, and Frank J. Kugler G. Rec.

The Grand Lodge of Kentucky was organized Sept. 8, 1800, by five subordinate lodges, all working under authority derived from the Grand Lodge of Virginia.

Bro. George Washington was born Feb. 22d, 1732, and died Dec. 14th, 1799, aged 67 years. He was buried with Masonic honors at Mt. Vernon.

The Grand Master of Louisiana says — "Believing the question of *debt* more proper for other tribunals, I have discouraged the bringing of such matters before the Lodge, as prolific of discord."

At the Convention of Templars to be held in Baltimore in September next, it is expected that more than twelve thousand Knights will be in line, including delegations from across the water. — *Express*.

The Grand Master of Vermont in 1809, very properly decided that the Representatives of merely Chartered Lodges, not yet constituted, could not be received as delegates in Grand Lodge. He also as properly refused to entertain an appeal from his decision as Grand Master.

**SUSPENSION** : — A suspended Mason, says the Grand Lodge of Mississippi, cannot be restored by the action of the Lodge suspending him, that action must be reported and confirmed by the Grand Lodge. The applicant cannot be restored until the approval of the Grand Lodge is had.

We have received the June number of the *Freemason's Monthly* magazine published at Boston, Mass., and edited by Bro. Chas. W. Moore. This sterling publication is now in its 30th volume, and is universally acknowledged as the leading Masonic magazine of the country. The well-known zeal and erudition of its editor render it a standard authority in all matters of interest to the craft. *Cleveland (Ohio) Herald*.

It is important in cases of suspension by Lodges, that the distinction between suspension from *Membership* and suspension from *Masonry* should not be lost sight of. In the former case the Lodge may restore the delinquent without reference to the Grand Lodge, but not in the latter case.

**LODGE JURISDICTION**. — The towns of Jersey City, Patterson City, and Vergen, having been by act of the Legislature of New Jersey consolidated into one city, the Grand Lodge of that State has decided that "all the Lodges located within the territorial limits of the present consolidated city of Jersey City, have concurrent jurisdiction." This is in accordance with our own rule in similar cases.

**PRESENTATION** : — At the recent session of the Grand Lodge in New York, E. W. Bro. F. G. Tisdall, at the request of Amicus Lodge, presented in a very neat speech, a beautiful Ivory Gavel, banded with gold, elegantly chased, to the M. W. John H. Anthon, Grand Master. The presentation was received by the Grand Master in a feeling and eloquent speech, in which he "pledged himself to use it on state occasions."

**ACKNOWLEDGMENTS**. — We are indebted to E. W. Brother J. D. Evans for early copies of the report on correspondence, and of the Grand Mastery's address at the recent communication of the Grand Lodge at New York; to Com. Blackshear for reports on Correspondence of the Grand Chapter and Council of Georgia; to companion J. C. Batchelor for copies of the Proceedings of the Grand Lodge and Chapter of Louisiana; to Brother Fenton, Grand Secretary, proceedings Grand Lodge of Michigan; to Bro. Comb Grand Secretary, for ditto Grand Chapter Minnesota and others.

**NOTICE TO SUBSCRIBERS** : — At the close of the last volume of this Magazine, and when the business management passed into new hands, we sent bills to all our subscribers, showing their indebtedness at that time to the Editor, and inviting early attention to them. This request has not been attended to, *as it should have been*. Recently the new Publishers have sent out the bills for the present volume, and we hope are meeting with better success. The special object of this notice however is to request those subscribers who are indebted to the editor, to include the amount of their indebtedness to him (which they can ascertain by reference to their bills), in their remittances to them. Attention to this request will save both risk and expense, and be duly acknowledged

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## CONTENTS.

The Schism in Canada . . . . .	
Ezekiel Bates Lodge, Attleboro . . . . .	
Increase of Secret Societies . . . . .	
Robert Burns' Lodge, Tarbolton . . . . .	
Masonry in Egypt . . . . .	
Grand Lodge of England . . . . .	
Boston Commandery Excursion . . . . .	
Freemasonry in Brazil . . . . .	
What Masonry Does . . . . .	
How Betsey and I Made Up . . . . .	367
Laying the Corner Stone of the Soldiers' Monument, Boston . . . . .	369
The Pageant at Baltimore . . . . .	373
The Order of the Garter . . . . .	375
The Prince Royal of England . . . . .	376
The Triennial Meetings at Baltimore . . . . .	377
A Mason Under Torture . . . . .	380
Masonry and the Church . . . . .	381
The Jewel of a Grand Patron of the Order in Ireland—The Book of the Law . . . . .	382
Changing the Ritual—Just So Everywhere—Scribner's for October . . . . .	383
Masonic Chit-Chat . . . . .	384

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**MASONIC MEETINGS IN BOSTON AND VICINITY.**

**LODGES.**

- |   |   |
|---|---|
| St. John's, Boston, first Monday.       | Washington, Bos. Highlands, sec. Thurs.   |
| Mt. Lebanon, " second Monday.           | Lafayette, " " " Mon.                     |
| Massachusetts, " third "                | Union, Dorchester. Tu. on or bef. F. M.   |
| Germania, " fourth "                    | Bethesda, Brighton, first Tuesday.        |
| Revere, " first Tuesday.                | Mt. Olivet, Cambridge, third Thursday.    |
| Aberdour, " second Tuesday.             | Amicable, Cambridgeport, first "          |
| Zetland, " third "                      | Mizpah, " second Monday                   |
| Joseph Warren, " fourth "               | Faith, Charlestown, second Friday.        |
| Columbian, " first Thursday.            | Henry Price, " fourth Wednesday.          |
| St. Andrew's, " second Thursday.        | King Solomon's " second Tuesday.          |
| Eleusis, " third "                      | Star of Bethlehem, Chelsea, third Wednes. |
| Winslow Lewis " second Friday.          | Robert Lash, " fourth "                   |
| Mt. Tabor, East Boston, third Thursday. | Putnam, E. Cambridge, third Monday.       |
| Baalbec, " " first Tuesday.             | Charity, N. " first "                     |
| Hammatt, " " fourth W'nesd'y.           | Mt. Vernon, Malden, first Thursday.       |
| Temple, " " first Friday.               | Palestine, South Malden, second Tuesday   |
| St. Paul's, South Boston, first Tuesday | Mt. Hermon, Medford, first Thursday.      |
| Gate of the Temple, S. " fourth "       | Wyoming, Melrose, second Monday.          |
| Adelphi, " " first Th'rsd'y             | Rural, Quincy, Th. on or before F. M.     |
| Rabboni, " " second Tues.               | John Abbott, Somerville, first Tuesday.   |

**CHAPTERS.**

- |  |                                       |
|--|---------------------------------------|
| St. Andrew's, Boston, first Wednesday. | Cambridge, Cambridge, second Friday.  |
| St. Paul's, " third Tuesday.           | Signet, Charlestown, second Thursday. |
| John's, E. " fourth Monday.            | Shekinah, Chelsea, second Wednesday.  |
| Ben's Dorchester Tu. after F. M.       | Mystic, Medford, second Thursday.     |

THE

FREEMASONS'

MONTHLY MAGAZINE.

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Vol. XXX.]

OCTOBER 1, 1871.

[No. 12.

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THE SCHISM IN CANADA.

We briefly announced in our last, the failure of the Grand Lodge of Canada, at its recent communication, to adopt the necessary measures to bring about an amicable adjustment and reconciliation of the difficulties which have for two or three years past disturbed the fraternal relations of amity and friendship between the Brethren of the two Provinces of Ontario and Quebec. This was not to have been expected, and is the more to be regretted, because the effect of it is to continue a controversy which is creditable to neither party, while it cannot fail to be detrimental to the interests and happiness of both. The appeal to their Brethren beyond their own immediate jurisdictions, has been heard — the facts and arguments on either side have been carefully considered, and a judgment has been rendered, which, if not entirely unanimous, ought, we cannot but believe, to have been received as sufficiently so to command the respect and to determine the course of the contending parties ; for we are unwilling to believe that the appeal was not made in good faith, nor without an honest intention of accepting the decision of their Brethren, however subsequent circumstances or prejudices may have controlled and changed it. The matter as it originally stood, and as it was presented to the Grand Lodges of this country, was a simple question of territorial jurisdiction, and was to be decided by the common law, or established precedents and usages of Masonry. Quebec had been set off by act of Parliament and erected into an independent Province, the peer and

equal of the Province of Ontario, from which it had been separated. It was a new and independent State, taken from territory over which the Grand Lodge of Canada had previously held masonic jurisdiction. It therefore stood and stands in the same masonic relation to the Grand Lodge of Canada, within the Province of Ontario, that our new States occupy when they are set off from our territories or contiguous States, and erected into independent States. The common and easily understood rule of Masonry in such cases is, that the State so erected, having the constitutional number of Lodges within its jurisdiction, is entitled to, and the Brethren therein may, by vote of a majority of their Lodges, and without consulting the wishes of any superior authority, proceed at once to organize and put in operation an independent Grand Lodge, for their better convenience and government. The Grand Lodge of Quebec was organized and went into operation under this general law of Masonry, and a majority of all the Grand Lodges of this country have, on appeal from the opposing Grand Lodge of Canada, (now, more properly of Ontario,) approved and confirmed the correctness and legality of the proceeding. We repeat therefore, that it is a matter of extreme regret, if not of discourtesy, that the Grand Lodge of Canada still persists in her fruitless and unavailing opposition to her younger sister and peer, and that she, unwisely, as we think, refused to adopt the report of her Committee of general purposes, looking to a reconciliation of the difficulties, and immediately thereafter rejected the following fraternal and well-considered resolution, offered by one of her most distinguished members :—

“ That having in view the true interests of Freemasonry, the maintenance of harmony, and the avoidance of scandal, be it

*Resolved*, That the suspension of the adherents of the so-called Grand Lodge of Quebec be and is hereby withdrawn.

That the Grand Lodge of Quebec be and is hereby recognized as a duly constituted Grand Lodge.

That we hereby cede to the said Grand Lodge of Quebec the whole of the Province of Quebec, subject to the following conditions, viz. :— That all Lodges therein, now in connection with this Grand Lodge, and that are desirous of maintaining that connection, may do so.

That this Grand Lodge do strongly and with the most fraternal feelings, recommend that all the Lodges in the Province of Quebec, and now in allegiance to this Grand Lodge, do take into serious consideration the necessity of sinking all differences, and cordially uniting themselves to the Grand Lodge of that Province.”

The adoption of these resolutions would have settled the whole con-

troveray and restored peace, harmony and prosperity to the Order in both Provinces. Their rejection was a misjudgment, an ill-advised and impolitic act; for the dispute must sooner or later, and the sooner the better, come to this precise determination. Nothing short of this can, consistently with its own dignity and the respect due to its friends, be accepted by the Grand Lodge of Quebec; nor can the Grand Lodge of Ontario ask less of it, consistently with her own declaration of "being desirous of establishing peace and goodwill and harmony amongst all the Masons of Canada, and of preventing further trouble and complications."

That the Grand Lodge of Canada is about tired of the subject, and would be happy to get rid of it on any reasonable terms, we think is clear from the manner in which it finally disposed of it; at its recent communication, in the adoption of the following vote: —

"That this Grand Lodge, while reaffirming its former opinion expressed at the Montreal and Toronto meetings, December, 1869, and July, 1870, as to the illegality of the organization of the Grand Lodge of Quebec, and although no valid reason has ever existed for the disruption of this Grand Lodge in the manner attempted by the said so-called Grand Lodge of Quebec, but being desirous of establishing peace and good will and harmony amongst all the Masons of Canada, and of preventing further trouble and complications, and being now of opinion that these objects *can best be obtained by the existence of a Grand Lodge for the Province of Quebec*, properly organized, with the unanimous assent, if possible, and good feeling of all the Masons in that Province; while at the same time the duties and obligations of this Grand Lodge toward the same loyal Masons should not be disregarded; this Grand Lodge will give up and cede all the territory which it has occupied since 1855 in that part of Canada now constituting the Province of Quebec, make all just and financial settlement, remove all suspensions, and do all such things as may become necessary, as soon as this Grand Lodge receives notice that a settlement or compromise, mutually satisfactory, shall have been effected between the Masons residing in the Province of Quebec, which have been and are now loyal and faithful to this Grand Lodge on one side, and the members of the so-called Grand Lodge on the other, in such manner as they may decide amongst themselves, whilst acting in a true Masonic spirit; and this Grand Lodge will not, for the present, take any further step or action of any kind whatever concerning the said so-called Grand Lodge of Quebec." And the said report so amended was adopted."

Stripped of its unnecessary verbiage, the above contains simply a distinct declaration by the Grand Lodge of Canada, of the necessity

of recognizing the Grand Lodge of Quebec, as a means of establishing peace and harmony between the two Provinces, and of preventing further trouble and complications; and this recognition the former Grand Lodge is ready to concede, with the concurrence of the Lodges in the Quebec Province acknowledging its authority; thus transferring the labor and responsibilities of further negotiation from itself to its subordinates, or in other words, abandoning the field of controversy. The condition appended to this declaration, requiring the "unanimous assent" of *all* the Masons in the Quebec Province to the arrangement, is so modified by the qualifying clause "if possible," that it amounts to nothing, for such a unanimity could never be obtained on any debatable question, nor could the Grand Lodge of Canada expect that it would be. All such matters are masonically settled by a majority vote. But it is not with the Masons in the Province individually that either party to the controversy has anything to do. The Grand Lodge of Canada can act only through its Lodges, and it is to these that it probably refers when it speaks of "all the Masons in the Province." The animus of the proposition then, is, that the Canada Lodges in the Quebec District are at liberty to arrange with the Quebec Grand Lodge for affiliation with that Body, and when a majority of them, or the whole, "if possible," shall have so arranged, then the Grand Lodge of Canada "will give up and cede all the territory which it has occupied since 1855, in that part of Canada now constituting the Province of Quebec, make all just and financial settlements, remove all suspensions, and do all such things as may be necessary," for the restoration of peace. But how is this desirable adjustment to be brought about? It is clear to our mind that the Grand Lodge of Quebec can do little more in the premises than indicate to the Lodges referred to, its readiness and desire to meet the suggestion of their Grand Lodge, and receive them under its jurisdiction; or, on the other hand, the Lodges might individually or collectively, ask of the Grand Lodge of Quebec a committee to arrange the terms for such a union. Little more can be done by either party. If in the course of the negotiation, it shall appear that there are any of the Lodges in the Province that prefer to remain under the Grand Lodge of Canada, we presume the Grand Lodge of Quebec would raise no objection to their doing so, this being the relation which some of the older Lodges in Canada hold to their parent Grand Lodges in Great Britain. We hope most sincerely that on some such terms, or in some more acceptable way, the controversy will now be brought to a close.

## EZEKIEL BATES LODGE, ATTLEBORO.

This young and flourishing Lodge, having served its full term of probation under a Dispensation by Grand Master Gardner, and received its Charter, granted by the Grand Lodge at its Quarterly Communication in June last, was regularly constituted, its new hall dedicated, and officers installed on the 6th of September ult. The ceremonies were performed under the authority of a Commission from the Grand Master, to R. W. P. D. G. M. Charles W. Moore, of St. Andrew's Lodge, assisted by the following Brethren : —

- R. W. Wm. Parkman of St. Andrew's Lodge, as D. G. M.
- R. W. Wm. W. Baker of Revere Lodge, as S. G. W.
- R. W. Edward Stearns of St. Andrew's Lodge, as J. G. W.
- R. W. Rev. C. H. Titus of King David's Lodge, as Gr. Chaplain.
- W. Wm. F. Davis of St. Andrew's Lodge, as Gr. Marshal.
- W. Charles J. F. Sherman of St. Andrew's Lodge, as Gr. Secretary.
- Bro. Frank Jones, Adelphi Lodge, as Gr. Tyler.

This delegation was principally made up, and the Deputy Grand Lodge was organized, with reference to the circumstance that the new Lodge bears the name of the late estimable Brother EZEKIEL BATES, a Past Master, and at the time of his decease, one of the two oldest members of St. Andrew's Lodge of this city, in which body he had served in various capacities and with distinguished fidelity for nearly half a century.

The Charter Members of the new Lodge having assembled and taken their places, the Deputy Grand Lodge was opened in the reception room of the new hall, on the third degree, promptly at 4 o'clock P. M., and immediately proceeded to constitute them, in due and ancient form, into a regular Lodge, after the forms of the revised ritual in use in this jurisdiction. At the conclusion of these ceremonies, the D. G. Lodge retired, and the preliminary arrangements having been made, it soon after re-entered and proceeded with the Dedication of the new hall; which, it may not be out of place here to say, is an exceedingly neat, chaste and pleasant Lodge room, handsomely furnished and capable of comfortably seating about one hundred Brethren. Attached to it are the necessary ante-rooms, and the usual conveniences. Among the decorations on the walls, we noticed a very fine and striking crayon portrait of the beloved Brother whose name it has adopted, — presented to the Lodge by his aged, and we are happy to say, still surviving widow. The usual examination having taken place,

its general arrangements approved, and the hall dedicated, the Grand Lodge was closed until 8 o'clock in the evening, when it was again assembled and the following Officers were installed into their respective places :

Daniel H. Smith, W. M.	Avery Fobes, J. D.
Alfred R. Crosby, S. W.	Thomas S. Nye, S. S.
Geo. F. Bicknell, J. W.	John Baxter, J. S.
James H. Sturdy, Treas.	Charles E. Bliss, Chap.
John M. Daggett, Secy.	John W. Luther, Mar.
Edwin L. Crandall, S. D.	Orville Balcom, I. S.
Walter W. Smith, T.	

At the conclusion of the ceremonies of Installation, the usual charges to the Master, Wardens, and Members of the Lodge were omitted ; and, as a substitute for them, others were read, which were written and used on similar occasions in 1795 by the M. W. PAUL REVERE, of revolutionary memory, when Grand Master of the Grand Lodge of Massachusetts, and which have probably never before been used since the above date. Though exceedingly appropriate and comprehensive, they were particularly well adapted to the present occasion, for the reason that the author of them was a member and Past Master of St. Andrew's Lodge.

The usual proclamation was then made ; after which the new Lodge was addressed at some length by R. W. Bros. Moore and Parkman, and the Grand Lodge retired.

Among the large number of Brethren present to witness the ceremonies in the evening, were some forty or fifty members of the old Bristol Lodge, located at North Attleboro, and which, we are happy to say, having arisen from among the ruins produced by the reign of Anti-Masonry, is now one of the most flourishing Lodges in the county of Bristol, having some one hundred and thirty active and intelligent members on its roll.

The occasion was one of more than ordinary interest, especially to the officiating officers of the Grand Lodge, from the pleasant though mournful reminiscences arising from their former intimate relations to the beloved Brother whose memory the new Lodge has honored by adopting his name ; and we are very happy to be able to say, that the present condition and future prospects of the Lodge are all that its best friends could desire. The number of Brethren named in its charter is twenty-four, and the number of its initiates during its term of probation is sixteen ; all of whom will doubtless immediately enroll them-



selves among its members, while others have signified their desire to unite themselves with it. It is composed mainly of young and active business men, of the best social position, and in the enjoyment of the respect and confidence of the community in which they live. We heartily tender it our best wishes for its continued prosperity.

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## INCREASE OF SECRET SOCIETIES.

One would infer from the multiplicity of Secret Societies, old and new, of every conceivable name, that the clerical gentlemen who are about to hold, in the western part of New York or elsewhere, a convention to mature measures for their suppression, would have about as much on their hands as they can well attend to, and that they will be likely to meet with more difficulties in their work than rational men would care to encounter. A mere enumeration of them would probably fill a page or two of this Magazine, and would hardly be worth the room they would occupy. We have however recently met with three or four which, if not modern, are new to us and may be so to most of our readers. The "Knights of Pythias" seems to be an association of some considerable magnitude and extent, and prevails in the Middle and Western States. It has two or three papers devoted to its interests. "The Improved Order of Red Men" claims to have originated among the soldiers at Fort Mifflin, on the Delaware river, in the war of 1812. Of its precise object we are not informed, except that it seems to be a Democratic secret organization, having *Tammany*, the ancient chief of the Delawares, for its patron Saint. It is we believe a Pennsylvania Institution. The "Ancient Order of Foresters" would seem to be a popular Secret Society in New York, Pennsylvania, and some of the Western States. Westfield in this State is credited with one of its Lodges. The "Seven Wise men, or Heptesophs," recently met in "Supreme Conclave" at Cincinnati, and was well attended by delegates from different parts of the country. Its presiding officer is called the "Supreme Archon." We know nothing of its object. The Grand Lodge of the "Harugari" — if any body can tell what that means — recently held an annual meeting at Indianapolis, Ind., and elected Henry Sittel, Grand Bard. It seems to be a charitable Society, and at its late meeting imposed a special tax of five dollars, and an annual tax of four dollars upon each member of its Lodges, for charitable purposes. These will answer for the present, and we commend them, particularly the last, on account of its euphonious name, to the consideration of our anti-masonic friends above referred to.

## ROBERT BURNS' LODGE, TARBOLTON.

By Bro. A. Glass, M. M., No. 138, Ayr Operative, Scotland.

I've sat beneath the old roof-tree  
 Where Burns oft spent the festive night,  
 As happy as a king could be  
 Among the honored "sons of light."  
 To me it was as Mecca's shrine  
 To ardent Eastern devotee,  
 Where Scotia's minstrel passed langsyne,  
 So many hours of joyous glee.

What hallowed recollections throng  
 Around that spot endeared to fame?  
 What happy scenes of love and song  
 Are conjured up in Burns' name?  
 What mystic fane, however grand,  
 Can with the lowly Lodge compare,  
 Where, "honored with supreme command,"  
 Presided Fame's eternal heir.

Along the corridors of Time  
 Forever sweeps his deathless lays,  
 And Scotia's sons, in every clime,  
 Sing sweetly of their native braes;  
 In fancy rove "whaur Lugar flows,"  
 Where "hermet ayr" delights to stray,  
 Or "Bonny Doon" in beauty goes  
 Past hoary, haunted Alloway.

Nor sylvan bower, nor tiny flower  
 That blooms where wimplin' burnie strays,  
 But he possessed the innate power  
 To twine around them fadeless bays.  
 In Nature's Lodge, supreme and grand,  
 He sat as Master in the chair,  
 And shed a glory o'er the land  
 That time nor change can e'er impair.

His was the keen, prophetic eye,  
 Could see afar the glorious birth  
 Of that great Power, whose mystic tie  
 Shall make "One Lodge" of all the earth;  
 Shall usher in the reign of light;  
 "Ring out the false, ring in the true,"  
 Cause man to walk "square" and "upright."  
 And Wisdom's path of peace pursue.

## MASONRY IN EGYPT.

A meeting of the District Grand Lodge of Egypt was held at Cairo under the authority of Halim, Prince of the viceregal family of Egypt, and Right Worshipful District Grand Master of Ancient Free and Accepted Masons of England, in and for the territory of Egypt, on Saturday the 24th of June, 1871, who, in his absence appointed R. W. Bro. Raphael Borg to conduct the business of the meeting in his behalf. No especial business seems to have been transacted except the election and installation of the Officers of the Body, which having been accomplished, the acting D. G. M. delivered an interesting address; from which we learn that the progress of the Order on the banks of the Nile has within the last three years been materially interrupted by the opposition of the local authorities, and the indiscreet conduct of some of the private Lodges holding under other jurisdictions than that of the English Grand Lodge. English Masonry has however maintained itself creditably, and has not lost ground. The two Lodges at Alexandria and the two at Cairo of the English register, are in good condition, and in addition to these a new lodge has recently been inaugurated at the latter place, which will work exclusively in the Arabic language. The Deputy Grand Master says "the importance of this new temple cannot be underrated when we bear in mind the prejudice — nay, almost hatred — that is entertained against us by high and low, and the deep rooted suspicion with which the intelligent classes regard us. It is in dispelling these prejudices and suspicions, that the new Lodge will prove highly serviceable to the Craft; for through it, I hope the time may not be far distant when, as in India, we may reckon under our banner the most pious, the most illustrious and the most learned of the Mussulmans." But he adds as a caution — "I have to recommend to you great caution in designating Orientals as Masons, for while Europeans may boast of their connection with the Institution, because they run not the least risk of any evil consequences, the committal of native Brethren may render them subject to persecutions which we are not yet in a condition to avert." In this connection he further adds — "I cannot sufficiently recommend to your assistance, two establishments which owe their existence solely to Masonry. I mean the free schools of Alexandria and Cairo. I have no doubt they will materially contribute hereafter in clearing the cloud which has gathered over us, as I understand that, amongst others, a certain

number of native children receive therein daily instructions. Education is one of the elements which help in turning the scale of public opinion in our favor, and the fact of its having been hitherto somewhat neglected generally, should impel us to forward it as much as lies in our power. Through it the natives shall come to learn that we are neither a political nor a religious sect, but that we belong to an institution which has for its main object peace on earth and good will towards all men."

A charitable collection was then made, and the Grand Lodge was closed in form with solemn prayer.

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#### GRAND LODGE OF ENGLAND.

We are indebted to R. W. Bro. Hervey, Grand Secretary, for an official copy of the proceedings of the Grand Lodge of England at a Quarterly Communication in Freemason's Hall, London, on the 7th of June last. The meeting was largely attended, the Earl de Grey and Ripon, Grand Master, presiding. The business transacted was principally of a local character, and a synopsis of it would not therefore be particularly interesting to our readers, except so far as they had relation to the recent visit of the Grand Master to this country, and his reception by his American Brethren. We have heretofore given the substance of the address of the Grand Master, acknowledging the fraternal courtesies extended to him by the Grand Lodge of the District of Columbia, and the vote of thanks adopted by his Grand Lodge at the above meeting. The vote was offered by the Grand Registrar, who accompanied his motion with a very admirable and appropriate address, from which we give the following extract:—

"He felt that the conduct which had been evinced by the Freemasons of America towards the Grand Master of England would find reciprocity in the heart of every English Mason, who would see that a new bond of Brotherhood bound them together by the reception our Grand Master had received from the Brethren of that continent. It was a spontaneous ebullition of feeling on the part of the American Masons that made them throng far and wide to come and see and do honour to the Grand Master of England; and it ought to be our spontaneous wish—to be exhibited by immediate action—to return our sincere thanks to them for the kindly and brotherly feeling shown to the English Brethren in conferring honour on the Grand Master

of England. He was sure that the Brethren would feel in their hearts, that a new era had arisen in Masonry between the two great people that dwell on the different sides of the Atlantic; and although that great sea rolled between them, their hearts were united, and their feelings and aspirations were the same; and that they were on each side determined to be rivals only in their desire to support the great principles of Freemasonry. Let them take care that their Masonic Brethren in America should know that we were not devoid of gratitude for the kindness they had shown, and let them on their part desire to take the earliest opportunity of recognizing and placing on record the feelings they entertained for those who, in a far distant clime, greeted our Grand Master as a Brother. He would not detain Grand Lodge by putting the resolution into a particular form of words; but he thought he should be making the feelings of all the Brethren best known by saying that this Grand Lodge begs to return its most sincere and hearty thanks to the Grand Lodge of Columbia, to the other Grand Lodges in America, and to the Brethren assembled in their Grand Lodges, for the kindness, the fraternal affection, and the esteem they have shown to the Grand Master of England on the occasion of his recent visit to America. That was the substance of the resolution he would ask Grand Lodge to pass. He was confident they would all feel that the American Brethren were deserving of their esteem, regard, and thanks, and the more publicly and the sooner that was made known to them, the more it would be appreciated."

Among the proceedings we notice that the Master of the Lodge of Israel, London, was severely censured "for having ordered a second ballot to be taken for one and the same candidate, there having been three black balls on the first ballot, and for having ordered, after such second ballot had been taken, on which there were two black balls, that the question of election should nevertheless stand over for a third ballot at a later period of the same evening, thus wholly nullifying the principle of the ballot."

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#### BOSTON COMMANDERY EXCURSION.

This fine Body of Knights Templars, numbering one hundred and sixty members, in their rich regalia, accompanied by Gilmore's celebrated band, left this city under the command of Sir Wm. Sayward on Wednesday the 6th of September, on an excursion to New York and Albany, returning by way of Hoosac Tunnel, Greenfield and Fitchburg. On their way to the former city they were received at Stonington by the Brethren of Asylum

Lodge, who gave them a torchlight procession and a sumptuous repast. Leaving this place in one of the splendid Stonington and New York steamers, which had been chartered for that purpose, they arrived in New York on the following morning, where they met with another imposing reception by the Sir Knights of that city, and were escorted to the Hotel for breakfast, after which they were dismissed and spent the day in small parties, visiting the principal places of interest in the city. In the evening they were waited upon by a committee of the Sir Knights of New York, and escorted to Niblo's Theatre, where seats were provided for them, and where, as a matter of course, they excited general attention, the band accompanying them adding to the interest of the occasion by the performance of some of its excellent music. On Friday morning they left the city in the splendid steamer Daniel Drew for Albany, where another reception was given them by Temple Commandery of that city, and on Saturday morning took the cars for North Adams and the Hoosac Tunnel, and thence by the way of Fitchburg to Boston. The Sir Knights of the Commandery speak in the highest terms of their excursion, and of the attention they received at the hands of their Brother Sir Knights at all their resting places in the route. The following will indicate the organization of the Body while on the excursion.

Eminent Commander, Sir Wm. Sayward.  
 Generalissimo, Sir Henry Endicott.  
 Captain General, Sir Gideon Haynes.  
 Prelate, Rev. Sir John P. Robinson.  
 Senior Warden, Sir Samuel Mason, Jr.  
 Treasurer, Sir Edward A. White.  
 Recorder, Sir Wm. H. Thomes.  
 Sword Bearer, Sir Seranus Bowen.  
 Standard Bearers, Sirs Alexander K. Bryer and Chas. L. Skelton.  
 Warder, Sir James H. Upham.  
 Surgeon, Sir Dr. George S. Jones.  
 Aids of the Commander, Sirs Albert T. Whiting and George S. Eastman.  
 Past Grand Commanders, R. E. Sirs A. A. Dame, Wm. Ellison, Charles E. Powers.  
 Adjutant Gen. Sir Samuel C. Lawrence.  
 Captain First Company, Sir George O. Carpenter.  
 Captain Second Company, Sir John L. Stevenson.  
 Captain Third Company, Sir Jarvis D. Braman.  
 Captain Fourth Company, Sir James A. Fox.  
 Captain Fifth Company, Sir Henry G. Fay.  
 Captain Sixth Company, Sir Charles J. Hayden.  
 Captain Seventh Company, Sir Francis Lotts.  
 Captain Eighth Company, Sir Zephaniah H. Thomas, Jr.

## FREEMASONRY IN BRAZIL.

The Rev. A. L. Blackford in a letter to the "Foreign Missionary" for March, under date Brazil Oct. 25th, writes as follows, on the condition and influence of Masonry in that Empire.

"During the present year night-schools, for teaching reading and accounts, have been started in the capital and several of the other principal towns. They are entirely free, and are under the auspices of the liberal wing of the Freemasons, managed and sustained by the respective lodges of the towns in which they exist. I visited one of these schools in the city of Sao Paulo. It was a pleasing and encouraging sight. About seventy pupils were in attendance, ranging in ages from the wee urchin to the old man of seventy years; there were bond and free, and of all colors. Some of the teachers were regular dandies in dress and manners. The government seemed a sort of Quaker or Puritan democracy, in which the interest in their work kept all in order. They all sat at their studies with their hats on, which the director said was to prevent disorder at the dismissal (according to Brazilian etiquette, the hat is always taken off on entering a house). The director, or at least master spirit, of this school, is a Mulatto, and one of my old friends whose rationalistic notions I had often combated. He said he would like some copies of *Little Henry and his Bearer*, and also some new Testaments for distribution among his pupils. Bro. McKee supplied him with the former, and the agent of the British and Foreign Bible Society with the latter. God uses strange hands to sow the seed of truth. These schools have been vigorously opposed by the retrograde party in politics, as well as by the priests. All sorts of stories are told of them in order to frighten the people from attending; and, I am sorry to add, with too much success. The following incident shows how much Rome loves popular instructions, at least in Brazil: Two poor boys began attending the school I have described, who belonged to the choir of the cathedral. Though thus employed to help chant the mass and other church services, they could not read their own language, and the priests forbade their attending this school, on pain of being expelled from the cathedral choir. This was their means of livelihood, and of course they yielded.

"I do not venture any opinion on the merits or demerits of Freemasonry. Be that as it may, however, it is a great fact and a great power in this country, and one of the most important means God has used and is using to break the hold of Romanism on the hearts of the people here. It is thoroughly detested and bitterly denounced by the Papal or ultramontane party. Yet every town of any importance has its lodge, or lodges, and nearly every Brazilian, who wishes to be thought respectable, belongs to the order. And still more, notwithstanding the repeated excommunications of the pope, many of the priests are members and often the leading men of their lodges.

The curate of the cathedral church in Sao Paulo, was one day conversing with a friend of mine, when the fact transpired that he was a Mason. "How is that?" said my friend, "You know the Pope has excommunicated all Masons." "What do I care for the Pope?" he replied; "the pope is in Rome and I am a Brazilian."

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### WHAT MASONRY DOES.

The following incident illustrates in a small degree some of the good effects produced by the teachings of Masonry, when properly understood and practiced, and shows how it conciliates true friendship among those who might have otherwise remained at a perpetual distance.

"Two men had been fast friends. In an evil hour they quarreled. They did not speak, and had not spoken for years. Mutual friends tried the art of reconciliation in vain. They were avowed enemies for life. One of them became a Mason after the estrangement, and it happened that the other remained ignorant of this fact. One evening he too was admitted into a Lodge. Almost the first voice he heard, and certainly the first face he saw, was that of his enemy, who presided over the ceremonies of initiation, and was obliged, according to usage, to address him by the title of '*brother*.' This was a peculiar situation, and a severe ordeal for both. After the lodge was closed the Apprentice sought the Master, and without any preliminaries, the following colloquy ensued, commenced by the newly made Mason :

"Are you a member of this Lodge?"

"The answer was 'I am.'

"Were you present when I was elected?"

"I was.'

"May I ask if you voted?"

"I did.'

"Now will you tell me how many votes it requires to reject a candidate on ballot for admission?" The Worshipful Master answered 'One.'

"There was nothing more to say. The initiated extended his hand, which was warmly grasped by the other, and uttered with thrilling accents, deep emotion mellowing his voice, 'Friend! Brother! you have taught me a lesson I shall never forget.' This is a little ray of Masonic light. No language is so eloquent as the silent throbbing of a heart full of joyful tears. While this kind of cement is used in our moral edifice, should it not be enduring? Who can wonder that it is so strong?"



## HOW BETSEY AND I MADE UP.

BY WILL M. CARLETON.

Give us your hand, Mr. Lawyer : how do you do to day ?  
 You drew up that paper — I s'pose you want your pay.  
 Don't cut down your figures ; make it an X or a V :  
 For that 'ere written agreement was just the makin' of me.

Goin' home that evenin' I tell you I was blue,  
 Thinking of all my troubles, and what I was goin' to do ;  
 And if my hosses hadn't been the steadiest team alive,  
 They'd 've tipped me over certain, for I cou'dn't see where to drive.

No — for I was laborin' under a heavy load :  
 No — for I was travelin' an entirely different road ;  
 For I was a tracin' over the paths of our lives ag 'in,  
 And seein' where we missed the way, and where we might have been.

And many a corner we'd turned that just to a quarrel led,  
 When I ought to've held my temper, and driven straight ahead :  
 And the more I thought it over the more these memories came,  
 And the more I struck the opinion that I was the most to blame.

And things I had long forgotten kept risin' in my mind,  
 Of little matters betwixt us when Betsey was good and kind ;  
 And these things they flashed all thro' me, as you know things sometimes will  
 When a feller's alone in the darkness, and every thing is still.

"But," says I, "we're toq far along to take another track,  
 And when I put my hand to the plow I did not oft turn back ;  
 And 'tain't an uncommon thing now for couples to smash in two ;  
 And so I set my teeth together and vowed I'd see it through.

When I come in sight o' the house 'twas some'at in the night.  
 And just as I turned the hill-top I see the kitchen light ;  
 Which often a han'some pictur' to a hungry person makes,  
 But it don't interest a feller much that's goin' to pull up stakes.

And when I went in the house the table was set for me —  
 As good a supper's I ever saw, or ever want to see ;  
 And I crammed the agreement down my pocket as well as I could,  
 And fell to eatin' my victuals, which somehow didn't taste good.

And Betsey she pretended to look about the house,  
 But she watched my side coat pocket like a cat would watch a mouse ;  
 And then she went a foolin' a little with her cup,  
 And intently readin' a newspaper, a-holdin' it wrong side up.

And when I'd done my supper I drew the agreement out,  
 And give it to her without a word, for she knowed what 'twas about ;  
 And then I hummed a little tune, but now and then a note  
 Was bu'sted by some animal that hopped up in my throat.

Then Betsey she got her specs from off the mantel-shelf,  
 And read the article over quite softly to herself ;  
 Read it by little and little, for her eyes is gettin' old,  
 And lawyers' writin' ain't no print, especially when it's cold.

And after sh' d read a little she give my arm a touch,  
 And kindly said she was afraid I was 'lowin' her too much ;  
 But when she was through she went for me, her face a-streamin' with tears.  
 And kissed me for the first time in over twenty years !

I don't know what you'll think, Sir, — I didn't come to inquire—  
 But I picked up that agreement and stuffed it in the fire ;  
 And I told her we'd bury the hatchet alongside of the cow,  
 And we struck an agreement never to have another row.

And I told her in the future I wouldn't speak cross or rash  
 If half the crockery in the house was broken all to smash ;  
 And she said, in regards to heaven, we'd try and learn its worth  
 By startin' a branch establishment and runnin' it here on earth.

And so we sat a-talkin' three-quarters of the night,  
 And opened our hearts to each other until they both grew light ;  
 And the days when I was winnin' her away from so many men  
 Was nothin' to that evenin' I courted her over again.

Next mornin' an ancier: t virgin took pains to call on us,  
 Her lamp all trimmed and a-burnin' to kindle another fuss ;  
 But when she went to pryin' and openin' of old sores,  
 My Betsey rose politely, and showed her out-of-doors.

Since then I don't deny but there's been a word or two ;  
 But we've got our eyes wide open, and know just what to do ;  
 When one speaks cross the other just meets it with a laugh,  
 And the first one's ready to give up considerable more than half.

Maybe, you'll think me soft, Sir, a-talkin' in this style,  
 But somehow it does me lots of good to tell it once in a while ;  
 And I do it for a compliment — 'tis so that you can see  
 That there written agreement of yours was just the makin' of me.

So make out your bill, Mr. Lawyer ; don't stop short of an X ;  
 Make it more if you want to, for I have got the checks.  
 I'm richer than a National Bank, with all its treasures told,  
 For I've got a wife at home now that's worth her weight in gold.

## LAYING THE CORNER STONE OF THE SOLDIERS' MONUMENT, BOSTON.

The corner-stone of the monument to be erected on the rising ground in the centre of the "Common," or public park, by the municipal authorities of this city, in commemoration of her sons who gave their lives to their country in the late civil war, was laid with public honors on Monday the 18th of September; "and nothing" says a city contemporary, "could be more gratifying to the surviving comrades of the honored dead, and all bereaved and loyal hearts, than the grand and hearty demonstrations which marked the event." The ceremonies were participated in by the entire population of the city, and by thousands from the surrounding country. Nothing could have been more grand and imposing. The streets were literally thronged with admiring and gratified spectators. Many of the principal public buildings and places of business along the entire line of the procession, were profusely and tastefully decorated with flags and other appropriate devices, and it is gratifying to be able to add that nothing occurred to disturb or mar the perfect beauty and harmony of the pageant.

The procession was formed about one o'clock on and near Charles Street Mall, and consisted of the state and municipal authorities, the military, including about fifty Posts of the Grand Army of the Republic, the Ancient and Honorable Artillery Company, the Independent Cadets, and several Battalions of Infantry and Cavalry—the Cadets acting as the escort of the Governor and staff, the Ancient and Honorable Artillery as the escort of the city government, and the Lancers flanking both, including the Grand Lodge. But perhaps the most attractive point in the procession was the splendid display made by the fire department, and their magnificent machines. It is doubtful if they ever on any public occasion before, rallied so numerously, or presented a more attractive and beautiful appearance. Boston may well be proud of this branch of her municipal government. The procession was formed as indicated, moved soon after two o'clock, and passing through many of the principal streets of the city, arrived at the Common at about five o'clock, soon after which the military were dismissed, and the ceremonies of laying the corner stone were begun by a brief and appropriate address by Gen. Coudin, chairman of the Committee of the city government entrusted with the erection of the monument. "The monument to be erected here," said the speaker, "is not to commemorate a fratricidal strife. It is not to stand as a memorial of the triumph of one section of the Union over another. The citizens of Boston would never have sanctioned its construction for such an object. It has a nobler purpose. The words of Webster at the dedication of the Bunker Hill Monument may be used here with increased emphasis: "This column stands on Union." It is to commemorate the heroic services and sacrifices of those who were instrumental in es-

tablishing upon an enduring foundation the Union of the States, that we are gathered here to-day."

He then briefly sketched the history and progress of the undertaking, and concluded by saying "the time for completing this work cannot of course be definitely fixed now. I can only say there will be no unreasonable delay." He then introduced His Honor Mayor Gaston, who delivered a highly finished and eloquent address, occupying about twenty minutes, which was received with great favor by the audience, and which we should be pleased to lay before our readers had we the room to spare. We give the conclusion as follows :—

The names of many of the heroic men of this city who gave their lives to our defence now rush upon my recollection ; but the time which this occasion allows to me will not permit me to render to them individually the tributes which are justly their due. They have passed from us in the pride of their strength and of their beauty.

"The hand of the reaper  
Takes the ears that are hoary,  
But the voice of the weeper  
Wails manhood in glory.  
The autumn winds rushing  
Waft the leaves that are serest,  
But our flowers were in flushing  
When blighting was nearest."

Their deaths have made homes desolate and yet glorious ; hearts sorrowful and yet proud.

They have gone to their rest, but they sleep in glory, and a grateful city is now, with its most imposing and august ceremonies, engaged in a solemn service to their honor.

Let the structure which we this day begin to rear proceed to its full completion. Let art give to it her choicest forms of beauty. Let it remain from age to age to illustrate the glory of the dead and the devotion of the living, and let it carry with it from generation to generation the same spirit of liberty to which it owes its origin.

At the conclusion of the Mayor's Address, Alderman Coudin turned to the Members of the Grand Lodge, who were seated on the platform surrounding the corner-stone, and said ;—

*"Most Worshipful Grand Master:—* In behalf of the city government I request you to lay the corner-stone of this monument according to the usages of your ancient order, and to deposit under it this metallic box, containing an engrossed plate and certain historical documents."

To this invitation the R. W. Chas. Levi Woodbury, acting Grand Master in the absence of Grand Master Gardner, replied as follows :—

From time immemorial it has been the custom of the Ancient and Honorable Fraternity of Free and Accepted Masons, when requested so to do, to lay, with ancient forms, the corner-stone of buildings erected for the worship of God, for charitable objects, for the purpose of the administration of justice and free government, and for the erection of such public monuments as, while appropriately of patriotic and common interests to the citizens of

the Commonwealth to which we belong, may not vex Masonic harmony by the inroad of political feeling or discussion.

This corner-stone, therefore, we may lay in accordance with our law, and thus testifying our respect for the city of Boston, and our appreciation of the patriotic dead whose released spirits now hover near, we shall proceed in accordance with ancient usage. And as the first duty of Masons, in any undertaking, is to invoke the blessing of the Great Architect upon their work, we will now unite with our grand chaplain in an address to the Throne of Grace

Prayer was then offered by the Rev. Charles H. Titus as Gr. Chaplain, after which the Acting Grand Treasurer, R. W. Newell A. Thompson, stepped to a little table on which the sealed box was placed and read the list of its contents, as given in the papers of the day. He then, at the direction of the Acting Grand Master, deposited the box in the cavity prepared for it in the stone and reported that he had performed that duty. This done the workmen elevated the stone slightly and removed the blocks which had sustained it, leaving it suspended about a foot from its resting place. The cement was applied and everything made ready for lowering away when the Acting Grand Master applied the trowel, and the Grand Marshal gave the order, and the stone began to descend. When it had been lowered a few inches the Masonic officers gave the Grand Honors, which were repeated when in accordance with the ancient rite: the last time the stone was settled into its place. The stone having been adjusted the following ceremonial was observed: —

Grand Master. Brother Deputy Grand Master, what is the proper jewel of your office?

Deputy Grand Master. The Square.

Grand Master. What does it teach?

Deputy Grand Master. To square our actions by the square of virtue, and by it we prove our work.

Grand Master. Apply your jewel to this Corner-Stone, and make report.

Deputy Grand Master. [After applying the square] The stone is square; the Craftsmen have done their duty.

Grand Master. Brother Senior Grand Warden, what is the jewel of your office?

Senior Grand Warden. The Level.

Grand Master. What does it teach?

Senior Grand Warden. The equality of all men, and by it we prove our work.

Grand Master. Apply your jewel to this Corner-Stone, and make report.

Senior Grand Warden. [After applying the level] The stone is level; the Craftsmen have done their duty.

Grand Master. Brother Junior Grand Warden, what is the jewel of your office?

Junior Grand Warden. The Plumb.

Grand Master. What does it teach?

Junior Grand Warden. To walk uprightly before God and man, and by it we prove our work.

Grand Master. Apply your jewel to this Corner-Stone, and make report.

Junior Grand Warden. [After applying the plumb] The stone is plumb; the Craftsmen have done their duty.

The Grand Master then striking the stone three times with the gavel, said:

Well made — well proved — truly laid — true and trusty; and may this undertaking be conducted and completed by the Craftsmen according to the grand plan, in Peace, Harmony and Brotherly Love.

Then the Deputy Grand Master received from the Grand Marshal the vessel of corn, and pouring the corn upon the stone, said: —

"May the health of the workmen employed in this undertaking be preserved to them, and may the Supreme Grand Architect bless and prosper their labors."

The Grand Marshal then presented the cup of wine to the Senior Grand Warden, who poured the wine upon the stone, saying:—

"May plenty be showered down upon the people of this ancient Commonwealth, and may the blessing of the Bounteous Giver of all things attend all their philanthropic undertakings."

The Grand Marshal then presented the cup of oil to the Junior Grand Warden, who poured the oil upon the stone, saying:

"May the Supreme Ruler of the World preserve this people in peace, and vouchsafe to them the enjoyment of every blessing."

The Grand Chaplain then pronounced the following invocation:

May Corn, Wine and Oil, and all the necessaries of life, abound among men throughout the world; and may the blessing of Almighty God be upon this undertaking, and may the structure here to be erected rise in the beauty and strength of the brotherly love for the departed, that it signifies."

The Grand Marshal then took the square, level, and plumb from the other officers and presented them to the Grand Master.

The Grand Master then presented the square, level, and plumb to the architect, Mr. Milmore, and said:

"To you, Mr. Architect, are confided the implements of operative Masonry, with the fullest confidence that by your skill and taste a fabric will arise which shall add new lustre to our honored Commonwealth. May it be blessed with Wisdom in the plan; Strength in the execution, Beauty in the adornment; and may the Sun of righteousness enlighten those who build, the city which gives, and the magistrate under whose care this structure shall arise."

By order of the Grand Master, the Grand Marshal made the following proclamation:

"In the name of the Most Worshipful Grand Lodge of the Commonwealth of Massachusetts I now proclaim, that the corner-stone of the structure to be here erected in memory of our patriotic dead, has this day been found square, level, and plumb, true and trusty, and laid according to the old customs of Masons. This proclamation is made from the east, the west, the south—once [trumpet] twice [trumpet] thrice [trumpet]."

America was then sung by the choir and assembly, and the services were concluded by the Grand Master as follows:

*Mr. Chairman of the Building Committee on the part of the city:*

I have the pleasure of announcing to you that in accordance with your request the members of the Grand Lodge of the ancient fraternity of Free Masons have proceeded to lay this corner-stone according to their ancient usages, and to dedicate, agreeably to your request, the monument which is to be raised on this spot.

It is just and proper that the living should praise the dead, because it is not possible that in any other way shall the memory of the dead be handed down to our children from generation to generation. And it is but only fit and proper that the ancient craft of Free Masons should take the part they have in these proceedings, for among those who died in the great strife for liberty were many members of the Order, and all can bear witness to the fidelity, affection and benevolence shown by Masons to their brethren, on whatever side they were enlisted. And I cannot in closing these few remarks, omit to refer to one most distinguished among the illustrious dead of the past strife. As after the Revolution, we mourned our Washington, so now we mourn the loss of another great one—that great naval hero—that mighty warrior upon the salt ocean—Admirable Farragut—a brave soldier—a good Mason—(applause)—and whose fame will last even longer than the illustrious Nelson. And now Mr. Chairman, may this monument rise up toward heaven in all its glory; may peace and good will reign among our citizens, and may this monument ever stand to do honor to the illustrious dead, honor to those who nobly fell in the cause of their own country; may the memory of those fallen ones be engraved in the hearts of our children, as an inducement for them in the future to stand by their country, and that they may be as firm and true as this corner-stone in the defence of right, their State and the People. (Loud applause.)

There was no attempt at Masonic display, the fraternity being represented by the Officers and permanent members of the Grand Lodge. Several of the former being absent, attending the Masonic meetings at Baltimore, their places were supplied with substitutes as follows :—

- R. W. Charles Levi Woodbury, as Grand Master.
- R. W. Charles R. Train, as Deputy Grand Master.
- R. W. Sereno D. Nickerson, as Senior Grand Warden.
- R. W. Elijah W. Burr, Junior Grand Warden.
- R. W. John T. Heard, Past Grand Master.
- R. W. William Parkman, Past Grand Master.
- R. W. Charles C. Dame, Past Grand Master.
- R. W. Marshall P. Wilder, Past Deputy Grand Master.
- R. W. G. Washington Warren, Past Deputy Grand Master.
- R. W. Isaac H. Wright, Past Deputy Grand Master.
- R. W. Peter C. Jones, Past Grand Warden.
- R. W. Samuel C. Lawrence, Past Grand Warden.
- R. W. Ivory H. Pope, Past Grand Warden.
- R. W. Newell A. Thompson, as Grand Treasurer.
- R. W. Charles H. Titus, Rec'g Gr. Secretary, as Grand Chaplain.
- R. W. Charles W. Moore, Past Deputy Gr. Master, Cor'g. Gr. Secretar&
- R. W. Andrew G. Smith, District Deputy Grand Master.
- R. W. Benj. Pope, " " " "
- R. W. Edward Avery, " " " "
- R. W. Gideon Haynes, " " " "
- W. William T. Grammer, Gr. Marshal.
- W. John A. Goodwin, Senior Grand Deacon.
- W. John Burney, Junior Gr. Deacon.
- W. Lucius W. Lovell, Senior Grand Steward.
- W. Tracey P. Cheever, Senior Grand Steward.
- W. William F. Davis, Junior Grand Steward.
- W. Percival L. Everett, of the Board of Directors.
- W. Henry Endicott, of the Board of Directors.
- Br. Frank E. Jones as Grand Tyler.

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## THE PAGEANT AT BALTIMORE.

[From the Phila. Keystone.]

Never has chivalric Knighthood been so brilliantly illustrated in America, as during the present week in Baltimore. The air has been gay with waving plumes and resplendent beauseants ; the streets of the Monumental City have echoed with the measured tramp of six thousand gallant Knights, gathered from all parts of the Union ; the spirit of true courtesy has been awakened anew in all hearts ; and our Baltimore fraters have distinguished themselves for all time, by their unequalled reception of their Masonic brethren, and the honors that have been so generously accorded them, as well by the civic authorities as by the whole population of Baltimore. The ovation could not have been excelled in brilliancy, had the Knights only just returned from the burning sands of Palestine, and from the fields of deadly conflict with the unbeliever. The days of "Ivanhoe"

and "The Talisman," of Hugh de Payens and Richard the Lion-hearted, seemed reproduced once again ; the centuries were rolled back ; and as the sun flashed from the gleaming swords that were borne by the apparently countless multitude of Knights, this western land was, as if by magic, changed into an oriental country ; and it looked as though Knightly Christian warfare had once more become the real business of life.

Romance and reality both have been illustrated by these scenes. All the flutter of banners and waving of plumes have not been in vain, merely as a spectacular display. The gaiety is over, but its lesson remains. The spirit of chivalry in the middle ages was instinct with a lofty purpose, and a true spirit of self-sacrifice. The followers of the Cross did not doze away their lives, nor merge all their desires in the now common, but ignoble lust for money-getting. They heard the voice of duty, and followed it. This was the spirit of the hour :

"The trumpet calls. The banners point  
To sacred Palestine's bright skies ;  
Raise high the Cross, and follow on  
The crowds that march to Paradise.

"Fair lady, bind the helmet on,  
And bid thy lover quick arise ;  
Go, bid him take the battle-axe,  
To cleave his path to Paradise.

"Forsake the world ; bind on the Cross ;  
Join the crusader's battle-cries ;  
For 'merrie England and St. George !'  
With this, march on to Paradise.

"List to the shout that fills the air !  
'It is the will of God' he cries ;  
With this the soldier of the Cross  
Enters the gates of Paradise."

Now just as ancient craft Masonry symbolizes all the instruments of labor of the operative craftsman, and applies them for the furtherance of the loftiest moral purposes ; so Christian Knighthood uses the insignia and Knightly armor and display of the early Crusaders, with the view to inculcate the most solemn religious truths. True, the outside world can only see the brilliant array of the armor-clad host ; but even these at once suggest the ancient spirit of self sacrifice and genuine courtesy and religious fervor, that ever distinguished the true champions of the Cross. But, to the Knight Templars, there is a still deeper significance than all this. He knows full well the thrillingly solemn lessons that are lodged in every breast within the walls of the Asylum, when his Commandery is assembled for work. We have beheld many impressive scenes, and joined in many solemn observances ; but any one of them in comparison with the ritual of the Templars, is comparatively barren of lasting impressions.





## THE ORDER OF THE GARTER.

The conferring of the Order of the Garter upon the Emperor of Brazil is the first time that the distinguished honor has ever gone outside of Europe, and lends an additional interest to the history of a venerable and illustrious institution of which much is said, but little — in this country, at least — really known. .

The Order of the Garter, which, according to the enthusiastic Selden, "exceeds in majesty, honor and fame all chivalrous orders in the world," was founded by King Edward the III in 1344. The best authorities, however, think that it did not obtain recognized existence until the latter part of the reign of Henry VIII, when its statutes were formally promulgated, and its members chosen. The celestial patrons of the order were originally the Holy Trinity, the Virgin Mary, St. Edward the Confessor, and St. George; but as the latter was established as the tutelary saint of England, his name became more intimately associated with it than the others, and it is now very frequently called, "The Order of St. George."

King Edward designed it as a means for drawing to his standard such gallant spirits as would be likely to assist him in prosecuting the claims he was then urging to the crown of France, and so devised an imitation of the fabled knights of King Arthur's Round Table. Froissart and other authors of the period tell us that the monarch fixed the headquarters of the order at Windsor, and at stated intervals was accustomed to spread magnificent feasts, accompanied by jousts, tournaments, and every variety of martial exercise fashionable in those days. Mirth, revelry, luxurious fare, military emulation and the presence of fair women, all combined to render the institution exceedingly attractive, and it has maintained its strong hold upon the popular mind through the changes of intervening centuries.

The familiar story concerning the origin of the motto has been ridiculed by some antiquarians, but there is no good reason to doubt its truth, and it is safe to trust to tradition, which says that the Countess of Salisbury, while dancing with the king, dropped her garter, and the courtly Edward picked it up and fastened it around his own knee. Observing the jealous glances of the Queen, he removed the article, and, handing it to the Countess, exclaimed "*Honi soit Qui mal y pense.*" No other narrative gives so satisfactory a reason for the curious decoration, and equally curious motto.

The original number of the knights of the garter was twenty-five, the king himself being the twenty-sixth; and this is its present limit.

The insignia consists of a dark blue ribbon, edged with gold, with a buckle and pendant of the same material richly chased. This ribbon, having the motto inscribed thereon in golden letters, is worn on the left leg below the knee. The mantle is of blue velvet, lined with white taffeta, and having on the left breast an embroidered star. The hood and surcoat are of crimson

velvet, lined with white taffeta ; the hat is of black velvet, with a plume of white ostrich feathers, in the centre of which is a tuft of black heron's feathers — the whole fastened by a band of diamonds.

The collar is of gold, and made in twenty-six pieces, each in the shape of a garter. Suspended from this is "the George," being a figure of the saint on horseback, engaged in terrific combat with the dragon. "George," is attached to a dark blue ribbon worn over the left shoulder. The star is of silver and eight pointed, having in the centre the cross of St. George encircled by the garter. The officers of the order are a prelate, the Bishop of Winchester ; a registrar, the Dean of Windsor ; the garter, the King of Arms, and the usher of the Black Rod. The convocations are always held at Windsor, and in the chapel are hung up the armorial bearing of each knight.—*Ex.*

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### THE PRINCE ROYAL OF ENGLAND.

The Brethren of Belfast, Ireland, on the 4th of August last, gave the Prince of Wales a fraternal reception, and presented him with a Masonic jewel, of gold and precious stones, from the Freemasons of Ireland, the Duke of Leinster, the Grand Master, heading the list of subscribers. The presentation was made by the Duke of Manchester, by whom the Prince was at the same time installed as Patron of the Irish Masons. The reply of the Prince to the presentation address is frank and cordial, and as it indicates the opinion entertained of the Institution by the future King of England, we think it of sufficient historical importance to fill a place in our pages for future reference :—

*"Most Worshipful Sir and Brethren*— I have now to thank you heartily and cordially for your fraternal reception, and for the honor you have done me, and I beg to assure you of the pleasure I feel on having been invited to become the Patron of the Order of Freemasons in Ireland. It is a source of considerable satisfaction to me to know that my visit to this country has afforded this opportunity of meeting you, Brethren, in Lodge, and so interchanging these frank and hearty greetings. It is true I have not been a Mason very long. I was initiated, as you perhaps know, in London, a few years ago, after which I visited the Grand Original Lodge of Denmark, and a short time afterwards I had the signal satisfaction of being elected a Past Grand Master of the United Grand Lodge of England. Last year I had the honor of being elected Patron of the Order in Scotland ; and, Brethren, though last, not least, comets the special honor you have conferred on me. I thank you for it from the bottom of my heart. I may, I think, refer with

some pride to the number of Masonic meetings I have attended in England since my initiation, as a proof of my deep attachment to your Order. I know we all know, how holy a thing Freemasonry is, how excellent are its principles, and how perfect the doctrine it sets forth; but forgive me if I remind you that some of our friends outside are not as well acquainted with its merits as we are ourselves, and that a most mistaken idea prevails in some minds that, because we are a secret society, we meet for political purposes, or have a political bias in what we do. I am delighted, Brethren, to have this opportunity of proclaiming what I am satisfied you will agree with me in, that we have as Masons no politics; that the great object of our Order is to strengthen the bonds of fraternal affection, and to make us live in pure Christian love with all men; that though a secret we are not a political body; and that our Masonic principles and hopes are essential parts of our attachment to the Constitution and loyalty to the Crown."

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#### THE TRIENNIAL MEETINGS AT BALTIMORE.

A severe temporary illness unfortunately deprived us of the long anticipated pleasure of being personally present at the late Triennial Session of the General Grand Chapter and Encampment of the United States, and of there renewing and exchanging fraternal congratulations with friends of past times. It was a great personal disappointment, but it was one for which there was no relief. It is a great satisfaction however to know that the occasion was one of the most brilliant and successful Masonic gatherings in the history of Masonry, the world over. We have no means of estimating the number of Brethren present, but some approximation to it may be made from the fact that there were at least five thousand Knights Templars in full regalia, representing all parts of the United States. The meetings were fixed for Tuesday the 19th, but the festivities may be said to have commenced on the morning of the previous day, when the visitors began to arrive in unprecedented numbers, and to have taken entire possession of the city, which was everywhere decorated with its holiday banners. All business seems to have been suspended during the entire week, and the whole population, spontaneously and with one accord, appeared to have united in giving to the strangers a cordial welcome, and in the pleasures of the novelty and beauty of the varied scenes passing before them. But we have little room for details.

On Wednesday morning the Grand Encampment and as many Sir Knights as could be accommodated assembled in the large hall of the Masonic Temple, where they were formally welcomed by the M. W. John H. B. Latrobe, Grand Master of Maryland, as follows :—

*Most Eminent Grand Master, Sir Knights and Brothers:*

In the name of the Ancient Free and Accepted Masons of Maryland I bid you welcome to the State. As Grand Master of the Masons here, I place our Temple at your disposal ; if, large is it is, it is yet too small for a title of your vast company, it may, nevertheless, serve you for legislative purposes, and otherwise be useful. But as to our welcome, most Eminent, it is very different. This corresponds with the very largest enumeration of our visitors, embraces all, and is as cordial as affection and respect can make it.

Not myself a member of your Order, I still know that to become a Templar one must first be a Mason ; and in executing the office with which I have now been honored, I feel that I am greeting Masons not less than Templars with words of kindness and regard.

But while, in both relations, I thus welcome you to Maryland and to its chief city and commercial centre, your great numbers give to the occasion an interest that is almost national in its character. If not by special appointment for other than Masonic purposes, you still, in fact, represent our whole, and, now, our common country. [Applause.]

The manufactories of New England—the furnaces of Pennsylvania—the cotton fields of the south—the industry of the West—the mines of California—are here in conclave. With no political purpose to advance, these thousands on thousands—though they meddle not with tariffs or imposts, or deal with other duties than those that man owes to his God, to his fellow-beings and to himself—will exert an influence for good, extending far beyond the limits of Lodges or Encampments, and co-extensive with the Union. [Applause.]

If the asperities of warfare have not yet all been removed, this meeting will aid in effacing them. [Applause.] If ignorant of each other in the past, we have ever failed in that forbearance which even the most intimate intercourse demands, we learn now a lesson in this first of virtues. If prejudice has heretofore localized and limited our friendships, it will disappear upon the better acquaintance that this gathering will promote ; and I am very sure, most Eminent, that before we shall have separated, the North, the South, the East and the West will have joined hands here on the soil of Maryland in the binds of a fellowship as warm as it will be enduring and patriotic. [Applause.]

Whether then, most Eminent, as Templars, as Masons, or as fellow-citizens, the Grand Master of Masons of Maryland takes especial pride in saying, "Welcome, thrice welcome, Knights Templars of the Union." [Prolonged applause.]

The band then played a stirring air, after which, Sir Wm. Sewall Gardner, G. C. of the G. E. of the United States, spoke as follows :

*M. W. Grand Master of Masons in Maryland :*

Your warm and fraternal greeting is most gratefully received by the Grand Encampment of the United States and by the Knights Templars of the Union, assembled in your city.

As Templars we recognize the institution of Ancient Craft Masons as the foundation stone upon which we have erected our Christian Temple. If

this foundation is insecure or uncertain, or if it should be withdrawn from beneath the structure, the Temple of Knighthood which now safely and securely rests upon it would topple over and be buried in a general ruin.

Your words of welcome cheer us. They show the deep sympathy which exists, and which it is claimed has existed for centuries, between the great fraternity of Freemasonry and the Order which we represent.

We have come up here from all the States, from the District and from the Territories, not only as Knights of our illustrious Order, but as citizens of the Republic, having a common interest in the perpetuity of our institutions of government, and in the preservation of a Union which we trust will be perpetual.

Our organization is national; our gathering is a national meeting, and the feeling of friendship and affection which binds us together is national in its sentiment.

Although we are taught not to vex the harmony of our Masonic assemblies by the discussion of religious or political questions, we are also taught to be true to the Government of the country in which we reside.

Thus we recognise the government under which we live, and we take pride and pleasure in supporting the flag and keeping step to the music of the Union.

And now, M. W. Sir, let us trust that this national meeting of Templars, brethren and citizens, from all sections of this vast country, may contribute to the most beneficial results, not only to the Order of Templars and to the institution of Freemasonry, but to the nation under whose protecting flag we all live and prosper.

At the conclusion of Sir Wm. Sewall Gardner's speech the band played "Hail Columbia," the Knights all rising to their feet.

The delegation then proceeded to their hall to open the Session of the Grand Encampment.

Soon after which Grand Master Gardner delivered the customary triennial address, occupying nearly two hours in which he sketched with his accustomed ability the history of Templarism in the country during his administration. The address is said to have been one of the ablest and most interesting ever delivered before the Body, and we hope to be able hereafter to lay the whole or a considerable part of it before our readers. Of the business of the Body we can give no account, except that on Wednesday evening the following Officers for the ensuing three years were elected:—

Most Eminent Grand Master, J. Q. A. Fellows of New Orleans; Right Eminent Deputy Grand Master, James H. Hopkins of Pittsburg; Very Eminent Grand Generalissimo, Vincent L. Hurlbert of Chicago; Very Eminent Grand Captain General, Benjamm Dean of Boston; Very Eminent Grand Senior Warden, M. Smith of East Saginaw, Michigan; very eminent Grand Junior Warden, William G. Patton of Meridian, Miss.; Grand Treasurer, John W. Simmons of New York; Grand Recorder, Theodore S. Parvin of Iowa City.

On the morning of the same day the General Grand Chapter elected their Officers for the ensuing three years as follows:—

J. H. Drummond of Maine, grand high priest; E. H. English of Arkansas, deputy grand high priest; Charles H. Ober of Maryland,

grand king; Charles Marsh of California, grand scribe; John McClellan of Massachusetts, grand treasurer; C. G. Fox of New York, grand secretary; Joseph Yeats of Wisconsin, grand captain of host; D. C. Dawkins of Florida, grand royal arch captain.

Baltimore papers of Thursday, 21st say: —

The city is ablaze with excitement and adorned with thousands of flags on account of the procession of the grand encampment and grand commanderies of Knights Templars. All the city courts and stock board adjourned over to-day. The custom-house and post-offices and many business houses were closed during the procession. Promptly at half-past nine o'clock, the several divisions assembled at their respective rendezvous, and forming, marched with bands of music to Broadway, where the general column was formed. The distance of march of the procession is about five miles. The procession, including eighty commanderies and five thousand knights, moved at noon and occupied an hour in passing.

The silver service presented by the Baltimore Commandery No. 2 for the greatest proficiency in drill was awarded to Detroit Commandery No. 1.

The above is all we can spare room for the present month. It is hardly necessary to say that the parade was an eminently successful one, or that the visitors were everywhere hospitably entertained. The Brethren and the people of Baltimore have earned for themselves the gratitude and thanks of the whole fraternity of the country.

The new organization of both Bodies could hardly be improved, and afford ample guaranty that the interests of both will be well cared for.

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### A MASON UNDER TORTURE.

Between the year 1740 and 1750 the Freemasons were subject to the greatest persecution in Portugal. A jeweller of the name of Moulton was seized and confined in the Inquisition, and a friend of his, John Coustos, a native of Switzerland, was arrested. The fact was that these two persons were the leading Freemasons in Lisbon, which constituted their crime. Coustos was confined in a lonely dungeon, whose horrors were heightened by the complaints, the dismal cries and hollow groans of several other prisoners in the adjoining cells. He was frequently brought before the inquisitors, who were anxious to extort from him the secrets of Masonry; but refusing to give any information, he was confined in a deeper and more hor-

rible dungeon. Finding threats, entreaties and remonstrances in vain, Coustos was condemned to the torture of the holy office. He was therefore conveyed to the torture room, where no light appeared but what two candles gave. First they put around the unfortunate man's neck an iron collar, which was fastened to the scaffold; and this being done they stretched his limbs with all their might. They next tied two ropes around each arm and two around each thigh, which ropes passed under the scaffold, through holes made for that purpose. These ropes were of the size of one's little finger, and pierced through his flesh quite to the bone, making the blood gush out at eight different places that were so bound.

Finding that the tortures so described could not extort any discovery from him, they were so inhuman six weeks after, as to expose him to another kind of torture, more grievous, if possible, than before. They made him stretch his arms in such a manner that the palms of the hands were turned outward; when, by the help of a rope that fastened together at the wrist, and which turned by an engine, they drew them nearer to one another behind, in such a manner that the back of each hand touched and stood exactly parallel one on the other, whereby both his shoulders were dislocated, and a quantity of blood issued from his mouth. This torture was repeated thrice; after which he was again sent to his dungeon and put into the hands of physicians and surgeons, who in setting his bones put him to exquisite pain.

He was finally released, we believe through the intercession of the English Consul, prompted thereto by the Grand Lodge of England.

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#### MASONRY AND THE CHURCH.

There is no countr yon earth in which the Ancient and Honorable Order of Freemasons flourish as they do in this country. There is no institution which so closely adheres to the teachings of scriptural morality. Masonry occupies separate and distinct ground from that of the Church; her mission is different, in many respects. The prime object of the Church is to prepare her members for another and better world; but incidentally for good citizenship: in this Masonry seeks to prepare men for companionship on earth, and incidentally for fellowship in Heaven. It plants its institutions among good men, outside of the Church, and in the heart of the people of the world. Its teachings and tenets being purely scriptural, are in perfect harmony with the morals and teachings of Christianity, so far as its bearings on the public morals are concerned. — *Family Visitor*.

THE JEWEL OF THE GRAND PATRON OF THE ORDER IN IRELAND.

The London *Freemason's Magazine* gives an engraving of the Jewel presented to the M. W. Bro. H. R. H. the Prince of Wales, on the occasion of his recent visit to the sister country, when he was invested as Grand Patron of the Order in Ireland at the meeting of the Grand Lodge, convened at the Masonic Hall, Molesworth Street, Dublin, on the 4th of August.

The following is the description of the Jewel, which is engraved to the exact size of the original.

The Jewel is fixed within an oval wreath of shamrocks in gold upon a ground of enamelled blue. It comprises the square and compasses, studded with diamonds, and standing on the segment of a circle similarly enriched : surmounting it is a regal crown, studded with diamonds and rubies.

On the reverse side is a plate of gold, on which is engraved the following inscription : "Presented by the Grand Lodge of Free and Accepted Masons of Ireland to his Royal Highness Albert Edward Prince of Wales, Earl of Dublin, Knight of St. Patrick, who was made Patron of their Ancient Order, 1871."

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THE BOOK OF THE LAW.

"*The Book of the Law*" is that volume which, by the religion of the country, is believed to contain the revealed will of the Great Architect of the Universe. Hence, in all Lodges in Christian countries, the Book of the Law is composed of the Old and New Testaments ; in a country where Judaism was the prevailing faith, the old Testament alone would be sufficient ; and, in Mohammedan countries, and among Mohammedan Masons, the Koran might be substituted. Masonry does not attempt to interfere with the peculiar religious faith of its disciples, except so far as relates to the belief in the existence of God, and what necessarily results from that belief. The book of the law is to the speculative Mason, his spiritual Trestle-Board ; without this he cannot labor ; whatever he believes to be the revealed will of the Grand Architect, constitutes for him this spiritual trestle-board, and must ever be before him, in his hours of speculative labor, to be the rule and guide of his conduct. — *Family Visitor*.



## CHANGING THE RITUAL.

There is too much truth in the following, by M. E. Companion Getchell, of Minnesota :

“When receiving our first Masonic instruction, we were strongly impressed with the lesson taught by the Masonic slipper; but in this progressive age but little attention is paid to it. The idea of independence appears to permeate organizations as well as individuals; constant efforts are being made to change the old order of things; rituals must be fixed up to suit the fancy of the merest tyro in Masonry; this word is not sufficiently expressive, and that is obsolete; you must not say ‘oblong square’ but ‘parallelogram,’ and then for fear that the new fixings might be forgotten, they are printed and circulated. One just made, gets a copy, and after a few hours’ application he knows all about the Institution, and must have the ‘highest seat in the synagogue;’ history, customs, usages, symbolisms, and even written laws must all give way to the new fixings—to the parrot prattle learning from the printed ritual by this new beginner.”

## JUST SO EVERYWHERE.

Collecting money just now is an uphill business. An exchange has the following on the subject: “Last week a man stepped up to us and said he would pay us every cent he owed us if he lived until Saturday night. Another said he would pay us in a day or two, as sure as we were born.—Query—did the man die or were we never born? Another said he would settle as sure as shooting is uncertain. Another said he hoped to go to the devil if he did not pay us in three days. Have not seen him since, suppose he’s gone, but we trust has not hoped in vain. Quite a number said would see us to-morrow. These men have been stricken blind, or else to-morrow has not come. One man told us six months ago that he would pay us as soon as he got some money. The man would not lie, and, of course, hasn’t got a cent since.”—*Landmark*.

SCRIBNER'S FOR OCTOBER:—This valuable monthly closes with this number, its second volume, and the promises made at the beginning of the volume have been well fulfilled. It is indeed one of the finest Magazines published, and is conducted with rare ability. The third Volume, beginning with November number, will be enlarged, the price will therefore be increased, and be the same as that of other leading Magazines, \$4 per year, and the publishers promises to spare no pains or expense to make it the best Magazine in the world. Among some of the leading articles in the October number, are “Was Adam the first man?” by Mr. Enoch L. Faucher “An Island on Fire”; “The last of the Pequods;” the continuation of MacDonald’s serial “Wilfred Cumbermede,” which will extend into the third volume; also the poems “In the Valley of Shadows;” “How the storm came;” etc.

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## MASONIC CHIT-CHAT.

**A GRAND MASTER FALLEN.** We are pained to learn from the *Texas Family Visitor*, of September 4th, of the death of M. W. Grand Master T. J. H. Anderson, of Texas, at Houston, on August 29th. He was taken ill suddenly while on a visit to that city. The *Visitor* says:—

"All who have had the honor of a personal acquaintance with Brother Anderson, will unite with us in bearing testimony to the fact that he was one of the most pure and spotless men that has ever adorned the walks of social life, and a perfect ornament to the Ancient and Honorable Order in which he took peculiar pleasure."

**A GREAT OFFER.**—Peter's Musical Monthly for October is at hand, containing fifteen beautiful pieces of music, printed from full size music plates. It can be had for thirty cents. The Publisher also offers to send, post-paid, for one dollar, six back numbers, containing from ninety to one hundred pieces of choice new music, worth at least \$30. Send your order to the publisher, J. L. PETERS, 509 Broadway, New-York, and our word for it, you will get your money's worth.

—MISSOURI is increasing in membership very rapidly. We trust that the quality of the additions to our order is equal to the quantity. Gr. Master Garrett has issued twenty-nine dispensations for new Lodges since the meeting of his Gr. Lodge last October, and fifty Lodges are now working under dispensation in that State. Six Chapters and Seven Councils are working under dispensations in that jurisdiction.

THROUGH the American and English Masons in Panama and Aspinwall, on the Isthmus of Panama, Masonry is strengthening its out-posts in the surrounding countries. We now find that Lodges in Carthagena, Columbia, find themselves sufficiently firm to have celebrated the last St. John's day. There is much toleration in the country, but Masonry is a sore trial for bigotry and superstition.

—THE glass jar which was deposited in the corner-stone of the old Masonic Hall, Charleston, on the 9th of December, 1840, by Past Grand Master C. M. Furman, containing many relics of that day and time, has been committed to the possession of R. S. Bruns, Deputy Grand Master, and next November it will be placed in the corner-stone of the new temple now being erected on the site of the old building.

**DAVID F. MCGILVRAY**, late of the auction firm of David F. McGillvray & Co., of this city, died of consumption Aug. 30th, at the Indian Head Hotel, Nashua, N. H. He was very well known here in business circles, and once served his ward as a member of the common council. His age was fifty-two years. He was also a member of the Masonic fraternity, in whose welfare he was actively interested, and by the members of which he was highly respected and esteemed.

**ST. JOHN'S Masonic College**, at Little Rock, Ark. under charge of Bro. O. C. Gray, A. M., we learn is in a flourishing condition. Five students, sons of dead or indigent Master Masons, from each of the five Masonic districts of that State, receive their tuition free of charge at this institution. All necessary expenses are paid by the Gr. Lodge. The present number of students is sixty-eight.

**DR. OLIVER** in his "Revelations of a Square," pages 50 to 60, puts in the following assertion of his characters (Dr. Dodd), the "1771" "there were not a dozen Jewish Masons in England, and at the revival in 1717 there was not one in all the world."—He adds, "the Jews never practised Masonry themselves or encouraged it in others."—*Trowel*.

**WANTED**:—No. 7 of Volume II of this magazine for Comp. W. W. Austin of Richmond, Ind., instead of the number and volume stated in our last. With this number, our Brother will be able to complete his set of the magazine, and any Brother having a copy to spare will greatly oblige him and us, by sending it to his address.

ON the 3d instant the grave of Governor Thomas H. Seymour, at Hartford, Conn., was decorated by the Knights Templars and other citizens. He was a valiant knight, and the masonic brethren came forth in vast numbers to pay respect to the resting place of him they held in sweet remembrance.

THE brethren at Philadelphia have under consideration the establishment of a charity to be called "The Masonic Home of the State of Pennsylvania," for indigent, afflicted or aged Freemasons, their widows and orphans.

THE Italian residents of San Francisco are about to form a Lodge of their own countrymen, of whom there are some fifty affiliated, with the existing lodges.

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