THE

FREEMASONS'

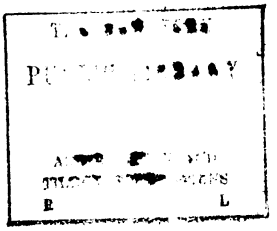
MONTHLY MAGAZINE.

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

VOLUME III.

BOSTON:
PRINTED BY TUTTLE & DENNETT.
1844.

Digitized by Google



TO THE

REV. GEORGE OLIVER, D. D.

PAST PROVINCIAL GRAND MASTER FOR LINCOLNSHIRE, ENGLAND,

THE MINISTER,

WHOSE PRECEPTS AND PRACTICE ARE BLENDED IN THE INCULCATION OF

Religious Truth:

THE DISCIPLE,

WHOSE WHOLE LIFE IS AN EXEMPLIFICATION OF THE

Christian Character:

THE FREEMASON,

WHOSE VIGOROUS INTELLECT HAS PENETRATED THE

Arcana of Masonry,

BROUGHT FORTH ITS INVALUABLE TREASURES, AND RESTORED THE

Holy Vessels;

WHOSE ENLARGED MIND HAS SHED BRIGHTER RAYS AROUND THE

Masonic Altars,

AND IS BEAMING WITH INVIGORATING POWER OVER THIS

Western Hemisphere,

ENLIGHTENING WITH THAT WISDOM WHICH LEADETH TO THE

Holy of Holies;

THIS,

THE THIRD VOLUME OF THE FREEMASONS' MAGAZINE,

IS VERY RESPECTFULLY

DEDICATED.

4 7 1 E X C 5 4

Digitized by Google

Digitized by Google

INDEX.

A.

A Short Tale with a Long Moral, 250
Address, Funeral, 209
Address, 215
Address, Danish, 280
Alabama, 122
An interesting Relic, 104
An Extract, 149
An Oration, 369
Anecdote of Gen. Putnam, 45
Anecdote, 46, 327
Anecdote of Frederick the Great, 148
Annalist, the, 27
Anniversary of St. John the Evangelist, 110
Anthem, 208
Antiquity of Masonry, 97
Appeal of the Grand Lodges of Louisiana, 332
Appleton, B. B. obituary notice of, 255
Arkansas, 186
Authority and Prerogatives of Grand Lodges, 257

B.

Barnum, David, obituary notice of, 255
Bolkcom, Ebenezer, obituary notice of, 190
Buttrick, William, obituary notice of, 255

C.

Can a G. Lodge of York Masons grant Charters to work in the French and Scottish rites? 196
Canada, 319, 348
Carmichael, Henry, expulsion of, 224
Case, Rev. Albert, presentation of a Past Master's Jewel to, 24
Case, Rev. Albert, 79
Case, Rev. Albert, letter from, 300
Case, Rev. Albert, presentation of High Priest's Jewel to, 301
Celebrations—in Wilmington, N. C. 110—Charleston, S. C. 110—Halifax, N. S. 110, 342—Grafton, Mass. 304—Portland, Me. 308—Jefferson, Mo. 310—Niles, Michigan, 310—Platteville, Wis. Ter. 310—Middleway, Va. 311—Plymouth, N. C. 344
Certificates, Grand Lodge, 41
Charges to the Master, Wardens, and Brethren of a new Lodge, 80
Charges, Masonic, 176
Charity, moral power of, 180
Charity? what is, 175
Cherubim, 325
Chit-Chat, 32, 64, 96, 123, 160, 192, 224, 256 288, 320, 352, 384
Complimentary Notices, 313
Conferring Degrees, 258, 275
Congleton, Abram, expulsion of, 192
Connecticut, 348, 381
Connecticut, the Fraternity in, 329
Correspondence, 31, 50, 84, 113, 149, 302, 345, 375
Craighead, George, obituary notice of, 61
Creation, the wonders of, 108
Crusades, Lays of the, 136

D.

Danish Address, 280
Dedication of Lodges to the Saints John, 6
Dedication of Masonic Hall in Charlestown, Mass., 29
Delegate to England, 129
Derivation of the terms Mason and Masonry, 193
Doom of Delamore, 105
Drafts from the Trestle-Board, 144, 169
Duke of Sussex, 33
Duke of Sussex, Epitaph on, 36
Duke of Sussex, Funeral Dirge for, 37

E.

Early History of Masonry in America, 161
East Indies, 314
Education, 22
England, 117, 315, 347
England, Delegate to, 129
England, new Grand Master of, 228
English Items, 143
English Mission, 358
Exclusion of the Jews from Masonry, 46
Expulsions, 32, 96, 192, 224, 288, 384
Extract, 149

F.

Ferguson, James H., expulsion of, 32
Foreign Matters, 38, 232
Framingham, installation at, 77
Frederick the Great, anecdote of, 148
Freemasons, persecution of, 289
Freemasons' Hall at Londonderry, Ireland, 109
Freemasons' Magazine, reprint of, 201
Freemasons' Lexicon, 114, 178, 205, 246
Freemasonry, the best means of extending the usefulness of, 353
French Colonies, 319
Funeral Address, 209

G.

Grafton, celebration at, 304
Grand Lodges, power of, 328
Grand Lodge Certificates, 41

Digitized by Google

Grand Lodge of Louisiana, Appeal of, 332
Grand Lodge of Massachusetts, proceedings of, 72
Grand Lodge of Michigan, 41, 239, 288
Grand Lodge of New Hampshire, 279, 382
Grand Lodge of Tennessee, proceedings of, 65
Grand Lodge of Wisconsin, 142, 262
Grand Lodge of Iowa, 237
Grand Lodge of Indiana, 377
Grand Lodge of New York, 54
Grand Master of England, new, 228
Grand Wardens, prerequisite qualifications of, 3
Grand Wardens, Qualifications of, 231
Grand Orient and Supreme Grand Council of France, 266
Germany, 57
Georgia, 187
Greece, 315

H.

Halifax, celebration in, 342
High Priest's Jewel, presentation of, 301
History of Masonry in America, 161
History of Masonry in Iowa, 167, 260
Holland, 319
Horne, Luther, obituary notice of, 190
Hudson, Irby, obituary notice of, 254

I.

Imposition, 256
Impostor, 142
Initiation of a Lady, 107
Installation of Officers of St. John's Lodge, Boston, 77
Installation at Framingham, 77
Interesting Reports, 257
Introduction, 1
Iowa, history of Masonry in, 167, 260
Ireland, 117
Items, English, 143

J.

Jefferson, Missouri, celebration at, 310
Jews, exclusion of, from Masonry, 46
Jews, initiation of, 57
Jurisprudence, Masonic, 268

K.

Kentucky, 52, 379
Kerr, Robert, obituary notice of, 62
Knighthood, revival of the Orders of, in Hartford, Conn., 357

L.

Ladies' Lodge in Paris, in 1793, 106
Lays of the Crusades, 136
Letter to the Editor, 314, 324, 376
Lewis, Gen. Morgan, notice of, 198, 346
Lexicon, Freemasons', 114, 178, 205, 246
Light and Truth, 175
Lodges, dedication of, to the Saints John, 6
Lodges, Moral and Scientific Lectures in, 330
Loose Thoughts, 47
Louisiana, appeal of the G. Lodge of, 332

M.

Mackey, A. G., presentation of a Past Master's Jewel to, 208
Maryland, 188, 381
Massachusetts, proceedings of Grand Lodge of, 72, 128
Masonic Hall, dedication of in Charlestown, Mass. 29
Masonic Chit Chat, 32, 64, 96, 128, 160, 192, 224, 256, 288, 320, 352, 384
Masonic Melodies, 12, 42, 70, 112, 202
Masonic Schools, 22
Masonic Intelligence, 52, 89, 117, 151, 186, 219, 252, 284, 314, 347, 377
Masonic Song, 78
Masonic Work, new and valuable, 138
Masonic Charges, 176
Masonic School in Mississippi, 195
Masonic College of Missouri, 234
Masonic Procession, 245
Masonic Jurisprudence, 268
Masonic celebration in Virginia, 311
Masonic Secrecy, 359
Masonry, Antiquity of, 97
Masonry in America, early history of, 161
Masonry in Iowa, history of, 167, 260
Masonry, origin of, 9
Mason and Masonry, derivation of the terms, 193
Michigan, Grand Lodge of, 41, 239, 288
Mississippi, 380
Mission, English, 358
Missouri, 64, 118
Mitchell, John, obituary notice of, 191
Moore, Sir John, lines on the burial of, 249
Moral and Scientific Lectures in Lodges, 330
Moral Powers of Charity, 180

N.

Nativity of St. John the Baptist, 304
New Hampshire, 382
New York, 54
New and valuable Masonic Work, 138
Niles, Michigan, celebration at, 310
North Carolina, 219, 252, 284
Nova Scotia, new Pro. G. Lodge of, 234
Nova Scotia, 52

O.

Oaths and Secrecy, 321
Obituary, 61, 125, 190, 254
Ode, 230
Officers, Register of, 63, 158, 350
Ohio, 151
Opening "on the Centre," 356
Oration, an, 369
Origin of Masonry, 9
Orphan's Cry, 233

P.

Past Master's Jewel, presentation of, 24, 208
Persecutions of Freemasons, 289
Platteville, Wisconsin, celebration at, 310
Plymouth, N. C. celebration at, 344
Poetry,—opening an Entered Apprentices Lodge, 12—opening an Encampment, 13—Relief, 13—Dedication Ode, 30—Funeral Dirge, 37—The Beauty of the Temple, 42—Election of Officers, 43—The Freemason's Wife, 44—Installation Ode, 70—Do. 71—Masonic Song, 78—The Doom of Delamore, 105—Unity, 112—Salutatory Ode, 113—Lays of the Crusades, 136—Light

Digitized by Google

and Truth, 175—What is Charity, 175—A Poetical Address, 203—Anthem, 208—Ode, 230—The Orphan's Cry, 233—Masonic Procession, 245—Lines on the Death of Sir John Moore, 249—The Three Tasks, 368
Pomegranate, the, 134
Porter, Thomas J. obituary notice of, 62
Portland, Me., celebration at, 308
Power of Grand Lodges, 328
Prayer and Funeral Sermon, 336
Prerequisite Qualifications of Grand Wardens, 3
Presentation of High Priest's Jewel, 301
Proceedings of Grand Lodge of Tenn., 65
Proceedings of Grand Lodge of Massachusetts, 72
Putnam, Gen. anecdote of, 45
Pylant, George, obituary notice of, 125

Q.

Qualifications of Grand Wardens, 231
"Query"—Rights of Jurisdiction, 295

R.

Rankhouse, Thomas W., expulsion of, 288
Register of Officers, 63, 158, 350
Religious and Military Order of the Temple, Statutes of, 14
Relic, an interesting, 104
Reports, interesting, 257
Reprint of Freemasons' Magazine, 201
Revival of the Orders of Knighthood in Hartford, Conn., 357
Right of Visit, 225
Rights of Jurisdiction—"a Query," 296
Robbins, Daniel, obituary notice of, 255
Robinson, Alexander, expulsion of, 96

S.

Saints John, dedication of Lodges to the, 6
St. John the Baptist, nativity of, 304
St. John the Evangelist, anniversary of, 110
St. John's Lodge, Boston, installation of officers, 77
Scotland, 117, 315
Singular vicissitudes of a Lodge, 230
Starr, Hon. J. Leander, 140
Statutes of the Religious and Military Order of the Temple, 14
Sussex, Duke of, 33

T.

Tasker, John T., expulsion of, 32, 96, 382
Tennessee, proceedings of Grand Lodge of, 65
Tennessee, 89
The Annalist, 27
The Cherubim, 325
The Doom of Delamore, 105
The Fraternity in Connecticut, 329
The Pomegranate, 134
The Three Tasks, 368
The Wife, 5
The Wonders of Creation, 108
Trestle-Board, 87, 141, 297
Trestle-Board, recommendations of, 126
Trestle-Board, report on, 259, 276
Triennial Meetings, of the General Grand Chapter, and General Grand Encampment of the U. States, 360
Triple Tau, 299

V.

Virginia, Masonic celebration in, 311
Visit, right of, 225

W.

Wallace Dr. Rufus W., obituary notice of, 255
West Indies, 319, 348
Whitney, Thomas, obituary notice of, 190
Wife, the, 5
Wisconsin, Grand Lodge of, 142, 262
Wonders of Creation, 108

Digitized by Google

Digitized by Google

THE

FREEMASONS'

MONTHLY MAGAZINE.

VOL. III.] BOSTON, NOVEMBER 1, 1843. [No. 1.

INTRODUCTION.

TO-MORROW jostles TO-DAY off the stage, and itself becomes TO-DAY. Yesterday *was*. To-day *is*. Time presses onward. One year passes away: another, with its busy scenes and exciting incidents, hastens on to fill its place. Thus it is with man. Thus it is with all the events of human life. PROGRESS is a law of nature, essential to the perfectness of her own designs. It is through the operation of this law that all things are attained. The future becomes the present. That which was to be, *is*. And thus, dear reader, have you and I reached that not undesired period, when, in the regular course of events, *we* are called on to indite, and *you* to read, (if it so please you,) the "INTRODUCTION" to the *third* volume of this Magazine.

During the last two years, we have been mutually laboring together to sustain and establish the work on a firm basis. Our labors have been attended with success. We have overcome the obstacles incident to new projects, and the Magazine has passed that period, when, of its healthful existence a doubt might rationally have been entertained. Like the rippling rill, it has been steadily gaining strength in its course; and, though yet but a thriving rivulet, we look forward, with undoubting confidence, to the time when it shall become a stream, broad, deep, and strong,—bearing on its bosom "good news from a far country," which shall be as "light from the East," dispelling the clouds of intellectual darkness,—or, as the warm and genial rays of the sun, causing the seeds of pure morality, charity and benevolence, to take deep root, to spring up, and "bear fruit a hundred fold."

Our cause is a universal one. We labor for a universal Brotherhood. We repudiate, as dangerous to the best interests of our Fraternity, every sentiment approaching to sectarianism, politics, sectional predilections,

Digitized by Google

or prejudices. These are "forbidden fruit." Death is in their taste. The Masonic bond of affection is not an "iron cestus, coercing within its cincture;" but the genial and simple wreath of manly dignity,—a wreath attainable by all, except by him who lacks the inner light to see its beauty,—who wants the sense to perceive and garner up its sweetness.

The home of Masonry is everywhere,—on the barren sands of Arabia, under the burning sun of Africa, and amid the frozen regions of Siberia. The temple in which she worships, has not been raised and adorned with its beautiful symmetrical proportions, by the individual exertions of any one country, or section of country. Its foundations were not laid in any prescribed religious creed, nor in any set form of political dogmas. It was a work in which

> "—— There was need of social intercourse,
> Benevolence, and peace, and mutual aid,
> Between the nations."

They were laid in the moral and social wants of man; and the superstructure which has risen upon them, is broad as the earth, high as the heavens, enduring as time. The base of its column is BROTHERLY LOVE, its shaft RELIEF, its cap TRUTH.

Such is the Institution and such are the principles, to the advocacy and general diffusion of which this Magazine is sacredly devoted. The degree of success and ability with which it discharges these important duties, is left to the decision of others. We may, however, without incurring the charge of egotism, be permitted to say, that it has attained to that rank, as a Masonic publication, to which it was our ambition to raise it. We do not offer any new pledges of improvement for the future. We cannot doubt, that with the present character of the work, our Brethren are satisfied. They have too often, as individuals, and in their associate capacity as Grand and subordinate Lodges, manifested their unqualified approbation, in this respect, to leave, a

> "Loop to hang a doubt on."

Nor has this approbation been limited to our own country. Our Provincial and transatlantic Brethren have given to the work a generous and cordial reception, and spoken of it in terms equally complimentary and gratifying. For these, and many other fraternal kindnesses, we respectfully tender our acknowledgments.

Digitized by Google

PREREQUISITE QUALIFICATIONS OF GRAND WARDENS.

In June last, we offered some remarks on the subject of the Past Master's Degree, and the election of Master Masons to the office of Grand Wardens. They were in reply to certain questions which had been in agitation before the Grand Lodge of Mississippi, and were communicated to us by our intelligent correspondent at Natchez, with the request that we would give our views on the subjects to which they referred. We have since received, from the same source, the following note :

"*Natchez, Aug.* 18, 1843.

"Br. Moore,—I thank you for answering my questions in your June No., but you do not settle the whole difficulty. The Grand Lodge being composed of the Master and *Wardens* of subordinate Lodges, as well as Past Masters, has, as members, many who are only Master Masons ; in the selection of officers, how will these Master Masons be able to distinguish the Past Masters from the Master Masons ? They are qualified to vote without being qualified to be voted for ! They are members without the ordinary privilege of membership, that of holding office. (1.) A *Master* Mason, can be elected to the office of *Grand Master* (for he can be qualified to preside after his election,) but cannot be elected to the office of *Grand Warden !* (2.) Suppose it should accidentally occur that none should be present in a Grand Lodge, except the Wardens of subordinate Lodges, who are only Master Masons, (and such a thing is possible though not probable,) *who* would vouch for the absent Past Master candidates ? (3.) Year before the last, the Grand Lodge of the State of Mississippi decided, in accordance with all its previous practice, that a Master Mason could not hold the office of Warden, and the last year that he could. I have suggested the above inconsistencies and difficulties, for your consideration, without offering an opinion, as we look to the East for more light on the subject."

(1.) The ancient Constitution, quoted in the article referred to by our correspondent,* expressly declares, that "no Brother can be a Grand Warden, *until he has been Master of a Lodge.*" This would seem to settle the question. The Constitution is the supreme law, and our duty clearly is, not to endeavor to warp its provisions to suit our own convenience, but to conform our measures to its requirements.

Our correspondent says, the Grand Lodge is composed of the Masters and *Wardens*, as well as Past Masters, and asks how the Wardens are to distinguish the Past Masters ? We answer :—1st. The Masters, being likewise Past Masters, can give them the necessary information. 2dly. If this be not satisfactory, they may require, (if the Grand Lodge sustain

*Magazine vol. ii., page 227.

Digitized by Google

them,) a certificate of the fact, under the seal of the Lodge over which the Brother in nomination has presided, and in which he received the degree of Past Master. As a further security, it is provided by the Constitutions, that an officer in Grand Lodge can be installed into office only by a Past Master—by the Grand Master, his Deputy, or some respectable and venerable Past Master of a Lodge, appointed by the Grand Master for the purpose,—whose imperative duty it is to ascertain that the Brother elected, is duly qualified, *before he proceeds to install him.* We are inclined to think that this point is sufficiently guarded.

That the Wardens of a Lodge, "are qualified to vote without being qualified to be voted for," is no more an anomaly in Masonry than in government. By the Constitution of the United States, a citizen is qualified to vote for Representatives to the National Legislature, when he shall have attained to the age of twentyone years, but he cannot be "voted for," to fill that station, until he has reached the age of twentyfive years; nor can he be elected to the United States Senate before he is thirty years of age, or nine years after he is "qualified to vote" for Senators. The Constitution acts upon the principle that age and experience are requisite in offices of great trust and responsibility. It does not question the ability of younger men to appreciate the talents and capabilities of their seniors. Nor do the Masonic Constitutions doubt the ability of Wardens of Lodges to judge of the fitness of candidates for the office of Grand Warden. They do, however, require that before they can themselves be eligible, they must have the experience of Masters of Lodges. And this is only carrying out that principle in the Constitutions, which declares, that "no Brother can be *Master* until he has first served a Lodge acceptably in the office of *Warden*, unless in extraordinary cases, or when a new Lodge is to be formed."* In our judgment, both these provisions are founded in wisdom, and ought not to be inconsiderately departed from. The office of Master of a Lodge is an important one,—that of Grand Warden still more so; and Brethren holding them cannot be too well qualified, nor too thoroughly acquainted with the routine of their duties.

(2.) The Grand Master must, however, be qualified before he is installed, and before he can be permitted to preside in Grand Lodge. The regulation in respect to the Grand Master, is not so strict as that in relation to Grand Wardens, because it has generally been deemed expedient and advantageous for the Fraternity, in electing a Grand Master, to avail themselves of the talents, rank, and influence of some Brother distinguished in public life; and in consideration of his supposed inexperience in the practical details of the Craft, he has the inherent power of appointing his

*Ahiman Rezon, Chap. 11, Sec. 5, Art. "of the Master of a Lodge," &c. Edition of 1783.

Digitized by Google

own Deputy, who is usually a skilful and experienced Brother. No such provision is made for the Grand Wardens. They are supposed to be acquainted with their own duties. We are by no means certain that, in this country, where *worth*, and not *place*, makes the *man*, the interests of the Fraternity would not be promoted by requiring, that one of the requisite qualifications of a candidate for the Grand Mastership, should be that he has served at least one year as Grand Warden.

(3.) This is hardly a supposable case. Should it occur, *the Grand Lodge could not be opened.*

THE WIFE.

THE following beautiful tribute to the virtues and moral worth of WOMAN —in the endearing relation of WIFE,—is from the pen of a talented Brother, holding a high official station at the seat of Government. It is an extract from a private letter to the editor. An eloquent address from the same source, may be found on the fifth page of the second volume of this Magazine:

"*Washington*, 8*th Oct.*, 1843.

"DEAR BROTHER:— * * * * * It adds much to the gratification I feel for the renewed prosperity and success of our time honored Order, to see that your valuable Magazine has lost nothing of its deserved popularity and usefulness among the Fraternity, through any want of industry or exertion on your part. It is the most popular and deserving work of its kind in this country, and is rapidly acquiring a reputation throughout the Union.

"It stands far in the lead of any publication devoted to the cause of Masonic intelligence among us, and should be in the hands of every real Mason in the land.

"Among the admirable and fitly chosen contents of your last number, is the very touching and tasteful DEDICATION of the second volume of your work to the FREEMASON'S WIFE. Such a tribute to those who, from the very delicacy of their position in society, can have no direct association with the signals and panoply of the Masonic profession, is but a faithful memorial,—a praiseworthy offering—to virtue and worth, and the contents of such a volume, so replete with valuable instruction upon the moral and social virtues of Masonry, and of society, may be well and safely entrusted to such hands.

"THE WIFE! Ah, indeed, the associate and companion of MAN in his pilgrimage here! How shall the MASON speak of her? Life is but a

Digitized by Google

dreary solitude without her smiles. The allotments of nature, have assigned her a sphere of duty, in which the silent, unlisping virtues of the heart, can speak the living language of love around the domestic hearth. There, at that sacred FAMILY ALTAR, she offers her vows, and displays her charms. There, she finds a field sufficiently expansive for all her labors of love,—and though the rude storms of the world may beat around her peaceful fireside, and pain and misfortune assail the dear pledges of her affection,—still, the HOME of which she is the delight and the ornament, is the boon to which she clings,—the pure fount from which issue those streams of perennial happiness that adorn and beautify society. Well, indeed, dear Brother, have you chosen such a patron of domestic bliss,—the loveliest flower that blooms in the garden of nature,—for the DEDICATION of such a work; and may its usefulness and value, as a source of moral and intellectual intelligence to the female mind, be ever found commensurate with the ardent wishes, and the most affectionate good will of every faithful Brother of the mystic tie.

"Fraternally and sincerely, yours,

"Comp. C. W. MOORE, Esq. J. A. B."

ON THE DEDICATION OF OUR LODGES TO THE SAINTS JOHN.

BY ALBERT G. MACKEY, M. D., W. M. OF SOLOMON'S LODGE, CHARLESTON, S. C.

[Written for the Freemasons' Monthly Magazine.]

IN the spurious Masonry of the early ages, and of Pagan nations, much of which must necessarily have influenced the rites and ceremonies of that purer Order, which takes its birth from the Temple of King Solomon, we may find better and more plausible reasons than any that have yet been assigned for the celebration of our festivals in June and December, and for the Dedication of our Lodges to St. John the Baptist, and St. John the Evangelist.

The post-diluvians, according to the testimony of Maimonides, *(see Oliver, Init.)* the Magians of Persia, until their ritual was improved and purified by Zoroaster, and most probably the ancient Druids, introduced into their rites a great respect for, and even an adoration of the sun, as the source of light and life and fruition, and the visible representative of the invisible creative and preservative principle of nature. To such sects, the periods when the sun reached his greatest northern and southern declination by entering the zodaical signs Cancer and Capricorn, marked as it would be by the most evident effects on the seasons, and on the length

Digitized by Google

of the days, could not have passed unobserved; but on the contrary must have occupied a distinguished place in their ritual. Now these important days fall respectively on the 21st of June and the 22nd of December.

Our ancient Brethren, as I have already intimated, borrowed largely from the ceremonies of pseudo Masonry, modifying them according to their own purer doctrines. Hence they doubtless celebrated these days exclusively with reference to their astronomical importance, without any respect to the idolatrous principles upon which they were originally founded. But time passed on. Christianity came to mingle its rays with the light of Masonry, and our christian ancestors finding that the church had appropriated two days near these solstitial periods to the memory of two eminent saints, it was easy to incorporate these festivals, by the lapse of a few days, into the Masonic kalendar, and to adopt these worthies as patrons of our Order. To this change the earlier Christian Masons were doubtless the more persuaded by the peculiar character of these Saints. St. John the Baptist, by announcing the approach of Christ, and by the mystic ablution to which he subjected his proselytes, and which was afterwards adopted in the ceremony of initiation into Christianity, might well be considered as the GRAND HIEROPHANT of the Church, while the mysterious and emblematic nature of the Apocalypse assimilated the mode of teaching adopted by St. John the Evangelist, to that practised by the Fraternity.

It is thus that I trace our present system of dedication through these saints to the heliacal worship of the ancients.

Other writers have, however, adopted a different view of the subject, and have disclaimed all connexion between the Baptist and the Evangelist and the Order of Masonry. They assert that the true patron of the Fraternity is St. John the Almsgiver, who was the son of the King of Cyprus and was born at that Island in the sixth century. He was elected Patriarch of Alexandria and has been canonized by both the Greek and Roman Churches, his festival among the former occurring on the 11th of November and among the latter on the 23d of January. "He quitted his country, and the hope of a throne," says Bazot, "to go to Jerusalem that he might generously aid and assist the Knights and pilgrims. He founded a Hospital and organized a Fraternity to attend upon sick and wounded Christians, and to bestow pecuniary aid upon the Pilgrims who visited the Holy Sepulchre. St. John, who was worthy to become the patron of a society whose only object is charity, exposed his life a thousand times in the cause of virtue. Neither war, nor pestilence, nor the fury of the infidels could deter him from pursuits of benevolence. But death at length arrested him in the midst of his labors. Yet he left the example of his

Digitized by Google

virtues to the Brethren, who have made it their duty to endeavor to imitate them. Rome canonized him under the name of St. John the Almsgiver, or St. John of Jerusalem, and the Masons, whose temples, overthrown by the barbarians, he had caused to be rebuilt, selected him with one accord as their Patron." [*Manuel du Franc Maçon. Paris*, 1811, p. 144.]

But whether this be or not the true history of the custom, it is at least undeniable that our Lodges are now dedicated to St. John the Baptist, and St. John the Evangelist, and the only question remaining to be decided is, whether such dedication is consistent with the universal religion of Masonry.

I have attentively examined the subject in all its bearings, and have arrived at the conclusion that in so dedicating our Lodges, we by no means become amenable to the charge of sectarianism. The dedications are made to these saints, not as Christians, but as eminent Masons, and if we are gratuitous in bestowing such a character on them, this does not affect the merit of the argument, because the dedication is made under the supposition that this is their character. They are honored by us not as saints, but as good and pious men—not as the teachers of a religious sect, but as bright examples of all those virtues which Masons are taught to reverence and practice. And if to all this it *incidentally* happens that they were also Christians, such a circumstance should, with a tolerant Jew, be no objection to the honor paid to them, but with a sincere Christian a better reason. Finally, those Brethren who contend for their dismissal from the stations which they now hold in our Lodges, on the ground that they were Christian saints, are the real innovators of our ancient universality, and the true advocates for a religious test; while on the contrary we best show our adherence to the principles of Masonry, when we deny the right of any man in approaching this discussion, to advance either one way or the other, either as an argument for or an argument against them, the religious belief of these long acknowledged patrons of our Order.

Charleston, S. C. Sept., 1843.

SILENCE.—Aristotle was asked what thing appeared most difficult to him? He answered, to be silent. To this purpose St. Ambrose, in his offices, placed among the principal foundations of virtue, the patient gift of SILENCE.

Digitized by Google

ON THE ORIGIN OF MASONRY.

In an Address delivered by Br. JOHN DELAFIELD, Jr. at Memphis, Tenn.

MASONRY, it is well known, wears two aspects. Operative, as displayed in the excellence of art; and Speculative, as depicted in sublime lessons of virtue and the influence thereof on the mind. The one, originating in the wants of our physical; the other, in those of our moral nature. The first protecting man from the inclemencies of the elements; the other, from distress and pain, the results of the troubles allotted to us in the journey of life.

Let us endeavor to trace Masonry in both these aspects, from its origin to the present day:—mark its present condition:—and finally, from the past, judge of the future.

We may readily conceive the first home of man after the expulsion from Eden, to have been the cool grotto or the bower of twined foliage, but his native energy must soon have sought a further protection; and then arose the cabin, the house, the village, perhaps the temple, the seat of elegance and skill. This we may imagine, in brief, to be the history of the progress of operative Masonry in the antediluvian age of the world. The closing scene of that period bore upon its darkened floods one of the most stupendous monuments of human skill and industry, that this world has ever known.

The wild waste of waters, however, subsided, and became bound by impenetrable limits in the congealed regions of the arctic and antartic circles. Man again walked forth upon the earth, and the rising sun once more shed his beams upon the handiwork of creative art. Gradually the race extended itself, covering the Armenian plains, until finally in the days of Peleg, the various families of the earth separated and went to the portions of country, at that time respectively assigned them by Almighty God himself. Pastoral and peaceful in their habits, occupied entirely with agriculture and the care of flocks, their dwellings seemed (so far as we have been able to ascertain from sacred and profane history) to have been in tents alone.* One family, however, disobeying the command of the Almighty, instead of occupying its allotted territory, seized upon that of its neighbors. This was the family of Cush (or Cuth,) the son of Ham. His descendants called themselves "Cuthoi," and the Greeks prefixing the *sigma* called them "*Scuthoi*," translated by the Romans "Scythi," and in English "Scythians."† This is the first nation recorded by history as having built cities. Under the guidance of the mighty Nimrod, they seized upon the territories of Asshur and expelled him. In his dominions they erected "Babel, and Erech, and Accad, and Calneh in the land of Shinar—out of that land went forth Asshur,—and builded Nineveh, and the city Rehoboth, and Calah, and Resen, between Nineveh and Calah: the same is a great city."‡ Waxing bold in their conceptions, and proud of their success, fancying themselves more powerful than their fellow-man, and conceiving the design of withstanding even the elements moved by God, this family, calling others to its aid, constructed the second great monument of art, the tower of Babel, whose ruins yet exist, an immense mountain, known as the "Birs Nimroud."§ But God "resisteth the proud." This strong and warlike race became scattered throughout the earth by an Almighty arm, and its very language was divided. One portion thereof was driven into ancient Egypt and formed the empire of the Shepherd Kings. Another portion went to Hindostan and in the northern parts thereof founded the early Indian empire. Another driven westwardly into Spain, founded a colony in the Basque provinces from which a subdivision emigrated to Ireland and Wales, founding the peculiar families of the earth still occupying these countries. Yet another portion of this same family, driven by persecution through Northern Asia into America, constructed the mural antiquities of this

*Gen. ix. 27.

†Bryant's Ancient Mythology.

‡Gen x. 10, 11, 12.

§Sir Robt. Ker Porter's Travels, &c.

Digitized by Google

country, and descending into Central America, built what are now the ruins of Uxmal, Palenque and Copan.* This has been clearly established by a careful analogy of their peculiar forms of Masonry and architecture, as also by their peculiarities of language, astronomy and religion. The mural antiquities of Armenia, and the steppes of Tartary, are rivalled by those of our own land. The pyramids of Egypt by those of Mexico. The hill temples of theIndus, by the massy structures of Palenque. And the tumuli and barrows and the stone ruins of the Druids bear witness to the original identity of the race.

Pass we, however, to a later period of history. Led by a series of miracles to Judea, the chosen people of God, when established in the promised land, erected to the Great Jehovah a temple worthy of his presence—an edifice such as eye hath not since seen—one o'er which rested the Shekinah ;—from which uttered the Bathkol. It was the glory of the world.

Next came the splendors of Greece and Rome. The polished shaft of the Parthenon glistened in the sunbeam on the Acropolis. The lofty column of the temple of Theseus was reflected by the smooth and mirrored wave of the Ilissus. While at Rome in massive grandeur stood the Coliseum. The Parthenon, the Forum, the Aqueducts, the glittering palaces, the beautiful villas, marked also the capitol of a nation, then the acknowledged mistress of the world.

A few centuries later, and throughout Christendom arose vast edifices, erected to the worship of Almighty God. Cathedrals were built, still forming splendid monuments of the piety of our ancestors. Reviewing this rapid sketch of the various epochs of Architecture, we are struck with force by a fact worthy of reflection. The earliest effort of operative Masonry was probably the erection of an altar, whereon our first parents offered a sacrifice to God. In every nation of the earth from then until now, the highest efforts of operative Masonry have been exerted in the construction of edifices suitable to the worship of the Great Creator.

The further back we go in the antiquity of Architecture, the more colossal do we find its specimens,—the more gigantic the buildings. Take, for instance the pyramids of Egypt and of Mexico, and the temples of the Indus.

How were such edifices constructed? Whence was derived the wealth and mechanical force to achieve such stupendous efforts ?

Such structures must have required the efforts and labor of vast numbers of workmen—and those workmen must have been directed by some systematized plan, conceived and executed by master spirits. But one answer appears ready to solve the problem, as to the means of obtaining the numbers and wealth for the accomplishment of this end. It is the impression of him who addresses you, that those immense edifices were built by vanquished nations reduced to slavery, whose wealth was appropriated to their support, while thus engaged in ministering to the national glory of their oppressors. They could only be the result of a widely extended combination of energy and wealth—in short, the work, not of individuals nor companies, but of national power and of national resources. We know from history that, in those days, nations reduced each other into slavery, and the wealth of the vanquished was expended in promoting the national glory of the conquerors.

Here, then, may we not discover the origin of speculative Masonry ?

Imagine for a moment a captive nation—for instance, the children of Israel in Egypt—toiling in the burning sun under the hard exactions of tyrannous overseers—without the means of instruction or education, save that of tradition—their wealth devoted to the furtherance of the national glory of their oppressors :—What must have been their distress? what their pain? How could the lessons of morality and virtue be practically enforced amongst them? By day they were occupied with incessant toil. At night, the wearied frame would necessarily seek repose. May we not, however, readily imagine, that some ancient Brother, more awake than others to the necessity of teaching and enforcing the lessons of

*An inquiry into the origin of the Antiquities of America—Cin. q'to, 1833.

Digitized by Google

morality, sometimes in the stillness and quiet of the night, would assemble the virtuous of his neighbors and impart to them such instruction as had been handed down from his ancestors? May we not readily conceive his emblems to have been selected from the implements of work wherewith they were surrounded? To one he would give the level in token of their equality before God, notwithstanding the unequal distribution of this world's goods between them and their oppressors. To another, he might present the plummet to teach the constant duty of rectitude in the midst of adversity or straightened circumstances. To another, the square, to indicate the test of virtue. Would he not expound their several duties to God and man? Teaching them, moreover, and above all things, the precepts of charity: that charity towards their oppressors which "suffereth long and is kind; beareth all things, endureth all things;" that charity towards each other which would manifest itself in mutual relief in their multiplied distresses. How far, Brethren, would this fall short of genuine Masonry?

Tracing down the various periods first adverted to, as possessing distinctive features in operative Masonry, we come next in order to the building of the temple at Jerusalem. It were hardly necessary to name it to you, as being the combined effort of operative and speculative Masonry. You possess evidences thereof too plain to be rejected. Here, by the wisdom of the mighty Solomon, the various implements of work were indeed made so many emblems of virtue. Here speculative Masonry assumed a distinct system, whether based upon previous attempts or not—and thenceforward an impulse was given to a Fraternity still existing throughout the globe, a portion of which is now assembled within these walls.

Whence came the skill and science which directed the building of Ancient Rome? and whose art constructed the monuments of national glory? History tells us that the nations of the earth became tributary unto her—and that their armies were brought captives to grace the triumphs of the conqueror. Wealth and hosts of men in slavery here again were at hand to combine in the creation of her finest works of art. We farther learn also, that there was a society of men skilled in the arts and sciences, governed by their own peculiar rules, whose knowledge guided the work from commencement to completion. This was the "*collegio fabrorum*," (lodge of Masons,) instituted, it is said, by Numa. Here, then, again we find the spread of speculative Masonry, for such we deem to be the character of this college of architects, judging from their peculiar privileges and conduct.

Descending into later days, how were the majestic cathedrals of the middle ages built? By whom, and by what combination of wealth and mechanical force? For these no conquered nations wrought in slavery, but kingdoms and empires bending to Him, whose "yoke is easy" and "whose service is perfect freedom," contributed their forces and their wealth to construct temples to the great Jehovah, whose fronts should stand forth glorious, and whose spires should attract from Heaven in a silent and continued stream the blessings of Divine Grace upon the devout worshippers therein." Again, we ask, whose skill and talents directed the workmen, planned the edifice, and completed the structure? Let the answer be taken from the pen of one who is not a friend to our Fraternity.

"Long before the origin of the corporations of the separate Crafts in any parts of Modern Europe, there existed corporations or societies of artificers who united all the Crafts necessary for building (and we must keep in mind what the building of the middle ages was) under the direction of one or more leaders. 'The Architects.' Protected by the charters of the clerical and secular powers and united in one great society for the construction of each great building, as the cathedrals, &c., these societies erected in all countries of Europe, those gigantic monuments, generally termed Gothic, which excite our amazement, and, as has been remarked, by Dr. Henry in his History of Great Britain, with an economy of time and expense truly surprising. We find these societies of Architects every where. They were composed of members from Italy, Germany, the Netherlands, France, England, Scotland, and other countries, (sometimes even from Greece,) and uni-

Digitized by Google

ted under very similar constitutions." * * * * "'The Architects' with their assistants and pupils, formed associations called '*Hutten*,' or lodges," &c.*

Time will not permit a more full investigation of the nature of these corporations. The architects (architectonici) were protected by especial charters from both secular and ecclesiastical powers, and, in consequence, assumed the title "liberi," or "free"—whence we derive the peculiar name of our Fraternity, "Liberi architectonici," or "Freemasons."

May we not, then, infer from what has been said, that in the progress of operative Masonry an association was formed having for its objects the furtherance of Brotherly love, administration of Relief to the distressed, the perpetuating lessons of Truth by means of tradition; and communicating to its members the symbols of virtue and purity by means of the working tools of their profession—that this originated with the descendents of Jacob in captivity in Egypt—was reduced by their monarch, Solomon, at a subsequent period to a perfect system—and spread after his day into all lands—building the temple on Mount Moriah, and after its destruction, raising splendid altars to the Messiah amongst Christian nations?

MASONIC MELODIES.

BY R. W. BR. THOMAS POWER.

No. 2.

OPENING AN ENTERED APPRENTICES' LODGE.

AIR—"*Auld Lang Syne.*"

SOLO.

COME Brothers of the mystic tie—
Our social work begun—
We 'll raise an offering song on high,
To Him, the Holy One.

CHORUS.

With hearts united firm and free,
We round our altar stand,
Who best can work and best agree
Are dearest in our band.

SOLO.

Come, kindle at our holy fire,
Fraternal thoughts and kind;
Each worthy act and pure desire
Shall kindred wishes bind.

CHORUS.

With hearts united, firm and free,
We round our altar stand,
Who best can work and best agree
Are dearest in our band.

---

*Encyc. Amer. Art. "Masonry."

Digitized by Google

No. 3.

OPENING AN ENCAMPMENT OF KNIGHTS TEMPLARS.

AIR—"*Indian Philosopher.*"*

COME, soldier of the cross, draw nigh,
With manly arm and pitying eye,
To guard the Pilgrim band;
Though countless foes shall gather round,
Still be the valiant Templar found
Where duty shall command.

To orphan's cry and woman's wo,
We 'll gently bear the boon we owe,
When true to Knighthood's claim;
Though dangers mark our onward way,
No foe we 'll fear, nor friends betray.
But seek the good man's name.

No. 4.

RELIEF.

AIR—"*Near the Lake where droops a Willow.*"

BRING, to heal a Brother's sorrow,
Love whispered low;
Grief the light of hope may borrow,
When tears shall flow.

Let fraternal thoughts and feeling,
In kindness glow,
Life its dearest ties revealing
When tears shall flow.

Hark! the orphan's cry is ringing!
Sad notes of wo!
Pity in each thought is springing,
When tears shall flow.

On the heart, though grief is falling,
Like winter's snow,
Hope is other scenes recalling
When tears shall flow.

On the bed of anguish lying—
Days passing slow—
Calm shall be the loved one dying,
When tears shall flow.

---

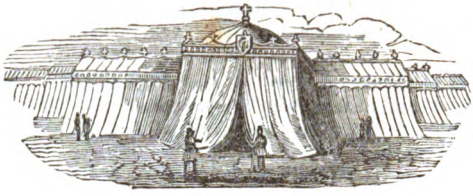
* Arranged as a sacred melody by the name of "*Redeeming Love*," and "*Ganges.*"

Digitized by Google

STATUTES OF THE RELIGIOUS AND MILITARY ORDER OF THE TEMPLE,

AS ESTABLISHED IN SCOTLAND.







CHAPTER I.

The Order.

The Order consists of two Classes, viz.—

1. Novice and Esquire.
2. Knight Templar.

The second Class consists of three grades,—

1. Knights created by Priories.
2. Knights Commanders, elected from the Knights, on Memorial to the Grand Master and Council, supported by the recommendation of the Priories to which they belong.
3. Knights Grand Crosses, to be nominated by the Grand Master.

CHAPTER II.

The Grand Conclave.

The Grand Conclave is composed of—

1. The Grand Officers of the Order.
2. The Knights Grand Crosses, who, after investiture, have the privilege of voting by proxy.
3. The Knights Commanders.
4. The Prior of, or one Procurator from each Priory. These must be at least of the second Class, chosen annually, and have received a Diploma from the Grand Master.

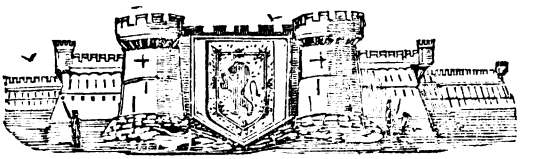
Four Grand Chapters to be held annually on the first Monday of January, July, and November, and on the 11th March, (or on the day following, should the 11th March fall on Sunday,) being the anniversary of the death of Jacques de Molay, on which last mentioned day the annual election of Grand Office-Bearers takes place. The Grand Master may call Extraordinary Meetings.

Any Esquire or Knight, not a member of Concalve, may be introduced at meetings by a Member, but has not the privilege of voting.

No motion for the alteration, enaction, or abrogation of a law can be considered in Conclave, unless notice thereof has been given at a previous Meeting, nor adopted without the concurrence of three-fourths of those present.

The Grand Master is the President of the Grand Conclave, but when absent, the highest of the annually elected Office-bearers present presides, taking a Chair immediately on the right of the Throne. No business can take place unless five Members are present, one of whom must be a member of the Grand Council.

Digitized by Google



CHAPTER III.

The Grand Council.

THE Grand Council consists of—

1. The Grand Officers of the Order.
2. Grand Priors of Foreign Langues.
3. The Knights Grand Crosses.

The Grand Officers, with the exception of the Past Grand Masters, who remain so for life,—of the Grand Master, who is elected or re-elected for three years, and the Grand Aides-de-Camp, who are appointed by him, removable at his pleasure, and, unless of the rank of Knights Commanders, have no vote, are to be elected annually by the Conclave, and are as follows:—*

Grand Master.
Past Grand Master.
Grand Seneschal.
Preceptor, and Grand Prior of Scotland.
Grand Constable and Mareschal.
Grand Admiral.
Grand Hospitaller, or Almoner.
Grand Chancellor.
Grand Treasurer.
Grand Secretary and Registrar.
Primate, or Grand Prelate.
Grand Provost, or Governor General.
Grand Standard Bearer, or Baucennifer.
Grand Bearer of the Vexillum Belli.
Grand Chamberlin.
Grand Steward.
Two Grand Aides-de-Camp.

In the event of any of those Grand Office-bearers, who are elected annually, being unable from absence, or other causes, to attend to their duties, the Conclave may appoint acting officers in their stead; but as it is the duty of all the Office-bearers to attend the Meetings of Conclave and Council regularly, no one shall be elected an Office-bearer, with the exception of the Grand Master, Past Grand Masters, and Grand Seneschal, who is not likely to be able to perform the duties of his office during the ensuing year. No elected Office-bearer can act as such, or claim his privileges, until he has taken the oath *de fideli.*

The Grand Master and Grand Council, without power to alter the Statutes, shall conduct the affairs of the Order during the intervals of the stated Chapters of Conclave, and shall meet when summoned for that purpose by the Grand Secretary; three to be a quorum, and the Senior Officer, commencing with the Grand Seneschal, to preside in absence of the Grand Master.

The election of Knights to the rank of Commander is entrusted entirely to the Grand Master and Grand Council.

It is in the power of the Grand Master, with the concurrence of the Grand Council, to convoke that body as a Provisional Priory, open to all Members of the Order, for the purpose of receiving, after the usual forms, gentlemen into the Order of the Temple. Persons initiated in the Provisional Priory shall pay a fee direct to Conclave of Four Guineas.

A Member of the Grand Council, at all Meetings of the Brethren, takes precedence of every other Knight, according to his rank in the Grand Council: but he cannot claim this privilege unless in full, or at least half dress costume.

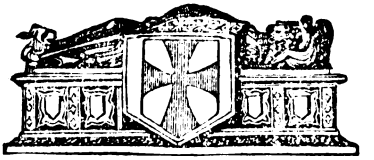
Applications for Charters of Constitution, the revision of By-laws of subordinate Priories, &c. may be submitted to and passed by the Grand Council, in the intervals between the stated Meetings of the Grand Conclave.

---

* The peculiar duties of these Officers, with the ceremony of Installation of the Grand Master, are recorded in the Books of Conclave, p. 119, &c.

Digitized by Google







CHAPTER IV.

Grand Priories.

THE Grand Conclave may institute one Grand Priory in any Nation, Colony, or Langue, to be placed under the authority of a Grand Prior recommended by the Knights in the said Langue, but appointed by the Grand Conclave at any of their stated meetings. The Grand Preceptor is elected annually, and is at the same time Grand Prior of Scotland. All the other Grand Priors are elected for life, or until the Grand Conclave shall see just cause to supersede any of them; and no one is eligible, unless he be at least a Knight Commander, and till he has lodged the dues of Knight Grand Cross, in addition to those of Grand Prior.

None but those Knights of the Langue who have received Diplomas from the Grand Master, are Members of the Grand Priory. The Grand Council consists of the Knights Grand Crosses and Knights Commanders in the Langue, and the Grand Office-bearers. These last are the same in name as those of a Priory.

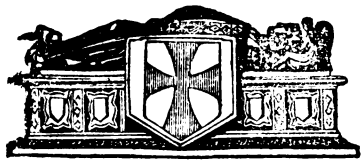
Every Grand Prior abroad, shall, by himself or Secretary, cause the Priories in his Langue to return annually to him an accurate list of all admissions into the Order made during the twelve months preceding the last day of December; and, under pain of suspension, shall, before the 15th of January, transmit the same to the Secretary of the Grand Conclave with the registration dues. It is recommended to all Grand Priories abroad, to keep a local register of those admitted or affiliated throughout the Langue, and to charge for each local registration, such fee as the Grand Priory shall deem expedient.

Every Grand Prior may grant Certificates or Diplomas as *Esquire* to those registered, but no Diploma for *Knighthood* can be issued except by the Grand Master.

Grand Priors are each in his own Langue at the head of the *Masonic* degrees conferred in the Priories (unless these degrees are under the superintendence of other authorities,) and have power, with the advice of their Council, to make suitable regulations for them,—subject to appeal to the Grand Conclave,—and to issue Diplomas for such degrees.

A Grand Priory abroad is constituted by the commission to the Grand Prior, and ceases within three months after his death, resignation or suspension, during which the Sub-Grand Prior presides. No Grand Priory can be opened unless four Knights and the Grand Prior, or some other member of the Council of the Grand Conclave, be present.

Digitized by Google



CHAPTER V.

Priories.

A PRIORY consists of

Prior,
Sub-Prior, to act in his absence,
Mareschal, Master of all Forms and Ceremonies,
Hospitaller, or Almoner,
Chancellor, Keeper of the Seal and Priory Acts,
Treasurer,
Secretary,
Chaplain and Instructor,
Baucennifer,* or Bearer of the Black and White Banner,
Bearer of the Vexillum Belli, or Redcross Banner.
Chamberlin, Keeper of the property of the Priory,
Two Aides-de-Camp,
Band, Guards, &c., from whom no fees are payable, and who should not be higher than the first class.

The Grand Conclave may unite two or more Priories into a Commandery, to be placed under the authority of a Provincial Commander, elected by the Grand Conclave. The commission falls, so soon as there are not two Priories in the Commandery, who make annual returns to the Grand Conclave.

By old and established usage nine members of the Order are required to be present at each Chapter of a Priory for the reception of an Esquire or Knight into the Order of the Temple; but in all cases where any member of the Grand Council is present, four other Knights are sufficient, provided the meeting be otherwise legal.

A Priory has no power to issue a Diploma. A Brother is however entitled to a certificate of registration (either as Esquire or Knight, as the case may be) from the Secretary of the Grand Conclave, and may receive a Diploma as Esquire *only*, from the Grand Prior of his Langue. A Diploma for Knighthood is given by the Grand Master alone.

All Priories must send a certificate on or before the last day of December annually (if abroad, to the Grand Prior of the Langue, if in Scotland, or if there be no Grand Prior of the Langue, to the Grand Secretary,) stating whether any one has been admitted into the Priory during the preceding twelve months, along with the names and registration dues of such as have. If this be omitted for two successive years, the Priory will be suspended for one year, and notice given, that if it does not take immediate steps to remove the suspension, it will be abolished; in which case the Knights must take care to have themselves attached to some other Priory in a state of activity, or they will be disbanded, and their names erased from the roll of the Order. Every Priory, when it receives a Member *by affiliation*, will make a memorandum to that effect on the Knight's certificate, and inti-

* The Bauceant is the Black and White Banner. In France they have most unaccountably supposed the White one with the Red Cross to be the Bauceant, and consequently they have also erroneously adopted a White Cross charged with a Red one as their Badge. In Scotland the badge is Black with a White orle, as worn formerly by the Templars even in France, surmounted by the Red Cross, thus partaking both of the Grand Bauceant and Vexillum Belli; and indeed all the Bauceant Standards, except the Grand Master's, were charged with the Red Cross. The word Bauceant is usually supposed to be old French, meaning piebald, and retained in Scotch as Bawsand; but it is proper to state, that another etymology has been given, and that the word has been supposed to be Baucent, for Vaucent, (the B and V being interchangeable,) worth a hundred,—one Templar being worth a hundred Saracens.

Digitized by Google

mate the same to the Conclave, but for this, a nominal registration fee of only *One Shilling* (to the Grand Secretary) is paid. Those Knights who have *Diplomas* from the Grand Master, belonging to the Grand Priory of the Langue, are not affected by the mere suspension or abolition of their Priory, so long as the Grand Priory remains in action, or uncancelled. Knights Grand Crosses and Knights Commanders always retain their status, unless specially suspended or erased by the Grand Conclave. Any accredited Member of the Grand Council can order the books of a Priory to be laid before him, and under direction of the Grand Conclave, may take steps for the recovery of the charter when a priory ceases its functions: he may also claim exemption from attendance in any Priory (except in the Grand Priories); all other members of the Order ought to attend when summoned, unless very special reasons can be assigned.

Priories will take care that the Vow of Profession be engrossed in a book kept for that purpose, and signed by each Knight, before two witnesses: the obligation entered into by an Esquire does not require to be signed.

CHAPTER VI.

Mode of Admission.

1. Novice Esquire.—As an intimate connexion has existed for centuries between the Order of the Temple and Freemasonry, it is imperative that all candidates be Royal Arch Masons.

The application is made to a Priory by memorial, to which must be affixed a recommendation by two Knights: a ballot shall be taken, one black ball in four to exclude. If approved, the candidate may forthwith be initiated, on payment of the fees.

2. Knight.—A new memorial, accompanied with a similar recommendation, is now presented to the Priory, and on a vote being taken, in open Chapter, as before, the aspirant may, after the usual forms, be constituted a Knight of the Order of the Temple. The Priory may exercise a discretionary power in fixing the endurance of the Novice Esquire's service; but it is recommended to them, that, unless under peculiar circumstances, the candidate be not received a Knight on the same day on which he was admitted an Esquire. The Grand Conclave recognizes only one ritual or form of initiation, with which all Priories ought to make themselves acquainted. Every Knight must have his name enrolled in the books of the Grand Conclave, and may receive a Certificate or Diploma: if he desires the latter, (for which the dues are One Guinea,) he must forward to the Grand Secretary at Edinburg, a schedule containing his Christian name and surname at full length, the date and place of his birth, and the name of his father and mother: also a correct drawing of his armorial bearings, that these may be emblazoned on his Diploma.

3. Knights Commanders.—The memorial for this rank is to be transmitted to the Grand Secretary, who shall submit it to the Grand Council.

The candidate is required to give his full designation, and in other respects to forward the same information as a Knight who desires a Diploma: if he has already obtained a Diploma as Knight, he is required to return it for the necessary additions, and that his arms may be copied and emblazoned in the Conclave book. No one can apply until his name has been registered in the books of the Grand Conclave.

No creation as a Grand Cross, or election as Commander, is final, until after the investiture, either in person or by proxy, of the Knight by the Grand Master, or presiding Officer of the Council or Conclave, which cannot be performed to a Commander until the Diploma be expeded, and the dues paid to the Grand Secretary.

Digitized by Google



CHAPTER VII.

Costume.

1. Novice.—As this degree is but a temporary step, a costume of black is to be provided by Priories.

2. Esquire.—White woollen *mantle*, to reach the knee in front, and taper away to the ankle behind, fastened with white *cord* and *tassels:* white woollen *tunic*, reaching to about three or four inches above the knee: tight white *pantaloons:* buff *boots*, and black *spurs* and *leathers:* white woollen *cap:* cross-hilted *sword*, with brass guard and black hilt, black leather *scabbard*, black *belt*, and brass buckle: buff gauntlets. *Badge*, an enamelled black cross with white orle, suspended from the neck by a white *ribbon*.

3. Knight.—*Mantle* and *tunic* as above, but with a red cross patee on the left shoulder of the mantle, and left breast of the tunic: white *stock*, with falling shirt collar: *pantaloons* as above; *boots* as above, with buff tops turned over five inches broad, no *tassels: spurs* gilt, with red *leathers: sash* of white silk, half a yard in breadth, tied in a knot in front; the ends edged with a white silk *fringe*, hanging down, and a small red cross near the extremities: white woollen *cap* with red leather band: or, if he has obtained a *Diploma* from the Grand Master, a red velvet *cap;* no *feather: sword* as above, but the hilt white ivory; *scabbard* of red morocco; *belt* of red leather with gilt buckle: *gauntlets* as above, with a red cross on the wrist. *Badge* as above, with the addition of a small red cross enamelled thereon, suspended from the neck by a red *ribbon* with white edges about two inches broad, passing through the ring of the badge.

4. Knight Commander.—*Mantle* as of the Knight, but fastened with red silk *cord* and *tassels*. *Tunic* as above, but instead of the red cross patee, an elongated red cross in front, extending from about two inches from the collar to within three inches of the bottom: *stock* and *pantaloons* as above: *boots* as above, but with red silk *tassels: spurs*, *leathers*, and *sash* as above, but the latter terminated with the red silk *fringe*. Red velvet *cap* with red silk *cord* and *tassels*, and with two white *feathers*, ornamented in front with a topaz or crystal stone set in silver: *gauntlets*, *sword*, *belt*, and *buckle*, as above, or *belt* of red silk: *scabbard* of red velvet. *Badge* as above, but surmounted by a gold crown, suspended as above.

5. Grand Cross.—*Mantle* as of the Knight Commander, but fastened by a white and red silk *cord*, with silver bullion *tassels*, and having the badge of the grade embroidered on the centre of the red cross. *Tunic* as of the Knight Commander, with the addition of ermine fur round the skirt and wrists: *stock* and *pantaloons* as above: *boots* as above, but with silver bullion *tassels: spurs*, *leathers*, and *sash*, as above, but the latter terminated with silver *fringe:* red velvet *cap*, with *band* of silver lace, silver bullion *cord* and *tassels*, two white *feathers*, and a red one between them, ornamented as above: *gauntlets*, *sword*, *belt*, *buckle*, and *scabbard*, as of Knight Commander. *Badge* as of Knight Commander but suspended from a *cordon* or broad red ribbon with white edges, at least three and a quarter inches in breadth, worn over the right shoulder and under the left arm.

Grand Office-Bearers wear the Cordon of Grand Crosses, with their badge suspended therefrom. The Grand Master's mantle has ermine fur round the skirt.

Digitized by Google

The *half-dress costume* of each grade consists of the mantle, sword, sword-belt, and badge.*

Every Knight holding a Diploma from the Grand Master, is entitled to wear above his mantle the badge of his grade, suspended from a rosary composed of seventytwo oval red beads, separated by nine white ones of a larger size, on which are the letters I. H. S., enamelled black.

The Grand Master alone wears the collar of steel, in the form of a chain of eightyone links, from which hangs the red Cross of the Order, having engraved on the back "*Ferro non auro se muniunt.*"

RING OF PROFESSION.—Every Knight ought to wear on the forefinger of his right hand, as a symbol of his perpetual union with the Order, a gold ring, on which is enamelled on a white ground, the Red Cross of the Order; on one side of the cross are engraved the letters P. D., on the other, E. P.: on the opposite part of the ring are the letters V. D. S. A., separated, if wished, by a stone, on which may be engraved the arms of the wearer, according to his grade: on the inside of the ring is engraved in Latin the name of the Knight, and the words, "*Eques Templi, prof. consecr. creat.*" and the date of his admission.

CHAPTER VIII.

Armorial Bearings.

AN ESQUIRE of the Temple carries on the shield above his own arms a chief *argent*, with the helmet of Esquire.

Every KNIGHT not a Grand Master, Past Grand Master, or Grand Prior for life, has the Red Cross of the Order in chief, with the helmet of Knighthood. A mere Knight has no feather in the helmet, a Knight Commander two, a Knight Grand Cross three: the latter has in addition, the red cross patee behind the shield, with the extremities projecting.

A GRAND PRIOR of a foreign Langue has his shield parted per *pale:* on the dexter side is the cross of the Order; on the sinister, the arms of the Prior himself.

The GRAND MASTER, or PAST GRAND MASTERS, have their arms quartered with the the Cross of the Order, and the former has a helmet surmounted by the crown above the shield.

PRIORIES have on their seal a shield with the red cross of the Order, surrounded by a scroll or belt containing their designation. GRAND PRIORIES wear the same, but with the addition of the rosary around the shield, from which is suspended the badge of a Grand Cross. The small seal of the GRAND CONCLAVE is similar to that of a Grand Priory, except that the shield of the former is surmounted with the crown of the Order.

---

* On 5th Nov. 1833, a resolution was made by the Grand Conclave, and on the 7th January, 1837, approved of by the Grand Master, that there be an uniform dress coat, vest, and button for the Knights of the Order. The coat was fixed to be blue or black, the skirts lined, (where lining was adopted,) with crimson silk: vest, white cassimer. As, however, the above was merely intended as a dress for the Knights out of the Chapter, provided they wished to wear a distinctive one, it has been resolved, 19th May, 1843, to allow them to put the uniform button on any dress coat they may themselves prefer, and the crimson lining has been altogether dispensed with. The buttons may be had on application to the Grand Secretary.

At Convivial Meetings the Knights must either appear in full dress costume, or with the uniform button on their coat, and white vest. At these meetings strangers may be introduced by permission of the Knight who presides.

Digitized by Google







CHAPTER IX.

Credentials.

EVERY member of the Order must present his Patent or Diploma before he can be permitted to take his place and vote, for the first time, either in the Grand Conclave or in a Grand Priory.

No individual who is in arrears to the Grand Conclave can take any part whatever in the proceedings of the Grand Conclave or Grand Council, nor can any such be elected, or re-elected an Office-bearer. Every Knight, whatever be his office, grade, or privileges, who refuses to pay what he owes the Grand Conclave, after the same has been twice formally demanded by the Grand Secretary, is liable to be degraded from his rank, and suspended by the Grand Conclave from the honors of Knighthood; of which intimation will be sent to all the Grand Priors, who will cause the same to be made known to the several Priories in their *langues*.

Members cannot be admitted to Chapters of the Grand Conclave, or any Grand Priory, unless in full, or at least half-dress costume of the Order, according to the grade to which they belong: but, during the Installation of a Grand Master, or when special notices to that effect are previously issued by order of the Grand Master, no one can appear unless in full costume. The Guard will receive positive orders to attend to this regulation, and to permit none to pass, unless in conformity with it. A similar rule is recommended for adoption in the By-Laws of Priories.

A Grand Office-bearer, a Knight Grand Cross, or Knight Commander, appearing in a Priory in the whole or half-dress costume of a rank inferior to what he actually holds in the Order, is only to be recognised according to the rank of the costume he wears at the time.

A Knight appearing in a costume, or with a badge which he is not entitled to wear, is liable to a fine or suspension for the offence, by the Grand Conclave or Grand Council.

NOTE. In a recent number of this Magazine, (v. ii., p. 311,) we referred to the "Revised Statutes of the Grand Conclave of the Knights of the Temple," of Edinburgh, Scotland, and gave a brief description of the costume adopted,—remarking, that it was the same as that worn by the ancient Templars. We are now particularly indebted to our attentive correspondent and Brother, the Hon. J. LEANDER STARR, of Halifax, for an entire copy of the Statutes, the most important Chapters of which are here given. We have at considerable expense, added the beautiful and appropriate embellishments which enrich the original. It may be proper to add, that the Statutes were confirmed at Edinburgh, on the 13th of April, in the year of the Order 725, and of our Lord 1843. They will be particularly acceptable to every Knight Templar, who sufficiently understands the glorious history and the sublime principles of his Order, to enable him to appreciate its worth.—EDITOR MAG.

Digitized by Google

EDUCATION.

THE subject of the following Circular of the Grand Lodge of North Carolina, is one of the utmost importance. Not only is it important in the blessings which its suggestions would confer, if carried out, but in the consequences which would result to our ancient Institution.

The sphere of the Mason is as broad as humanity itself, and where the true interests of man are to be found, there should the Mason be seen in his walks of duty—alive to the wants of those who have not the power to supply them. The Mason's obligations are moral and social as well as pecuniary—and it is with pride that we can point to history and say, that in all ages no class of men have been more prompt in the performance of their duties.

IT IS TRUE there has been a pause in the DOING OF GOOD—and less has been done than our obligations impose. Much, however, of the apathy of the Masons is to be attributed to the doings of the enemies of the Institution. Be it *their* task to excuse themselves if they can. It is clearly ours to resume our labors in good earnest. Our duty is plain—and our execution should be prompt. It is said with truth, that the Lodges in other countries have done much towards the education of the children of indigent or deceased Masons. In fact, some of the most interesting schools of Great Britain are entirely supported by the Freemasons. They have not only secured lasting honor to themselves, but have blessed their nation. To educate the indigent citizen is better for the Commonwealth than the payment of a tax. It gives additional strength to virtue and law, and is a better aid to government than the most formidable police that money can pay for.

We commend the subject to the serious attention of our readers, and all good Masons, and trust that we shall soon have the satisfaction of hearing a response as universal as are the ramifications of our Order.

MASONIC SCHOOLS.

Grand Lodge of North Carolina,
1st Sept. A. L. 5843.

To the Worshipful Master and Brethren of the Lodge, No. chartered and working under the Jurisdiction of the Grand Lodge of North Carolina.

BRETHREN: At the last communication of our Grand Lodge the following Resolutions introduced by Brother T. J. Lemay, P. G. Secretary, were adopted, viz:

Resolved, That the time has arrived, when, if we would keep pace with the spirit of the age, and maintain the character and usefulness of our venerable Institution, this Grand Lodge should enter upon some great benevolent enterprise, and direct its funds and energies to the accomplishment of that object. And as it is believed that there is no cause which more pressingly demands their aid, than that of the education of the poor children of their Brethren, throughout the State: Therefore,

Resolved, That a committee of be appointed, who shall take into consideration the propriety and expediency of establishing a seminary of learning for the benefit, 1st, of poor children of the members of our Fraternity, and, 2dly, such others as the means of the Grand Lodge will allow; and that they also inquire into the best plan upon which such an Institution may be established—the probable cost thereof—and report to the next Annual Communication, furnishing fully any other information which, to them, may be necessary and proper.

Digitized by Google

Resolved, That the Worshipful Grand Master be requested to address a circular letter, or otherwise communicate with the several subordinate Lodges, as to him may seem best, and invite their co-operation in the establishment of the institution indicated in the foregoing resolution, and request that they give information on this subject at or before the next Grand Communication of this Lodge.

In obedience to the request thus made, I invite the co-operation of your Lodge in the establishment of the Institution, and request that you afford information on this subject at or before our next annual communication in December next.

Our Institution, venerable as she is by age, and adorned by the sanction of the greatest of our race; and endeared to us by many interesting associations, seems, in the language of the resolution, called upon for some great benevolent enterprise. Whatever may have been the original cause of the formation of our Order, Masonry ceases to be simply operative in her character, while she still uses the symbols as incentives to action and virtue. Many of her distinguished votaries who enter the portals of our Institution, while they admire the *wisdom* of the structure, and the *strength* of its foundations, look anxiously around for the ends to be accomplished; and finding nothing to satisfy them, either become dormant in their energies, or cease to frequent our Lodges. So well have our Brethren, not only in this country but in Europe, been satisfied of this fact, that they have not only preserved the beautiful landmarks of our ancient Order vivid and pure, but have elevated them high in the eyes of the world, that all men might see that our Institution is indeed founded in charity and benevolence, is fraught with the holy desire of "peace on earth, and good will towards men." In nothing is this more plainly shown than in the establishment of Institutions similar to the one proposed.

In England, Germany, Denmark and Sweden, under the auspices of Masonry, schools have been established which have furnished the lights of education and knowledge to thousands of poor and worthy children, who else might have suffered in indigence, ignorance and want. One of these schools alone in Germany in the space of five years educated 1100 children in the elements of knowledge and the principles of morality. "The Boys' school" in London was established in 1798, for "the maintenance, clothing, educating and apprenticing the sons of distressed Freemasons, and their orphans," and has done more to administer to the comforts and future welfare of the rising generation than any institution in the kingdom; recently the Grand Lodge of England, under the auspices of the Duke of Sussex, established a "Girls' school,"* and the last report represents it as in a most flourishing condition. The children are healthy and happy and are taught to conduct themselves with great propriety. The Rev. H. O'Neill, the curate, under date 9th June says, "I have examined sixteen young persons for confirmation for the last time, and cannot avoid saying that I was never more pleased with any young persons than with them, their answering and attention being in every respect satisfactory."

In our own country, the Fraternity have "followed these leaders and feared no danger." Virginia has now under the sanction of her Grand Lodge, in successful operation, a school for the education of the children of deceased Brethren, and it is said to be one of the best Institutions in that renowned Commonwealth. The Grand Lodge of Missouri has already purchased, at a large expense, the buildings, lots, &c., formerly Marion College, with 1300 acres of land, for the same noble purpose; Tennessee and Mississippi in their Grand Lodges have taken the initiatory steps in emulating these laudable examples.

Not to prolong this circular, may I ask, shall our Grand Lodge, adorned as she has been, in the east by the patriotism of a *Caswell*, the learning of a *Taylor*, the wisdom and virtues of a *Hall* and a *Henderson*, be behind her sisters in this

*This is an error. The "Girls' School" was instituted on the 25th March, 1788. The new Charity established under the auspices of the late Duke of Sussex, is the "Annuity Fund," for the relief of aged and infirm Brethren. The writer probably had this in his mind.—EDITOR MAG.

Digitized by Google

noble purpose? Will she allow even her youthful daughter, Tennessee, to cast into the shade the unassuming virtues of the mother? We know of a truth, that there are many who, left in indigence, have been educated by the private charities of our individual Lodges, who were never aware from whence the bounty flowed; for the divine attribute of charity never allows "her right hand to know what her left hand doeth." But we should no longer hide "our light under a bushel." Freemasonry in our State enrolls among its votaries, many of the first of our land, and the virtuous and good of all ranks. If our Institution possesses the strength of Sampson, why allow it to rest in the Delilah lap of inglorious ease or uselessness, or, blinded by prejudice, to be led about the reproach of the ignorant and the scoffing Philistines?

It is only by united and strenuous efforts that any great good is effected. Allow me then to hope that your Lodge will instruct your representatives at our next grand annual communication, to unite with the different Lodges in our jurisdiction in this laudable enterprise, which will afford an asylum where destitute orphans of worthy Brethren, from every part of our State, may learn lessons of virtue and a hatred of vice, and become useful to society, ornaments to their race, and finally be fitted to become residents above, in that building of God, an house not made with hands, eternal in the heavens."

With assurances of sincere regard, fraternally yours,

JOHN H. WHEELER, *Grand Master.*

By order of the Grand Lodge of North Carolina.

PRESENTATION OF A PAST MASTER'S JEWEL.

An Address, Delivered by ALBERT G. MACKEY, M. D., W. M. of Solomon's Lodge No. 1, at Charleston, S. C., on the presentation of a Past Master's Jewel, to Rev. ALBERT CASE, Past Master of said Lodge, on the evening of the first Monday in January, 5843. And Address of the Past Master Case in reply.*

BROTHER CASE,—In being called by the voice of my Brethren to preside over the labors of this Lodge, it affords me the highest gratification that the first official duty I am called upon to perform, should be one so consonant with my personal feelings. Solomon's Lodge, which claims the honor of being the oldest in this State, had long lain dormant,—the sacred fire of its altar had ceased to burn, and its Brethren, scattered and dispersed, were no longer called to labor by the sound of the Master's gavel. But to you, my Brother, are we indebted for its restoration to usefulness. If the Incense of Holiness again burns upon its altar, by you has the fire been lighted. If its Brethren have once more been called from refreshment to labor, it is your voice that has collected them together. For eighteen months since its organization you have presided with the urbanity of a gentleman and the skill of a Master of the Craft. During that period our Lodge has continued steadily to increase its numbers and to extend its usefulness, and now in resigning the Oriental Chair, you deliver the Jewel of your office unsullied into the hands of your successor, and take your seat among the Brethren with the

*Copies of these Addresses were forwarded to us in February last, but failed to reach their destination, or they would have appeared in our pages at an earlier period. They will however, be acceptable to our readers, though a little out of season.—ED. MAG.

Digitized by Google

delightful satisfaction of knowing that your duty has been well and faithfully done. It is a pleasing custom among our French Brethren to hail those who have been made in a Lodge, with the endearing appellation of "Children of the Lodge." When looking around me, I behold so many of our members who have received from you all the Masonic Light that they possess, I seem to see in the interesting ceremony of this evening the free will offering of a band of Brothers to an elder and well beloved Brother, as a token of their affection for his kindness and of their gratitude for the care and instruction that he has bestowed.

It would be presumption in me were I to attempt to explain to you the moral meaning of that Jewel which I am about to present to you. But I cannot but think that its meridian sun is an appropriate emblem of the present state of Masonry in our land—emerging as it is in all its pristine splendour from the dark clouds of ignorance and persecution which had so long enshrouded it; and no less appropriate is the presentation of such a Jewel to you who have performed no inconsiderable part towards its revival in our own State.

In the name of "Solomon's Lodge No. 1, of Ancient, Free and Accepted Masons," I present you, my Brother, with this Past Master's Jewel; long may you live to wear it with honor to yourself and credit to the Fraternity. And when in the course of time you shall be called to the Celestial Lodge on high, to mingle in Divine refreshment with the Brethren who have gone before you, may you exchange it for a Jewel brighter and more lasting,—the Jewel of Eternal Happiness to be received from the Supreme Grand Master of the Universe.

REPLY OF REV. BROTHER CASE.

WORSHIPFUL MASTER—

IT is with feelings of deep interest that I accept at your hands the Jewel awarded me by yourself and the Brethren of Solomon's Lodge.

Could I ascertain that I have been instrumental in effecting any great good, I might perhaps have discovered a sufficient excuse for this manifestation of the gratitude and esteem of my Brethren. But I am confident that I have done no more than my duty, and if I am satisfied that I have performed that faithfully, I am fully rewarded by the consciousness of having done so. I however accept the elegant Jewel which the Brethren of this lodge have voted me, and for this manifestation of their regard, I beg you and them to accept the hearty thanks of their Masonic Brother.

To yourself, especially, would I express my thanks for the very feeling manner in which you have addressed me, and for the kind allusion you have made to my imperfect services and humble merits.

Were it wanting, I should have in this, a sufficient guarantee that the chair is now occupied by one who will preside with dignity and urbanity, and govern with kindness; while I know he will direct with the wisdom of a Master of the Craft.

This evidence, however, were not requisite, after the long and close connexion that has existed between us. You give me too much credit in supposing that I have done so much for Solomon's Lodge. It is true that it has prospered since first it was rechartered eighteen months since, but it is equally true that the Brethren have been active to promote its welfare; and without their co-operation

Digitized by Google

it must have remained stationary. Your own attention has been constant, and I believe no meeting has taken place when the Senior Warden has not been present, to point the admiring candidate to the place of LIGHT. You perceive then that one secret of the progress of the Lodge, is the attention and perseverance of the officers and members. And on resigning the chair to yourself, I flatter myself that the same zeal will be manifested by your officers and the members, and that the Lodge will continue united and prosperous. I have no fear but our wishes will be realized in this respect, and that you will find ready and skilful hands in all the officers and members to aid in cultivating the sublime virtues, and raising higher, the moral edifice.

"The sacred Lodge, of care devoid,
From strife and malice always free,
Shall by your aid be still employed,
In social love and harmony."

Masonry has risen triumphantly from her former depression, and subsequent slumber, and is becoming more and more respected. The custom once prevalent of squandering the funds of the Order, has gradually died away, and very much has been done in the last two years to turn them into the channel of benevolence and charity—and cause them to minister to the wants of the Brotherhood. Let this be fully carried out, and the last lingering objection to Masonry will be removed. In this work you have been a faithful coadjutor, and from your known zeal, ability, and example, much is expected.

Worshipful and Brethren,—Again allow me to thank you for this Jewel. I receive it as a token of your approval, and will be reminded by it, of the happy manner in which we have wrought together, and of my duty to act upon the square with all men—especially yourselves!

The approbation of brethren and friends is ever-pleasing. Perhaps I have the organ of love of approbation quite fully developed—I would live so as to enjoy the approval of all the wise and good. But in a particular manner do I feel grateful for yours, manifested as it has been, at the close of the second term as the presiding officer of this Lodge.

I have resigned the chair to one who loves the principles of Freemasonry, and has ability and confidence to extend them.

Let us be active workmen together, and as we come around the sacred ALTAR, let *this* be our invocation,—

"Come all ye gentle springs that move
And animate the human mind,
And by your energy improve
The social band by which we 're joined."

For your kind wishes for my welfare, you have many thanks—may *you*, and the members of this Lodge, enjoy rich rewards for your labors, and when your work shall be done on earth, and your voices no more be heard in terrestrial Lodges, may the Great Architect of heaven and earth, welcome you to that Grand Lodge on high, where the Supreme Grand Master reigneth and ruleth in light and glory forever.

Digitized by Google

THE ANNALIST.

ARCHIVES OF THE GRAND LODGE OF ENGLAND.

From the Freemasons' Quarterly Review.

1723. The first printed Book of Constitutions was published in 1723, by James Anderson, M. A., Master of Lodge No. 17, under the sanction of the Grand Lodge, during the Grand Mastership of the Duke of Wharton and his Deputy, J. T. Desaguliers, L. L. D., F. R. S.

1746. The second appeared in 1746, although by the author's preface, James Anderson, D. D., it appears to have been prepared in the year 1738—by the direction of the Grand Lodge, under the Grand Mastership of the Marquis of Carnaroon.

1756. The third appeared in 1756; the name of Dr. Anderson was continued in the title, but the work was stated to be revised and enlarged by John Entick, M. A.

1767. The fourth appeared in 1767, as by Dr. Anderson, and as revised by John Entick, M. A., but with alterations and additions by a Committee of Grand Lodge.

1784. The fifth appeared in 1784; still as Dr. Anderson's, edited by John Noorthon, M. A.

1815, 1827. The sixth appeared in 1815, after the union of the two English Lodges, and a smaller edition of the same, page for page, with a few alterations, in 1827. This Book of Constitutions was intended to have been in two parts; the first, an examination into the original landmarks, principles, and history of the Order generally; the second, to be merely the legislative arrangements of the Grand Lodge of England.

1841. After five years of promise, a revisal of the Constitutions was published this year.

"PRINCE EDWIN, brother of King Athelstan, summoned all the Free and Accepted Masons in the realm to meet him in a congregation at YORK, who came and formed the Grand Lodge and him as their Grand Master, A. D. 926."

A. D. 1425. 3 Hen. VI. Chap. 1, title. "*Masons shall not confederate in chapter and congregation.*" This act is very severe against Masons, who, however, appeared to be in nowise frightened at it; and at length the King, himself, is said to have been admitted into the Order, according to an examination into its mysteries in his own hand writing, as recorded by Mr. Locke.

"King William the Third was privately made a Freemason, and encouraged Grand Master Wren in his great work. (St. Paul's Cathedral.)

A. D. 1693. Occasional Lodges were held, and old Masons living in 1730 remember to have attended them in full formality.

A. D. 1716. Sir C. Wren's disability, by age and infirmity, to act as Grand Master, having depressed the Order, the few Lodges meeting in London regularly (four in number) met for the purpose of reanimating the Brethren, at the Apple-tree, in Charter street, Convent Garden, where, having placed the oldest Master Mason in the chair, they constituted themselves a Grand Lodge, revived the quarterly communication, resolved to hold an annual assembly and feast, and choose a Grand Master from among themselves, until they should have the honor of a noble Brother at their head.

A. D. 1717. The first revived feast was held at the Goose-and-Gridiron, St. Paul's church-yard, at which Mr. ANTHONY SAYER, gentleman, was elected Grand Master; and Mr. Jacob Lamfall, *carpenter*, and Captain Joseph Elliott, Wardens.

A. D. 1721. The Duke of Montagu was the first nobleman who was elected Grand Master of the revived Grand Lodge.

Dec. 21. Fourteen *learned* Brothers were appointed to examine Brother Anderson's manuscript of the Constitution Book, and to make report.

Digitized by Google

1722. March 25. Report approved. Book ordered to be printed.

Duke Wharton* was next elected, Grand Master, who appointed Dr. Desaguliers (Past Grand Master) as Deputy Grand Master; and Joshua Tauton, and James Anderson, A. M., Grand Wardens. The Earl of Dalkeith succeeded as Grand Master. Six STEWARDS were appointed to keep cowans from the feasts, who were publicly thanked.

The sword was at this time borne by the Lodge to whom it belonged.

1730. The Deputy Grand Master, Blackerby, acquainted the Lodge that the DUKE OF NORFOLK, GRAND MASTER, was in Venice, but that he had sent three kind presents, viz:—

1. Twenty pounds to the Masonic Charity Fund.
2. A large folio book, most richly bound; on the frontispiece, the Norfolk arms, with those of Masonry illuminated.
3. The old trusty Sword of Gustavus Adolphus, King of Sweden, worn also by his successor in war, Bernard, Duke of Saxe Weimar, with both their names on the blade. The scabbard most richly adorned, and to be the Grand Master's Sword of State for the future.

At this time, the Grand Secretary was empowered to have the *minutes* of the Grand Lodge etched; previously they were actually written by him, and lent to every Lodge!

1734. Brother ANDERSON ordered to prepare a new Book of the Constitutions. *The Freemasons' Vade Mecum* was condemned by Grand Lodge, as a silly and piratical thing.

1737. April 13. Seventyfive Lodges were represented, so much had Masonry increased.

Nov. 8. H. R. H. Frederick, Prince of Wales, was made an Entered Apprentice and Fellow-Craft, at an occasional Lodge, held at his palace at Kew, by the Rev. Dr. Desaguilers. The Prince was afterwards made a Master Mason at an occasional Lodge.

It was customary to make collections for charity at the Grand Lodge.

1739. A scheme proposed to place out Masons' sons apprentices; rejected, as affecting too much the Fund of Charity.

Grand Secretary's jewels presented by the Grand Master, Marquis of Carnaroon.

Dec. 12. Twenty pounds awarded to a Brother who had been cruelly treated by the Inquisition at Florence, on the sole account of his being a Mason.

1740. A petitioner for charity to be five years a member of a regular Lodge.

1741. No Brother to belong to more than one Lodge within the bills of mortality.

---

*SYMPTOMS OF DISUNION.

GRAND MASTER MONTAGU'S good government inclined the better sorts to continue him; and therefore they delayed the Feast; but

PHILIP, DUKE OF WHARTON, lately made, and not the Master of a Lodge, assembled a number of Brethren at Stationers' Hall, June 24, 1722, who, having no Grand officers present, put into the chair the oldest Master Mason, (not the *present* Master of a Lodge,) who proclaimed aloud—

"PHILIP WHARTON, DUKE OF WHARTON, GRAND MASTER OF MASONS, and Mr. Joshua Tunson, blacksmith, and Mr. William Hawkins, mason, Grand Wardens."

Noble Brethren and others disowned Duke Wharton's authority; and at length the breach was healed by the Duke of Montagu's summoning the Grand Lodge to meet on the 19th of January ensuing, when DUKE WHARTON promising to be true and faithful, proclaimed him aloud as

GRAND MASTER!

and thus ended the unpleasant matter.

Digitized by Google

1752. Nov. 30. Ordered, that to render the Masons' Charity as extensive as possible, all foreign Brethren, of what nation or profession soever, should, after proper examination, be relieved with a certain sum immediately.

1754. New Book of Constitutions ordered. Twenty Lodges erased for neglect.

1757. Names of recusant Masons to be printed and published. A letter read from Bro. Capt. De Court, commander of the French ship, St. James; taken by H. M. S. Windsor, then a prisoner of war, wishing the Grand Master to procure his liberty: but there being no cartel settled, it was ordered to relieve him with twenty guineas, if, on inquiry, he was found worthy of assistance.

DEDICATION OF THE MASONIC HALL, IN CHARLESTOWN.

King Solomon's Lodge, in Charlestown, through the untiring personal exertions of a few zealous Brethren, has, within the last two or three years, been revived from the lethargical state into which it had fallen, or, perhaps we should say, into which it had been precipitated by the general deluge of opposition which a few years since swept over the Masonic community in this Commonwealth. We have heretofore had occasion to refer to the history of this Lodge, and cannot at this time well spare the room requisite for a recapitulation of the facts then given. It will be sufficient for our present purpose to say, that the Brethren of the Lodge have, at very considerable expense, fitted up a beautiful Hall, with convenient ante-rooms, in the new block of brick buildings on the east side of "Charlestown Square." The room occupied by the Lodge, is 40 by 20 feet, and is handsomely furnished with every convenience necessary for the transaction of Masonic business. The regalia is new and tastefully made. We know not, indeed, that there is a better furnished or better disciplined Lodge in the State. It is an honor to the Brethren who have been instrumental in its revival, and in restoring it to its ancient glory.

On the 10th ultimo, the Grand Lodge were invited to perform the ceremony of Dedicating the Hall, agreeably to ancient Masonic usage. The invitation was cheerfully accepted by the Most Worshipful Grand Master, Augustus Peabody, Esq., and the Grand Lodge, being convened in an adjacent room, was opened in ample form at 7 o'clock, P. M. W. Bro. Francis L. Raymond, Master of King Solomon's Lodge, having notified the Grand Master of the readiness of the Brethren to receive him, a procession was formed, under the direction of the Grand Marshal, Worshipful Br. John R. Bradford, and repaired to the Lodge room. After passing round the room and inspecting its finish, the Grand Master was appropriately addressed by Br. Raymond, who resigned to him the Chair of King Solomon's Lodge, and surrendered to him the implement of his office as chairman of the operative committee. The Grand Master's reply was in substance as follows:—

"*Worshipful Master, Wardens, and Brethren of King Solomon's Lodge.*

"The Grand Lodge have with pleasure witnessed your enterprise, zeal and taste in erecting and adorning this Hall. We have examined it—and cheerfully declare our approbation of it. And we will presently proceed to dedicate it in ancient form, to God, to Virtue, and to Universal Benevolence.

Digitized by Google

We congratulate you on its completion—and we trust that here you will long continue to find a safe retreat from the cares and anxieties of busy life—secure from the open assaults and secret malignity of every spirit hostile to Freemasonry;—that here you will successfully cultivate the sacred principles of friendship and charity;—and that from this place you will widely disseminate brotherly kindness, relief and truth.

King Solomon's Lodge has some peculiar privileges. Your meetings will be holden almost under the shadow of yonder splendid Monument—the joint offspring of Patriotism and Freemasonry,—in the erection of which you had a large and active share. The recollections connected with it will always stimulate and cheer your labors.

You have also some peculiar responsibilities. Your Lodge has given more than one Grand Master to the Commonwealth—and with you rest the sacred ashes of our venerated Grand Master, WARREN. It is your charge to preserve the Masonic honors which have deservedly rendered this locality dear to the Craft.

Be watchful and wise in the selection of your candidates and associates;—and remember that the whole Fraternity expects of you to gather on this spot a band of such Brothers, as, should our country hereafter require it, will give occasion for the erection of another Monument as proud as that which marks the glory of Bunker Hill."

The imposing ceremony of Dedication was then performed by the Grand Master in a solemn and impressive manner. During the ceremony the following Ode, written by R. W. Br. THOMAS POWER, was sung:

MUSIC—"*Sterling*."

ALL honors to our Master pay,
Who bade our holy temple rise;
While here we journey on our way,
Our thanks shall reach to farthest skies
(Dedication to FREEMASONRY.)

We hail our holy Patron's name,
Whose bright example guides us still;
His highest honors we proclaim,
While grateful thanks our temple fill.
(Dedication to VIRTUE.)

While thus we seek, in pure desire,
Immortal bliss in realms above,
Our hearts shall kindle at the fire
Whose light is Universal Love.
(Dedication to UNIVERSAL BENEVOLENCE.)

The ceremony was concluded by a fervent and appropriate invocation, by the Rev. Br. BARRUS, of Chelsea.

It is proper to remark here, that the Rev. Br. E. M. P. WELLS, had been requested to perform this service, and also to make an address on the occasion; but from sudden indisposition he was unable to attend,—notice of which, however, was not received until a few minutes before the ceremonies commenced. The Rev. Br. BARRUS was therefore wholly unexpectedly called upon to make the invocation, and R. W. Br. CHARLES W. MOORE, as unexpectedly required to deliver the address.

The occasion was an interesting one, and the ceremonies were new to many of the Brethren present. We believe that all were gratified. We are sure that the Lodge has the hearty good wishes of the whole Fraternity for its future prosperity.

Digitized by Google

CORRESPONDENCE.

Plattville, Wis. Aug. 10, 1843.

R. W. CHARLES W. MOORE,

Dear Brother:— * * * * Masonry is moving on most prosperously in this thriving District, and will do a most valuable service too, in moulding into one, the heterogeneous materials out of which this community is formed. Its good effects are already seen in this place.

In the month of December last, seven Master Masons assembled in this place, and drew up and signed a petition to the Grand Lodge of Missouri, (accompanied with the fees,) for a Dispensation, authorizing them to open a Lodge, which was granted, under the name of "MELODY LODGE." We proceeded immediately to open a Lodge and organize; and from the first regular communication to the present time, we have been overrun with work, notwithstanding we have refused to accept of some considerable portion of the materials brought to our hands. We organized with seven members, and we now number upwards of thirtyfive—all good men and true.

P. S. Our young Lodge has already purchased and paid for a house and lot, in which they hold their Lodge,—renting out the lower rooms. B. T. K.

Seville, Medina County, Ohio, Sept. 20, 1843.

DEAR BROTHER:— * * * We are located in what has been a part of the infected district. For more than fifteen years past Antimasonry has howled over this section of country with fiendish delight; but thanks to the immutable principles of our Institution, a few worthy Brethren who had settled here in an early day, have breasted the Antimasonic tornado, rode out the gale in safety, and triumphantly preserved the ancient land-marks of the Order. A little more than one year ago, some three or four of these venerable Brethren, by considerable exertion, succeeded in getting a Lodge organized in Seville, which has done and is doing a first rate business. Its influence operates like oil upon the waters,—it has produced a calm and quiet atmosphere,—peace, harmony and Brotherly love prevail amongst us,—not only within our walls, but throughout the neighborhood.

We consider your Magazine as a valuable acquisition to our little library. Our Lodge room is intended, also, as a reading room for Masons and their families.

Respectfully, yours,

C. W. MOORE. P. M.

Carlyle, Clinton Co., Illinois, Sept. 18, 1843.

DEAR BROTHER:— * * * * There is a splendid Lodge at Salem, Ill., created from this, composed of the very best of men; another at Hillsboro', Ill., which are under my supervision as District Deputy Grand Master.

There are some considerable number of resident Masons who reside in the immediate vicinity of these Lodges, who are not members of any Lodge; I have labored hard with them, to attach themselves, but they excuse themselves, by raising no objections to the Lodges, yet, having been so long without connection, rather modestly decline attaching themselves, &c. I shall report all their names to our grand annual communication in October next.

For the past season we have been doing very little on accóunt of the scarcity of money and the contiguity of other Lodges, one formed out of our own, only twentyfive miles distant, another thirty, two others forty miles. Yet the cause is flourishing in this country. In almost every town there is a Lodge of respectability and character, and no schisms exist. The Fraternity are respected and the society looked upon as good and worthy by those that are strangers to its mysteries.

I am, fraternally yours, with great respect and esteem,

C. W. MOORE, ESQ. J. P. B.

Digitized by Google

MASONIC CHIT CHAT.

INFORMATION WANTED.—An English gentleman wishes to discover an American who once did him an essential service. The name of the American was THOMAS GROSS. The circumstance referred to occurred in 1797, and at that time Mr. Gross was about 23 years of age. He was a member of the Masonic Fraternity, and is believed to have been a native of one of the New England States. He was a sea-faring man; and is understood to have had charge, about the year 1809, of a packet running between New Bedford and Baltimore. Of this, however, our information is not certain. He sailed out of New-York in 1797 or '98, and was engaged with the gentleman, to oblige whom this paragraph is written, to make the tour of the world, but circumstances separated them, and defeated their object. Any information touching the present residence of Mr. Gross, if living, or of his family, may be forwarded to the editor of this Magazine.

☞We are requested by a correspondent to state, that WASHINGTON ROYAL ARCH CHAPTER, No. 1, at Newark, N. J. was resuscitated on the 13th September last, by virtue of a Dispensation from M. E. Jos. K. STAPLETON, D. G. G. H. P., and that the officers were duly installed by Comp. ALEXANDER COPELAND, H. P. of Jerusalem Chapter No. 8, of the city of New York. The Council consists of Comps. Elias Vanarsdale, H. P., Luther Goble, K., and Pruden Allyng, S.

☞ Our London correspondent writes, that the Grand Mastership of the Grand Lodge of England, vacated by the decease of the late Duke of Sussex, will probably be filled by the Earl of Zetland, or the Marquis of Salisbury, at the next annual communication.

☞THE TRESTLE-BOARD.—The publication of this work is necessarily delayed for a short time.

☞We trust our correspondent at Wilmington, N. C. has received the package forwarded to him by the brig Marie J. Estell, in Sept. last. If he has not, he will please inform us.

☞Brethren, who are not now subscribers, but intend becoming so for the present vol. of the Magazine, are requested to forward their names before the 15th of December next.

Alarge amount of intelligence prepared for the present month, is necessarily deferred; as are also some obituary notices.

☞We beg to say to our agents *once more*, that we will receive, at par, the bills of any specie paying Bank in the country. We are induced to repeat this notice, because some of them say, they would remit the amounts in their hands, if they could obtain *eastern currency*. This is not material, so that they send us bills of sound specie paying Banks.

☞Our correspondent at Hancock, Md. is informed that the name of the Brother referred to, as a subscriber, has not been forwarded. It probably will be in due time, if it has not escaped the recollection of the Brother to whom it was entrusted. We regret to add that we have not the missing number on hand. We think it must have been in the bundle; but will obtain another if possible.

☞Any Brother having a spare copy of the 12th No. of the 1st vol. Magazine on hand, will greatly oblige us by forwarding it to this office.

☞A correspondent inquires if the new Funeral Service is to superscede the old one. We answer, no. Both will be given in the new Trestle-Board, and the Lodges will use which they may prefer.

MASONRY IN MAINE.—A Masonic Convention was recently held in Portland, Maine, to consider what measures were necessary for the revival of the Order in that State.

☞Our agent at Carlyle, Ill., is informed that the Brother referred to in his last, lately resident of Springfield, has received the Magazine for the *two* years past.

☞ Rev. Isaac N. Walter is an authorized agent for New Carlisle, Ohio.

EXPULSION.—We have been officially informed of the expulsion of Mr. JOHN T. TASKER, from Washington Chapter and De Wit Clinton Encampment, at Portsmouth, N. H., for unmasonic conduct.

Masonic Hall, Natchez,
Aug. 18, 1843.

At an adjourned regular meeting of Locke Lodge, No. 52, on the evening of the 17th inst., *James H. Ferguson*, Dentist, late a member of this Lodge, was expelled for gross unmasonic conduct, and thereby debarred hereafter from all the rights, benefits and privileges of Masonry. Said Ferguson has in his possession a diploma and certificate of demission,* from Locke Lodge.

E. L. GLASSBURN, *Secretary*
Locke Lodge, No. 52.

*This is a word in common use among our Brethren at the south. We understand it to mean, in the sense in which it is used, a discharge from membership. We do not, however, understand the propriety of so using it. To demit is to depress. Demission is degradation. Editor.

Digitized by Google

THE

FREEMASONS'

MONTHLY MAGAZINE.

VOL. III.] BOSTON, DECEMBER 1, 1843. [No. 2.

THE LATE DUKE OF SUSSEX.

IN the first number of the first volume of this Magazine, we presented our readers with a *Masonic Memoir* of the late illustrious Grand Master of the Grand Lodge of England; and have been waiting, since his decease, in the expectation of receiving from England, such additional particulars as might render a republication of the Memoir desirable. In this, our expectations are not realized. The facts communicated by our London correspondent, add nothing of importance to those already published. We presume, therefore, that the Memoir above referred to, is as full and complete as it can at present be made. We do not despair, however, that at some future time, a Brother may be found, possessed of the ability and the information requisite to furnish the Fraternity with a biography of the illustrious deceased, which shall be worthy of the commanding position he occupied in the Masonic world, and of his exalted character as a liberal statesman, a ripe scholar, and devoted philanthropist.

The Duke of Sussex was the ninth child and sixth son of George III., and was born on the 27th of January, 1773. He died on the 20th of April last, and was, consequently, seventy years and nearly three months old at the time of his decease. His death was generally, deeply and sincerely regretted by the people of England, of all ranks, for he was beloved and respected even by his political opponents. Sir Robert Peel, on moving in the House of Commons, the usual address of condolence to the Queen, remarked as follows: "His (the Duke's) long residence by preference in England—his early English habits—his conciliatory manners and demeanor—his habits of friendly and social converse with all classes of society—his zeal in the promotion of every object connected with science and literature,—a zeal the more effectual on account of his own literary and scientific attainments—the readiness with which he, in

Digitized by Google

common with all other members of the royal family, made every sacrifice of time and personal interest for the advancement of every object connected with charity and benevolence; all these constitute claims on the grateful remembrance which must long endear his name to the people of this country." And the Duke of Wellington, in rising in the House of Lords to move a concurrence in the address remarked, that "his Royal Highness, having had the benefit of an excellent education, and having, in his youth, spent a considerable portion of his time in foreign countries, was a most accomplished man, and he had continued his studies, and the cultivation of all branches of literature and science, up to almost the latest period of his existence. He was the protector of literature, the sciences and the arts, and of the professors of all branches of each of those departments of knowledge." The Marquis of Lansdown followed the Duke of Wellington, and pronounced a high encomium upon the public and private virtues of the deceased. He said—"I believe firmly, if any future writer or historian of the society of this country during the last half century, should endeavor to depict the progress of that society, and to analyse its details, he would find there was, during that period, no one movement, no one effort for the promotion of the useful sciences, for the excitement of useful industry, and, though last, not least, for awakening a spirit of enlightened charity in the public of this country, with which his Royal Highness's name will not be found to be closely and constantly united."

He was liberal in his politics, and it was his boast that he never abandoned the principles which seated his family on the throne of Great Britain. "My family," he once said, "came to the throne on the principle of the Revolution—on the principle of a full, free, and fair representation of the people." His consistency in this respect may be said to have been maintained at the expense of his political existence, and much of his domestic happiness. It arrayed him politically against his family, and caused a breach which debarred him from advancement in the public affairs of his country. He however remained true to his honest opinions of what he conceived to be his duty, and cordially gave his support, without regard to personal consequences, to the liberal side of the great questions of his day. The abolition of the slave trade—Catholic emancipation—the removal of the civil disabilities of the Dissenters and the Jews—Parliamentary reform—the amelioration of the criminal law—the promotion of education, and the advancement of whatever might tend to elevate the character of the people—were all subjects which received from him steady, continuous, and availing support.

The Duke of Sussex, like his brothers the Dukes of Clarence and Kent, was endowed with a large share of popular talent. His address was affa-

Digitized by Google

ble and conciliatory. He spoke with great ease and fluency, and as a presiding officer at public meetings, he was pre-eminently distinguished. "Of the Masonic festivals," says the London Advertiser, "where, in his capacity of Grand Master, he frequently presided, he was at once the head and soul, discharging the duties with a zeal that proved how much he had the interest of the Mystic Craft at heart; and at convivial meetings of a charitable nature, he was so eminently effective as a chairman, as to have procured the flattering compliment of being pronounced 'the best beggar in Europe,' a distinction of which he was remarkably proud."

"As a Freemason," says the Review, "he was the most accomplished Craftsman of his day. His knowledge of the mysteries was, as it were, intuitive; his reading on the subject was extensive—his correspondence equally so; and his desire to be introduced to any Brother, from whose experience he could derive any information, had in it a craving that marked his great devotion to the Order. His affability was so free from affectation or condescension, that those who for the first time had the honor of an introduction to his Royal Highness, were always struck with its peculiar kindness. There was even danger in it, as we have heard many express the words, lest they might be betrayed into forgetfulness of social distinction—we allude to Masonic interviews;—but there is no doubt that in every other case, also, the conduct of the Prince was ever that of a kind-hearted English gentleman."

When at Berlin, in 1798, his Royal Highness was initiated into Masonry, and formed a very valuable connection between the Royal York Lodge in that city, and the Grand Lodge of England. During his stay in Lisbon, the Grand Lodge of Paris sent several deputies, officers of the frigate *La Topaze*, to assemble the Portuguese Freemasons, in harbor, and grant them warrants to form Lodges. The Duke of Sussex, however, advised them, rather than do that, to form Lodges themselves, and send a representative to the Grand Lodge of England, to be acknowledged by that body; in which case the political independence of the country, could not be biassed by the Masonic connection of the Portuguese Lodges with the Grand Lodge of France. The beneficial effects of this advice were shown in a remarkable circumstance.

When Junot (himself a Mason) took possession of Portugal, in 1808, he intimated to the Lodges in Lisbon, that he would visit them, provided they would take down the portrait of their Prince Regent, and substitute instead, that of Napoleon, who was then, *de facto*, the master or sovereign of the country—and he (Junot) would accept the office of Grand Master of Portugal.

The Lodges, however, unanimously resolved, that, rather than submit to

Digitized by Google

the proposition, even to dissolve as a body, and declined the proffered support.

The Royal House of Brunswick, (the reigning family of England,) has been distinguished for its attachment to Masonry. The following list is an abstract of one recently prepared by our friend and Brother, ROBERT THOMAS CRUCEFIX, M. D., of London, on the accuracy of which the most entire reliance may be placed. Indeed, the evidence of its general correctness is in our own possession.

1. KING GEORGE THE FIRST.
2. KING GEORGE THE SECOND—called in one of the old Irish Constitutions, the "*Mason*-King, whom God preserve."
3. FREDERICK, PRINCE of WALES, son of George II., initiated 1737.
4. KING GEORGE THE THIRD.
5. DUKE OF YORK, brother to George III.
6. WILLIAM HENRY, DUKE OF GLOUCESTER, brother to George III., initiated in 1766.
7. HENRY FREDERICK, DUKE of CUMBERLAND, brother to George III., initiated 1767, and elected Grand Master in 1782.
8. PRINCE WILLIAM HENRY, afterwards KING WILLIAM IV., initiated in 1786, and was at the time of his death patron of the United Grand Lodge of England.
9. GEORGE AUGUSTUS, PRINCE of WALES, (afterwards George IV.,) initiated in 1787—his uncle the Duke of Cumberland, presiding as Master. He was elected Grand Master in 1790.
10. DUKE of YORK, brother to George IV., initiated in 1787.
11. PRINCE EDWARD, (afterwards Duke of Kent, father to the present Queen,) initiated at Geneva, in 1789. He was Prov. Grand Master of Halifax, N. Scotia, in 1790.
12. PRINCE EARNEST AUGUSTUS (afterwards Duke of Cumberland, now King of Hanover,) initiated in 1796.
13. PRINCE WILLIAM of GLOUCESTER, (nephew of George III.,) initiated in 1796.
14. AUGUSTUS FREDERICK, (afterwards Duke of Sussex,) initiated at Berlin, in 1798. He was for more than thirty years Grand Master of the Grand Lodge of England.

EPITAPH

ON THE DUKE OF SUSSEX, BY BR. J. LEE STEVENS, OF LONDON.

When dies the Prince, or when the Peasant dies,
How seldom TRUTH the epitaph supplies;
But if of SUSSEX all that 's true be told,
Few were his faults—his virtues manifold!

Digitized by Google

FUNERAL DIRGE,

FOR HIS ROYAL HIGHNESS THE DUKE OF SUSSEX.

LATE GRAND MASTER MASON FOR ENGLAND.

BY ROBERT GILFILLAN, ESQ., BARD TO THE GRAND LODGE OF SCOTLAND.*

Ye Brothers of the solemn vow!
Companions of the mystic band!—
Ye who before the altar bow!
Or by the Sacred Temple stand!
Assemble all throughout the Land!
In mournful guise your garments wear,
For Him who ruled with high command,
They to the burial mansions bear!

Swell loud the harp in plaintive song,—
Or wake the strain to notes of wo!
Ye who to holy rites belong,
Or of the lofty mysteries know!
This day we mourn a master low—
A pillar from the Temple riven!
A friend to all of worth below—
A Brother pass'd from earth to heaven!

The widow's sigh—the orphan's tear,
Who now will soothe, or wipe away?
Or lowly merit who will cheer,
By pointing Fame's proud upward way?
The good man's friend—the poor man's stay
Hath fallen, as leaves that withered fall!
'T is dust to dust, and clay to clay!—
The Prince's lot—the lot of all!

Mourn him—high Star of Mystic Light—
The good, the generous, and the free!—
That Star, alas! now set in night,
No more shall rise o'er Masonry!
Bow down the head—bend low the knee—
In all your tents let there be mourning
For him, embarked on that dark sea—
The bourne from whence there 's no returning!

The tree shall give its wonted fruit,
The flowers shall blossom on the lea;
The groves, so long by winter mute,
Shall waken yet with melody!
The ice-bound streams shall yet be free,
The tiny bark shall reach the shore!
But He—the Light of Masonry!
Returns to us—to earth, no more!
Bend low the knee—bow down the head—
A Master fallen!—a Brother dead!

---

* Delivered by him before the M. W. Grand Master Mason, Lord Frederick Fitzclarence, and 700 Brethren in Grand Lodge, convened for the occasion of recording the lamented decease of the Royal Grand Master of England.

Digitized by Google

FOREIGN MATTERS.

ENGLISH.

Among the "Notices of Motion," pending before the Grand Lodge of England, we notice the following:—

"By Br. R. T. Crucefix.—That the rule or regulation in the Book of Constitutions, respecting the quarterly contributions of members, shall be altered so as to increase the amount by sixpence per quarter, or two shillings per annum, and stand thus:

"Every member of each Lodge within the London district, shall pay towards the Fund of Masonic Benevolence, one shilling and sixpence per quarter, or six shillings ($1.50) per annum; and every member of each country and military Lodge, one shilling per quarter, or four shillings per annum.

"That, as an additional contribution of two shillings per annum from each member, will materially increase the General Fund of Masonic Benevolence, the sum of £200 (about $1000) per annum be paid out of the Fund of Masonic Benevolence to the Royal Masonic Benevolent Annuity Fund, in addition to the £400 per annum already voted by Grand Lodge.

"That the *widow* of any pensioner upon the Royal Masonic Benevolent Fund, who shall have been married to such pensioner previously to his having become a candidate for election thereupon, shall receive a pension equal to half the amount received by her deceased husband, as long as she shall subsequently remain unmarried.

"That the widow of any Brother who would have been eligible as a candidate for a pension out of the Royal Masonic Benevolent Fund, shall be eligible to election as a recipient of a proportionate stipend out of such Fund, provided she be upwards of sixty years of age at the time of his death;* subject, however, to rules and regulations analogous to those pertaining to the male pensioners upon that Fund."

The "Masonic Offering" to the Rev. Dr. Oliver,—the most learned and accomplished Mason in Europe,—is to be presented sometime during the ensuing spring. The presentation will take place at Lincoln. A similar "Offering" was a year or two since, presented to our talented friend and Brother, Dr. Crucefix, of London, and a third to his late R. H. the Duke of Sussex. They were both rich and splendid presents. The latter cost some thousands of pounds. We presume that the one about to be presented to the venerable Brother Oliver, will be worthy of the known liberality of the English Craft, and of the high reputation of the distinguished recipient.

The Grand Lodge of England have appropriated £1800, (about $9000,) for the purpose of placing a statue of the late Grand Master, His Royal Highness the Duke of Sussex, in the Grand Lodge Room.

The Tylers of the Lodges in London, having agreed to renew their ancient practice of holding an annual feast, met together on the 24th

* We trust this provision will be erased.—Ed. Mag.

Digitized by Google

June, at the Rose, Edmonton, with their ladies, and passed a very pleasant day. The Grand Tyler, Br. Robert Miller, presided, and acquitted himself with great credit.

Efforts are making to revive the Grand Conclave of Knights Templars for England. A preliminary meeting for the purpose, has been held. The statutes of the Order have not been revised since 1809, nor has a Grand Conclave been held since 1817. The late Duke of Sussex was the Grand Prior.

The Boys' School, says the Review, is progressing. The funded property is now about $40,000. The Girls' School also, is in a good condition. These are noble charities,—worthy of the Institution,—an honor to our English Brethren, and the pride of the whole Fraternity.

A meeting of the Supreme Royal Arch Chapter was held at London on the 2d August. No business of general interest was transacted.

CONTINENTAL.

The Lodge "*Parfaite Intelligence et l'Eltoile Reunies*," at Liege, (France,) have given notice, through the Freemasons' Review, that they request English, and Masons of all countries, to visit them, *en passant*, and add, that the Certificate or Diploma is necessary for admission.

We notice that several *forged* certificates have been offered, and in some instances have passed as genuine, with the Lodges at Hamburgh and Rotterdam. This arises from the circumstance that our Brethren on the Continent place too great reliance upon the Certificate. It should only be received as *collateral* evidence that the person possessing it is a Mason. It can never properly pass for more than this. We, in this country, regard it mainly as evidence of *good standing*, and even in this respect we do not receive it as conclusive. The plan adopted by the Grand Lodge of this State, in their new Certificate, of having the *seal* of the Grand Lodge *etched* upon the plate, furnishes the best security against *counterfeits* the case admits of. This does not necessarily preclude the use of the wax seal, though that is not deemed essential.

The union of the Grand Orient and Rite Ecossais, at Paris, is gradually progressing, though so slowly that we are not without apprehensions as to a favorable result. There are numerous obstacles to overcome, (besides long-standing prejudices,) and many and great concessions to be made, before an amicable termination of the question can be attained.

The two Lodges at Gottingen, (Germany,) have united with that at Munden, for the purpose of founding an institution for the relief of the orphans and widows of deceased Masons. A similar institution is also in progress at Gustren.

Digitized by Google

We perceive that there is a movement among the Fraternity in Germany, in favor of the formation of societies to assist "*Masonic emigration to America.*" The subject has been before the Grand Lodge of Hamburg, which body has decided to act in unison with the other Grand Lodges of the German States. We suppose the object to be to aid indigent Brethren who may wish to emigrate to this country, by furnishing them with the means to meet their expences, or with articles necessary for their support on the voyage. If they be worthy Masons, they will not fail to meet with a cordial reception from their Brethren on this side of the Atlantic, wherever they may land or wherever sojourn. The proposition, however, does not meet with universal favor among the German Grand Lodges. It is thought to be too nearly allied to politics.

The celebrated German Mason and soldier, the venerable DUKE OF HENEKEL VON DONNERSMARK, is now living at Dessau, in the 68th year of his age, and in the enjoyment of perfect health. He was one of the last men who quitted France with the Prussian army, on the abdication of Napoleon, and one of the first to re-enter it on his return from Elba. He was at the battle of Ligny and Belle-Alliance. He was initiated at Konigsberg, in 1794, (says *Latomia*, the German Masonic Review); in 1796, he received his third degree; in 1811, he became Master of a Lodge; is the founder of many Lodges, several of which are military. In 1838, he was elected, at Berlin, Grand Master of the Prussian Lodges, working under the system of the "Landesloge." He was the means of inducing the heir-apparent (Prince William of Prussia) to become the Patron of Freemasonry,—which event has had considerable influence on the Order in Prussia.

The Grand Lodge of Frankfort on the Main, (Germany,) on the question: Whether a Brother, not a member of a subordinate Lodge, could hold office in Grand Lodge?—lately decided, that no "Brother Mason, unattached to any Lodge, could, either as its officer, or as a representative, be a member of the Grand Lodge."

The Master of the Lodge Harpocrates, at Magdeburgh, died suddenly in his chair, while working his Lodge, on the 18th March last.

The Grand Lodge of Texas very properly, and *Masonically*, requires that every candidate initiated in the Lodges under its jurisdiction, *shall be examined as to his "proficiency in the degree he last took,"* before he is advanced to a superior degree. This regulation is also in full force in England. It was formerly so in this country, and no one can doubt that the immediate restoration of the regulation would be most beneficial to the interests of the Institution.

Digitized by Google

GRAND LODGE OF MICHIGAN.

We make the following extract from the report of the committee on foreign correspondence, submitted to the Grand Lodge of Connecticut, at its last annual communication. We believe the sentiments expressed to be such as are felt by the whole Fraternity in the country. The decision of the Washington Convention has been fully sustained by every Grand Lodge which has acted definitely on the subject; and this, in our opinion, should be sufficient to induce our Michigan Brethren to retrace their steps. But the matter rests with them alone. We are not disposed to revive the controversy.

"The Committee had before them three copies of a public newspaper published at Mount Clements, Macomb county, Michigan, which have been received by our Grand Secretary the past year, and containing what purports to be the proceedings of the Grand Lodge of Michigan; from which they learn that the convention of delegates from the several Grand Lodges which met at Washington City, on the 2d day of March, 1842, declined to recognize said Grand Lodge of Michigan, as in their opinion it had not been legally instituted. Several of the Grand Lodges in communication with this Grand Lodge have come to the same result, and your Committee are restrained to adopt *the same opinion.* The Committee, however, would not censure the Masonic Fraternity of Michagan for their incorrect proceedings in the formation and organization of their Grand Lodge, believing their intentions were good, and their errors not designed. They therefore advise that this Grand Lodge, in the true spirit of friendship and Brotherly love, recommend to the subordinate Lodges and Brethren of Michigan, so to review and reorganize their Grand Lodge, that the right hand of fellowship can be extended to them by their sister Grand Lodges, and by every individual member of the Fraternity throughout the world."

GRAND LODGE CERTIFICATES.

The following Order was adopted by the Grand Lodge of New York, on the 8th June last. We publish it for the benefit of our Brethren here and elsewhere. We are authorized to say that it will be strictly enforced. Should any of our Masonic friends, therefore, have occasion to make a journey to New York, and desire to visit the Lodges in any part of that State, they will previously provide themselves with the necessary documents. The Order is as follows:

"That no Mason be admitted to any subordinate Lodge, under the jurisdiction of this Grand Lodge, or receive the charities of any Lodge, *unless he shall*, on such application, *exhibit a Grand Lodge Certificate*, duly attested by the proper authorities, except *he is known to the Lodge to be a worthy Brother.*"

Digitized by Google

MASONIC MELODIES.

BY R. W. BR. THOMAS POWER.

No. 5.

THE BEAUTY OF THE TEMPLE.

Music—"*The Campbells are coming.*"

HARK! hark! to the voices exulting that rise,
That roll o'er the earth and that reach to the skies;
The faithful are telling with song and with glee,
How blest the accepted, how joyous the free!
The Temple 's completed, the labor is o'er,
No column nor arch in such beauty before;
With forms full of grace, and proportions most fair,
No beauteous design with the work can compare.

CHORUS.

Hark! hark! to the voices exulting that rise,
That roll o'er the earth, and that reach to the skies;
The faithful are telling with song and with glee,
How blest the accepted, how joyous the free!

When summer's gay blossoms, so rich and so rare,
Shall throw their sweet perfume abroad on the air,
Each beautiful form and each delicate hue
Shall cherish the thought and affection anew.
Each true to his Order, in purpose sincere,
Will bring to the altar the flowers most dear:
The blossoms that live upon honor's own breath,
That spring at its sunshine, and droop at its death.

CHORUS.

Hark! hark! to the voices exulting that rise,
That roll o'er the earth, and that reach to the skies;
The faithful are telling, with song and with glee,
How blest the accepted, how joyous the free!

When years have gone by, and when seasons are o'er,
The beautiful forms we have loved seen no more,
Our great Moral Temple in beauty shall stand,
While Hope shall be cherished, or Truth shall command:
Then Order immortal shall gracefully rise,
Beyond the dark scenes of these changeable skies;
The soul the Great Architect then shall adore
Where arches and columns are needed no more.

CHORUS.

Hark! hark! to the voices exulting that rise,
That roll o'er the earth, and that reach to the skies;
The faithful are telling, with song and with glee,
How blest the accepted, how joyous the free!

Digitized by Google

No. 6.

ELECTION OF OFFICERS.

MUSIC—"*Come to the sunset tree.*"

COME, come, come!
Come to our calm retreat,
And join our social band,
Where Brothers kindly meet,
And where friends united stand.
In purpose closely bound,
To our Order firm and true,
Let discord ne'er be found,
But let peace its bonds renew.
Come, come, come!

CHORUS.

Come to our calm retreat,
And join our social band,
Where Brothers kindly meet,
And where friends united stand.

List to our Master's call!
We come with hearts sincere;
No word unkind shall fall,
Nor a painful thought be near.
We 'll weave a garland fair
For our altar reared to love,
And flowers that cluster there,
Shall a welcome offering prove.
Come, come, come!

CHORUS.

Come to our calm retreat,
And join our social band,
Where Brothers kindly meet,
And where friends united stand.

Each thus to others true,
By friendship's ties impressed,
Shall selfish thoughts subdue,
Still in Truth's fair promise blest.
No fairer scene can be—
Social joy unmixed with pain—
As Brothers all agree,
Where affection's bonds enchain.
Come, come, come!

CHORUS.

Come to our calm retreat,
And join our social band,
Where Brothers kindly meet,
And where friends united stand.

Digitized by Google

No. 7.

THE FREEMASON'S WIFE.

MUSIC—"*Kinlock of Kinlock.*"

OH! who, in this wide world so filled with commotion,
Has sighed for the pleasures returning no more,
Like feelings that linger on life's stormy ocean,
When memory retraces some loved, tranquil shore!
Such fate ne'er be told, of the friend that possesses
A home and affections in love kindly met;
Sweet fancy shall treasure the gentle caresses
Of her, the true friend we can never forget.

CHORUS.

Such fate ne'er be told of the friend that possesses
A hand and affection in love kindly met;
Sweet fancy shall treasure the gentle caresses
Of her, the true friend we can never forget.

In joy or in sorrow, the kind heart confiding,
In palace or cottage, affection still true,
Her love lives unfaded, its truth yet abiding,
Like sun-rays reflected from noon's early dew:
In winter's dark tempest or summer's soft breathing,
No change in devotion e'er brings its regret,
When hope its fair blossoms of love is still wreathing
For her, the true friend we can never forget.

CHORUS.

In winter's dark tempest, in summer's soft breathing,
No change of devotion ere brings its regret,
When Hope its fair blossoms of love is still wreathing
For her, the true friend we can never forget.

Oh! give me the true heart for days yet before us,
The beauty undying that lives in the mind;
I'll cherish the feeling, though changes come o'er us,
By love gently led, and by goodness refined.
When life's scenes are closing, our altar unbroken,
The dream of fond moments shall linger there yet;
Affection's kind offering shall be the last token
For her, the true friend we can never forget.

CHORUS.

When life's scenes are closing, our altar unbroken,
The dream of fond moments shall linger there yet;
Affection's kind offering shall be the last token
For her, the true friend we can never forget.

Digitized by Google

ANECDOTE OF GENERAL PUTNAM.

BY BR. F. S. PALMER.

COMPANION MOORE:—My native town, Brooklyn, Conn., was formerly the residence of Sen. Maj. Gen. ISRAEL PUTNAM, *a true patriot and a devoted Mason.* He was plowing in a field not a mile from where I am now writing, when he received intelligence of the skirmish at Lexington—what followed is a matter of history. But there is one incident connected with his life, which is not so generally known. In the "*French* and *Indian War*," Putnam commanded a corps of partizans on the frontiers. In a severe skirmish, it was his fate to become a captive to the Indians. So gallant a warrior was worthy of no ordinary death. After being insulted and tortured in their villages, he was led to the stake. The fagots were piled around him; the flames leaped and played over his wasted form. He had taken his last look of earth, and was consigning his soul to God, when he beheld a French officer approaching. As a last resort he *hailed* him, in a way that speaks with more than trumpet tones to the heart of a genuine Brother. Quick as lightning the cords were severed, the burning fagots were dispersed, and the officer rescued Putnam at the imminent peril of his own life. *So powerful is the word that binds our Brethren in the hour of peril!* Putnam always said that he owed his life to Masonry, as he felt confident the Frenchman never would have incurred the risk of displeasing the Indians so much, to save any but a *Brother.* Through life his zeal and services to the "*Good Cause,*" were equal to the debt he owed, and after a long life spent in the service of his country, *on the square*, he met the *grim tyrant* with the firmness of a Mason, and the hopeful resignation of a Christian.

Below is the inscription copied from the tomb in the Brooklyn burying-ground:

"This monument is erected to the memory of the Hon. ISRAEL PUTNAM, Esq., Maj. Gen. in the armies of the United States of America; who was born at Salem, in the province of Mass., on the 7th day of Jan., 1718; and died at Brooklyn, in the State of Ct., on the 29th day of May, A. D. 1790. Passenger, if thou art a soldier, drop a tear over the dust of a Hero, who, ever attentive to the lives and happiness of his men, dared to lead where any dared to follow. If thou art a patriot, remember with gratitude how much thou and thy country owe to the patriot who sleeps beneath this marble. If thou art an honest, generous, and worthy man, render a sincere and cheerful tribute of respect to a man whose generosity was singular; whose honesty was proverbial; and who, with a slender education, with small advantages, and without powerful friends, raised himself to universal esteem, and to offices of eminent distinction, by personal worth, and by the diligent services of a useful life."

Happy man! May the evening of our days be cheered by the recollection of so useful services, as his. He died before the principles of the Order, to which he owed his life, had been so falsely assailed. He thought the *Lodge-room*, in which he had spent so many entertaining and instructive hours, was elevated above calumny.

Digitized by Google

But I still hope the banners of our Order will yet float as proudly in the morning breeze as in the days of Putnam, and beneath its ample folds the distressed widow and orphan may ever find protection.

AN ANECDOTE.

[COMMUNICATED.]

It was in the spring of 18—, that a young man was landed from a steamboat, at Westport, a small village in the State of Kentucky, situated on a beautiful descending piece of ground, on the Ohio River. He was an invalid, tall and handsome. His countenance bore strong marks of sorrow, pain and suffering. With a dejected countenance he approached the shore, and with difficulty made his way to a public house, where he was confined for several days, without any person knowing any thing about him; nor was he seen by any except the attendants at the tavern. His case, however, became known to, and he was assisted by, a gentleman who was ever ready to visit the afflicted and administer to the wants of the needy. Imagine the delight of the sick young man, when he discovered in his visitor—a Mason! He now had a friend—yea, a Brother—to whom he could unbosom his mind of that sorrow which weighed him down. He was in a distant land, without money, without friends, and in ill health. This man soon made it known to the Fraternity of the village, who employed a physician and administered to his necessities whilst he staid with them, which was about three weeks. After the expiration of which time he was able to pursue his journey, and the means to defray his expenses having been supplied by his Masonic Brethren, it was with a grateful heart he took each Brother by the hand and bade them farewell. The Brethren felt more than remunerated from the reflection that they had done a good deed. C. B. N.

EXCLUSION OF THE JEWS FROM MASONRY.

We would direct the attention of our readers to the extracts given from the published proceedings of the Grand Lodge of New York, for full information on the subject indicated by the caption to this paragraph. The course pursued by the Prussian Grand Lodges is entirely unmasonic, and should be met with the decided reprobation of the Fraternity throughout the world. If the Jew may be excluded to-day, the Unitarian or the Presbyterian, may tomorrow. It is a blow aimed, whether designedly or not, at the vitality of the Institution, and it must be arrested. We call the attention of the Grand Lodges of this country to the subject, and respectfully suggest that they severally take the matter into consideration.

Digitized by Google

LOOSE THOUGHTS.

WHERE history is silent respecting our Fraternity, tradition supplies its place. A large proportion of profane history is traditional, but has been received as fact, since hieroglyphic science has given place to letters. Under the Mosaic dispensation, the Fraternity, united, as they were, for mutual protection, and known to each other by their signs and symbols, enjoyed higher privileges than they had experienced under the regimens of idolatrous nations. Their essential emblems had been preserved through all the periods of the rise and decline of kingdoms. What stronger demonstration of the remote origin and antiquity of the Society, than their preservation of the signs and emblems with the same significations, which appertained to them during the period of symbolic language. These without other evidence, incontrovertibly prove the antiquity of Freemasonry.

As the Institution of Masonry, at its commencement, was merely moral, and even during the ages of idolatry, Masons acknowledged Jehovah as the one God, so they rested in safety among a people who had been idolaters, but to whom the worship of Jehovah had been miraculously restored. The Fraternity, at the period Solomon, under divine direction, commenced the building of the Temple for the worship of God, were held among that nation in estimation for their integrity and industry; and from these, who had exceedingly increased in number under the theocratic government of the Israelites, Solomon selected his cunning artificers and scentific workmen. The Jewish nation having beheld its morning dawn, its rising greatness, and passed its meridian splendor and glory, was doomed, on account of sins and iniquities, to be subdued, its religious institutions subverted, and to return to the state of bondage, from which it had in its infancy been miraculously liberated. During the Babylonish captivity, this people hung their harps upon the willows, their songs of joy were not heard in a strange land.

Masonic signs and emblems were first instituted in that age of the world when all language was symbolic; that is, when all nations expressed interior perceptions and mental affections by natural representatives, or by natural things and images corresponding to perceptions and affections of the mind; and Masonry is as ancient as the symbolic signs or emblems employed, retaining still the same significations as when originally used.

The Fraternity, during the dark as well as more enlightened period, have acknowledged Jehovah as the one and only God, whether as individuals they have worshipped HIM in spirit and truth or not; and have received his holy word to be the rule and guide of their faith and practice, whether in their lives they have conformed to its precepts or not, without subscribing, as a society, to any creeds or dogmas of faith compiled by men; believing, as they do, that the Scriptures, in their purity, ought to be venerated more than the uncertain traditions of men, which often lead astray from truth.

In all ages, Freemasons have been more or less persecuted, in some parts of the world. Their pacific deportment has not been, at all periods, their shield against sectarian bigotry and malevolence. Notwithstanding their wish to live in peace with all, yet during that sanguine age when christendom was subjected to papal hierarchy, and men were immolated for their principles, Masons were

Digitized by Google

persecuted in most of the kingdoms of Europe, in common with the various protestant denominations, who dared to publicly abjure papal dominion and its religious faith. Rather than renounce their principles, many, with protestants, suffered imprisonment and death: extraordinary as it may seem, such were the corruptions of the age, that the persecuted in their turn became persecutors, so soon as they had power to exercise their vindictive spirit. What Masonic principles are, the civil and religious institutions of this country, at this day attest. We take a laudable pride in acknowledging ourselves descendants of those noble and virtuous men, who dared to cast off the prejudices of a corrupt education, to renounce doctrines not consonant with reason, nor in conformity to the word of God.

The fundamental principles of Masonic institutions are *liberty* and *equality*. These principles in their infancy were cherished and nurtured in *secret* society, because of the hazard attending their avowed and open promulgation. Hence one objection among others against secret societies is, that they are dangerous. We admit they are dangerous to arbitrary governments, and men possessing the impure spirit and principles of arbitrary powers; *these* only persecute secret societies. Let it be remembered that every improvement in civil and religious opinions, during the reigns of terror, were first suggested and matured for overt operation in secret society, till so much strength had been acquired, that oppression was openly braved and successfully resisted. The reformation commenced in Germany, in secret society. Papal power, alarmed for her prerogatives, issued her murderous bulls. Thousands were massacred under the proscriptive influence of the bloody edict of Nantz. The reformation nevertheless progressed, and was the immediate parent of all civil and religious liberty on earth. The reformation effected much good by removing obstacles to improvement. None but bigots and friends to arbitrary powers, will allege that secret societies are dangerous to civil and religious liberties. It has been said that secret societies were the source from which the reformation originated. We, as Masons, do not claim so much honor as is due to the bold, conscientious leaders of the reformation. We intend only to establish the fact, that these important principles which led to the reformation, *liberty* and *equality*, were always nurtured in Masonic societies.

Well might the antimasonic Abbe Baruel of France, and professor Robison of Scotland, both powerful advocates of arbitrary governments, denounce the secret Masonic institutions of Germany and France, at the period of the French revolution, believing as they did, that the doctrines of liberty and equality, which by them were propagated, would eventually subvert both the civil and religious institutions of Europe. Abba Baruel has pointed out the causes of what he most dreaded, and we live to see the effects in full operation.

The *tyrant* in principle and feeling is always the same. Under some governments *he* is under greater restraints than others. *Here*, the Fraternity have nothing to fear from deadly persecution; the foe, internally immoral as he may be, is restricted in his nefarious actions by penal laws; still he threatens evils to those who do not succumb to the creeds of his assumed orthodoxy and *perjured* practices; deprived of the power of cutting off heads, he gluts his revengeful appetite with the destructien of good reputation. The same savage principles were

Digitized by Google

a few years since in operation, which proscribed men for opinions and burnt heretics at the stake; but power was wanting.

As a society, Masons have no higher ambition for this life than to make themselves useful members of the community. Civil preferment, places of honor or profit, they never courted. If elected to office, by the fair suffrages of their fellow-citizens, they feel a laudable satisfaction in the performance of its duties. They were ever among the first to encourage *freedom of opinions*, as a principle of their institution, where the persecuted of every denomination might find an asylum.

It has been said by their enemies, that Masons are a combination of immoral men to subvert all civil and social order. Without calling into view many of the acknowledged best characters that America ever did produce, and who in their lives bore testimony to the purity of Masonic principles, it may be demonstrated that there are as few morally bad men in the society, as in any denomination whatever, not excepting the most pure.

The time was, when Masonic principles, in a moral point of view, superseded all the religious institutions of the world; that period is past; the period here alluded to was when all nations bowed in adoration to idols. Under the corruptions of papal dominion, the Bible, ever esteemed the great light of the Fraternity, was industriously concealed in cloisters from the public eye. At this day, we are or may be made free by its general diffusion,—by the light of Divine truth emanating from the sacred volume. The society, without arrogating to itself any goodness, has existed, under Divine Providence, for ages, wherein was preserved the unity of the God-head, amidst idolatry and universal corruption.

The use of Masonic societies has been questioned by the ignorant. If they have been beneficial to its members during the dark ages of idolatry, as protection against rapaciousness and murder; if during the wars of all ages, individuals have had their lives spared, have been relieved of distress, their wants supplied by a Brother under the garb of an enemy, will it be said the institution is useless? It is said the charities of the society, being partial in their effects are opposed to the Christian doctrines of universal benevolence. The same argument is equally valid against all civil and religious societies, so far as they appropriate their funds to promote their particular views and special purposes. Such like feelings will continue to have an operative influence, until the doctrines of Christianity are universally known and become effective on the minds of all men, to produce unity of opinion and harmonious concord. This is remote from being the state of mankind at the present period. When the millennial age anticipated by Christians will arrive, we are ignorant. Until then, Masonic institutions may be useful, as they have been, proportionate to their means of benevolence,—more than this, of themselves, can any society predict?

Digitized by Google

CORRESPONDENCE.

Huntsville, (Mo.,) Oct. 13, 1843.

BRO. MOORE :—

Dear Sir—At a regular meeting of Huntsville Lodge, No. 30, of Free and Accepted Masons, it was

"*Resolved*, That N. B. Coates be requested to forward $2 to Brother C. W. Moore, the Editor of the Freemasons' Monthly Magazine, for the third volume of that work. We having examined Vol. 2d, sent to Bro. N. B. Coates, and believe it to be the best work of the kind ever published. We, therefore, recommend it to every Mason, and particularly to the members of this Lodge."

Huntsville Lodge is under the jurisdiction of the Grand Lodge of Mo. We number about 31 members, the most of whom are warm-hearted Masons. We get along rather slowly, owing to the strong opposition we meet with; but I am glad to say that, with the strong aid of your valuable Magazine, we are removing a great many of the objections that are urged against us.

Yours, Fraternally,

N. B. COATES, W. M.

Nashville, (Tenn.,) October 20, 1843.

MY DEAR SIR:— * * * * * Whilst on the subject of printing and publishing, permit me to observe, that I have lately reflected much, and regretted too, that so many of our Brethren have undertaken to publish Masonic Periodicals. Experience in this kind of business convinces me that one Magazine will supply the wants of the whole Fraternity in the United States. In that case, *perhaps* the proprietor would be remunerated for his labor and expenses. Your Magazine is certainly superior to any of the kind I have ever seen; and it would give me great pleasure to know that your labors and usefulness were properly appreciated and rewarded by the Fraternity.

I have thought it would be a good plan for the Chapters and Lodges in the United States, to advertise expelled Masons in your Magazine. It would not do to insert a notice of this kind in the body of your work; but the cover of your monthly numbers furnishes a proper place. For this you should make a reasonable charge—say one dollar for each notice, to be paid to your agent in advance. By this medium of advertising, it would be almost impossible that the Craft could be imposed on by unworthy and disgraced members. The Grand Lodge of Tennessee requires the subordinate Lodges to advertise every Mason who may be expelled. I am not advised, however, whether this regulation has been adopted by any or all the other States of the Union.

Pardon the liberty I have taken, and believe me,

Fraternally and respectfully,

Your friend, J. N.

REMARKS.—Touching the first branch of our correspondent's remarks, we can only say, that if the Fraternity in the United States would have a periodical worthy of the Institution, they must afford the publisher an adequate support. Editors are not cameleons. They cannot live on air.

The suggestion thrown out in the second branch is a good one, and we are ready to co-operate with our Brethren in carrying it into effect, should they deem

Digitized by Google

it expedient to try the experiment. For this purpose, we will, should the suggestion be favorably received, publish a *Register of Expulsions, Suspensions, and Restorations*, for every Grand Lodge in the country, in an extra sheet, or extra pages, attached to occasional numbers of the Magazine, in such manner as to be useful for reference. We believe the effect of such publication would be salutary. The *fear* of it, would greatly lessen the *necessity* for it.—ED. MAG.

Brooklyn, (Conn.,) Sept. 20, 1843.

C. W. MOORE, Esq.

Dear Sir:— * * * * Time will not permit me to express the satisfaction, with which I have perused your inestimable Magazine. It is valuable not only to the *Craft* for its pure Masonic sentiments, technical information, but is, also, a brilliant expounder of the three grand tenets of our Order, Brotherly Love, Relief and Truth, and can, *as such*, be put into the hands of the initiated, without a blush. I believe your Magazine is one that, (in the words of the revered Washington, addressed to your own Grand Lodge,) "may tend to convince mankind, that the grand object of Masonry is to promote the happiness of the human race." In my opinion, the honor of the Craft is concerned in supporting so able an expounder and defender, and be assured, my dear sir, that I shall do all in my power to advance its interests. There are several Masons in this vicinity, and but few *seceders*; and all that is necessary, is, for them to arouse from their lethargy, and the prosperity of the Craft is certain. Masonry, I trust, is not dead in Connecticut; but sleepeth; though there appears to be a supineness on the part of the leading Brethren in our State; *will you give them a hit.** We *once* had some *master workmen* here; but their zeal appears to have cooled before the blasts of adversity. They need arousing to the claims our beloved Institution has upon them, and your Magazine can do it. F. S. P.

Pepperell, Nov. 6th, 1843.

R. W. BROTHER:—Reflection awakens me to a sense of Masonic duty. The time has arrived when every Mason should have his armor girded on, his lamp trimmed and burning—and press onward in the path of usefulness. I am sensible that, in writing for your Magazine, I am addressing Brethren who are bound together by the strong ties of brotherly love and friendship; and I would call upon all who have once been members of the Institution of Freemasonry, to be as punctual at Lodge meetings as they are at church on the Sabbath. Don't let it be said, Brethren, that you are lukewarm—that your popularity forbids you to frequent the Temple of Masonry. Where is the Mason who will stand on the battlement and see a fellow-mortal travelling the road to ruin, without pointing to him the path that will land him on the blessed shores of immortality? The Bible is the Mason's guide—the guide of every human being on the earth.

I regret to say, (in the circle of my acquaintance,) there are men so lost to sensibility, as to argue that Masonry is hostile to religion, and the holy Gospel of Jesus Christ. My Brethren, I regret extremely being compelled to say, that this argument is too frequently advanced. Yes! and by those, too, who administer to us

---

*Most certainly—in the words of our correspondent.—ED.

Digitized by Google

in holy things at the sacred altar. They are as ignorant of the true principles of the Masonic Institution as Hottentots; and we must pity their weakness. They never can batter down the walls of an Institution which has stood the shock of ages, and which will continue to stand until that All-wise Architect, who raised the arches of heaven, and garnished them with radiant globes of light, shall declare the consummation of all things. Let us remember that we are members of an Institution which is the most honorable on the face of the earth;—we are supporters of an Order more honorable than the titles which kings, lords, and dukes can confer upon us. Its advantages are numerous; its benevolence, without limit, and its claim to our support, powerful. We are taught by our holy Institution to work while it is day, "for the night of death cometh when no man can work." To live soberly, be strictly honest, virtuous, and walk uprightly before God and man. It is our duty, as Masons, as members of society, to preserve inviolate the above principles. Then we shall live respected, and die regretted.

Yours, Fraternally,

L. S. BANCROFT.

MASONIC INTELLIGENCE.

NOVA SCOTIA.

St. Andrew's Royal Arch Chapter, No. 55.—The annual election of officers took place 23d Sept. last, when M. E. the Honorable J. Leander Starr was unanimously elected First Principal Z. M. E. Samuel McLearn, 2d Principal H. M. E. William Johns, 3d Principal J. M. E. John Willis, (Past 1st Prin,) Treasurer. E. Henry Craven, Capt. of the Host. E. William Paw, R. A. Capt. E. John M. Taylor, P. Sojourner. E. Charles Pohlmann, Recorder. E. Henry Davis, Assistant Recorder. E. J. Lighterness, Capt. 1st Vail. E. John Baxter, Capt. 2d Vail. E. —— Jonhston, Capt. 1st Vail. E. Samuel Bell, Sentinel.

A Committee of three Companions was appointed to consider and report at the next meeting the most suitable token of respect to be offered to Companion John Willis, (Past First Prin. Z.,) for his long and valuable services as the head of this R. A. Chapter.

UNITED STATES.

KENTUCKY.

The Grand Lodge of Kentucky held its annual communication at Lexington, in August last. A very large representation of Lodges was present. The Grand Master opened the session in an address to the Grand Lodge, from which we make the following extract:

"Since our last Grand Annual Convocation I have granted dispensations to eight new Lodges, to be holden at the following places, to wit:—Paducah, Albany, Nicholasville, Owenboro', Owenton, Clinton, Russellville, and West Point. Their work will be laid before you in due time, and you will determine whether it is such as to entitle them to charters.

Digitized by Google

"A special meeting of the Grand Lodge was convened at Somerset on the 17th day of June last for the purpose of laying the corner stone of a new Masonic Hall for Pulaski Lodge, No. 111: and on the 24th day of June, the Grand Lodge was convened in the city of Covington, to lay the corner stones of a new City Hall, and of Trinity Church."

ORPHAN'S ASYLUM.

The committee on this subject made the following report, which was read and concurred in:

"The committee appointed under the resolution of 1840, on the subject of a Masonic Orphan's Asylum, beg leave to report:

"A variety of circumstances have put it out of the power of your committee to deliberate as leisurely or report as fully as the importance of the subject might reasonably demand; and they must, therefore, content themselves with reporting briefly the conclusions upon which they have agreed, without presenting the reasons by which those conclusions have been superinduced.

"First, then, the plan of 1840, so far as submitted to the Grand Lodge, your committee regard as impracticable, on account of the expensiveness of its plan, and unsuitable in its provision—among other things, is the fact that it proposes to collect together in one common institution, the *male* and *female* orphans, proposed as its beneficiaries.

"Among the various plans presented in the committee, they have agreed to report the following, not as covering the whole ground, but as seeming to be the best mode of making a commencement in this great work upon which we can now unite.

"It is proposed to establish an Institution for the benefit of the orphans of deceased Masons in this State, and for destitute children of living Masons; its benefits to be limited to boys over the age of twelve years; the Institution to be located on a farm of suitable quality, size and location; the Institution to support its beneficiaries, and educate them in common English learning and in agriculture, in which they are to labor a suitable portion of time, as well for their support as instruction.

"It is proposed to admit the sons of Masons not in indigent circumstances, to the instruction and benefits of the Institution as pay scholars; and a committee is proposed, charged with the duty of prosecuting this design, so far as may be practicable and expedient, in the recess of the Grand Lodge. Your committee, therefore, submit for adoption, the following resolutions:

"*Resolved*, That it is desirable and expedient, if found practicable, to establish in this State an Institution under the auspices of the Grand Lodge, with the co-operation of subordinate Lodges, for the support of the destitute children and orphans of our Brethren, and for their instruction in English education and in agricultural knowledge and labor—accessible only to boys over twelve years of age.

"*Resolved*, That a committee of five be appointed, whose duty it shall be to seek a suitable location for the proposed Institution, to ascertain the terms on which such scite can be procured, the character and cost of the necessary building and improvements, fixtures, stock, &c., required to put the proposed Institution into operation. Also, to prepare such system of study, labor, and internal police as they may deem suitable for such an establishment; to adopt such measures as they may judge best for raising subscriptions in aid of the said Institution, both on the part of subordinate Lodges and of individuals, and that they be required to make report of their proceedings to the Grand Lodge at its next Annual Grand Communication."

A resolution was adopted, requiring the Lodges to elect their officers in the third degree of Masonry. Fifty-eight Lodges return *three hundred and seventy-three* initiates for the past year.

Digitized by Google

NEW YORK.

We are indebted to our respected friend and Brother, the Right Worshipful Grand Secretary of the Grand Lodge of New York, for a copy of the transactions of that body, from September, 1842, to September, 1843. The year indicated has been one of unusual activity, and the printed proceedings manifest a degree of industry on the part of Br. Herring, which is no less honorable to him as an active and zealous Mason, than the result will be beneficial, not merely to his own Grand Lodge, but to the whole Fraternity of the country. We give below such extracts as we have room for in the present number:

FROM THE DEPUTY GRAND MASTER'S ADDRESS, AT THE OPENING OF THE GRAND LODGE, JUNE 7.

"Once more convened according to the custom of the Ancient Craft, in our annual assembly, wisely to consider, and gravely to discuss such measures as are of interest to Masons and Masonry, I am happy to be enabled to congratulate you on the prosperous condition of the Institution throughout the world, and especially on the favorable progress of events, during the past year, in the wide extent of our own country. The Fraternal intercourse with the Grand Lodges of Europe is gradually increasing in interest and satisfaction; and it is most probable, by prudent and proper measures, steadily pursued, a perfect harmony may be effected among all the regular Lodges of the old world and the new, and that the exclusiveness which has been created in the last century, by systems and prejudice, will give place to the reciprocity of benefits which will result from universal toleration.

GRAND LODGE CERTIFICATES.

The measures generally, which were proposed and put in operation at our last annual communication, have proved highly advantageous, and will become more so hereafter, if strictly and uniformly practised. I will mention particularly the regulations relating to Grand Lodge Certificates, and Registry. Circumstances have come to my knowledge, which I do not deem it expedient at present to mention, but, they are of such a nature as carry with them ample proof of the necessity of the *most inflexible adherence to those regulations by every Lodge in this State.*

A LODGE CANNOT TRY ITS MASTER.

Since our last communication a great variety of business of interest to the Craft has passed under my observation, some portions of which involving important questions of right and wrong, I cannot avoid laying before you, that the decisions I have found it my duty to make, may have your approbation or revision, as you may regard them correct, or otherwise.

The first case I have to state, is one in which the rights and privileges of the Master of a Lodge were placed in jeopardy by the action of his Lodge. After the Lodge was opened, the Master had occasion to be absent for a short time, leaving the Senior Warden in the chair. On his return to his seat, he found that charges had been preferred against him, and a committee appointed to try him, and the Senior Warden refused to return to his hands the Warrant and Mallet of the Lodge; complaint being made to me by the Master, I directed the Grand Secretary to inform the said Senior Warden, that it was my direction that he should forthwith return the Warrant to the hands of the Master, and that the action of the Lodge on that case must be suspended, and the members hold themselves in readiness to maintain their charges before the Grand Steward's Lodge, which was all promptly complied with by the parties. The ground of my decision is this; the Master of a Lodge is only subject to impeachment and trial before his peers, who are acquainted with his duties, but which the members generally of a Lodge cannot know, until they are themselves seated in the Oriental Chair.

Digitized by Google

INITIATION IN A CLANDESTINE LODGE.

The next case involving an important principle, which I have to state, is in relation to the initiation of a person who had been previously received in a clandestine Lodge. In conformity to the Constitution, and the By-Laws of the Lodge to which he applied, he paid $20, the regular initiation fee, but after his initiation, the Lodge returned him $15. At the time these facts were made known to me, I was also informed that other candidates were on the books of that Lodge for Initiation, and on the same terms. Regarding this course of action on the part of the Lodge as a direct violation of Masonic duty, and a circumvention of the Constitution, I caused a letter to be addressed to the Lodge.

IRREGULARITY IN CONFERRING DEGREES.

From the register of the past year, it appears that of the noviciates of the Order in this city, more than half are raised to the rank of Master Masons in a fortnight from their initiation, many in the course of a week or ten days, others in two or three days, and some within twentyfour hours, even without the permission of the Grand Master. The circumstances of a candidate may and do sometimes justify the making by dispensation, and when this is the case, and upon proper application, it has never been refused. Finding the extent to which the rapid process of conferring degrees had been tolerated, and the rights of the Grand Master and the Grand Lodge infringed, I determined to vindicate the Grand Master's prerogative, and the financial interest of the Grand Lodge, and at the same time to call the attention of the Masters of Lodges to the impropriety of conferring the degrees of Masonry in the rapid succession which has extensively prevailed in this city, a practice which I am satisfied is full of evils, is not justified by ancient practice, and which requires correction.

CONCLUSION.

Brethren—in conducting the affairs of our Institution, every member has some duty to perform. The carelessness or negligence of some, can in no way justify indifference in others. To us, however, it peculiarly belongs—to exemplify the principles and practice which we teach. To this Body appertains the full control of an Institution abounding in the most glorious capabilities. It is our duty to give to our powers, that direction which will insure the most permanent, satisfactory and beneficial results. It is I believe a universal sentiment that in the Fraternity, there exists an ability to do a greater amount of good than any other association on earth. Let us then unite in our efforts to build up our Fraternal Temple upon a solid foundation, not looking for the realization of all our hopes and expectations in the contracted space of a day or a year, but with a determination to persevere in every good and honorable work, and with a confidence that in proportion to our exertions with united hearts and hands, will those works progress.

These, my Brethren, are a few of the subjects to which your attention is invited this session. Others of importance, both in relation to our Foreign and Domestic affairs will be laid before you by the proper Grand Officers and Committees. I have now only to recommend that the Brethren will, with me, lay aside all personal considerations, and invoking the blessing of the Divine Architect of the Universe upon our labors, enter on the work before us with a fixed determination to rebuild a Temple out of the materials in our hands, which shall call forth the admiration and praise of every beholder."

The topics presented by the Deputy Grand Master in the above address, were subsequently referred to a committee, and, on their report, his views were sustained by the Grand Lodge.

NEW MASONIC HALL. ASYLUM FOR AGED MASONS, THEIR WIDOWS AND ORPHANS.

The Committee to whom was referred the subject relative to the raising of a fund as a nucleus for the erection of a Masonic Hall in the City of New York, for the use of the Grand Lodge, and the subordinate Lodges, with the ultimate

Digitized by Google

view of establishing an Asylum for worthy decayed Masons, their Widows and Orphans, beg leave to REPORT:

That they do not deem it expedient, at this present juncture, to enter into a detailed statement further than to give their views in relation to its importance, and the means that may be resorted to in order to the accomplishment of this most beneficent design. Your Committee are well aware of the prejudices entertained by many of our Brethren, and of the community at large, in the belief that the building in our city known as the Masonic Hall, was erected by the Grand Lodge; and now point to it as a magnificent failure; we would disabuse their minds of this error, and state for their information, that some of the subordinate Lodges invested their funds in this building; the Grand Lodge never had any interest further than that of renting it from year to year; they had no control of its finances, nor share in its interest. When the revolution took place that brought desolation and ruin on the commercial world, the funds of the Grand Lodge were so situated that they partook of the consequences of the general panic, and we, who were rich, became apparently poor. Yet amid this dampening cloud, we did not despair, and by the adoption of a prudential and wise policy, we see our financial condition improving. We are relieving ourselves from debt, and ere long the institution will be enabled to place itself upon a firm and independent basis. With these prospects before us, let the pride of our ancient Institution be aroused to a new and energetic action in the protection of the needy Brethren, and the providing for their widows and helpless orphans.

"For he who in dull languor lies,
To glorious deeds will never rise;
Like a dull weed he vegetates, and dies."

In the raising of a fund to erect a substantial edifice, that shall be appropriate to the wants of the Grand Lodge and its subordinate Lodges, that when finished, the rents arising therefrom shall go to a fund for the erection of an Asylum, that shall in time prove to the Masonic Body in the same light as the Asylum Des Invalids of Paris. France calls it her child, and she styles France her mother. There the stranger may see the little orphan clinging with enraptured embrace around its beloved protectors.

Already have we seen presented to this Grand Lodge, a petition, with subscriptions averaging from one to five dollars, amounting to over three hundred dollars, to commence the plan; another is in existence, (so your committee are informed) having about $500 subscribed to further the same object.

The error heretofore has been to commence operations before a suitable fund was raised. Let not a dollar be touched until an adequate sum shall be raised to erect the building, then it will stand firm, and not be subject to the convulsions of mercantile operations.

The Lodge is gradually freeing itself from the debt it owes its Treasurer, in part by the registry fees, and the Grand Lodge certificates. When the treasury shall have been satisfied, where can we devote this little income to a better purpose than that of a suitable building for us to meet in.

If a few, feeling inspired by the spirit of their forefathers, can raise several hundred dollars on an offering to arouse our energies, what may we not anticipate when this Grand Lodge shall take hold of it with its whole might, and the determination of its members to lay the foundation of an Institution that shall have the God of our ancestors for its shield and protector.

And your Committee cannot refrain from indulging the pleasing hope, that the day is not far distant, when, may be seen, amid the green and luxuriant foliage of some beautiful and retired spot—on the margin of some of our silvery lakes, if you please—the neat and substantial edifice, erected for those whom we are bound by the most solemn obligations to protect and make happy.

With these views, your Committee would offer the following resolutions to the consideration of this Grand Lodge:

Resolved, That the Grand Lodge of the State of New York, feels itself impe-

Digitized by Google

riously called upon, by a sense of duty to itself, to declare that a suitable edifice should be provided for its meetings and those of the subordinate Lodges of this City.

Resolved, That, after the debt due by the Grand Lodge shall be paid, the moneys arising from the registry fees and Grand Lodge certificates, shall be vested in a fund to be appropriated to the erection of a suitable building for the use this Grand Body.

Resolved, That the individual Lodges, under the jurisdiction of this Grand Lodge, be solicited to give their aid by subscriptions to this object.

Resolved, That a Committee be appointed by the Grand Lodge to draft a Circular to the Lodges and Brethren of this State, setting forth the objects herein specified, and asking their aid and co-operation.

Resolved, That the Trustees of the Permanent Fund be authorized to take charge of the funds which have been, or may hereafter be collected for the above purposes.

All of which is respectfully submitted.

W. WILLIS,
JOHN D. WILLARD,
RICHARD CARRIQUE,
J. H. ROGERS."

The Report of the Committee on Foreign Correspondence, is particularly interesting and valuable. We give such extracts as we have room for:

GERMANY. — INITIATION OF JEWS.

Grand Lodge of Germany.—On the 24th of April, 1841, the Grand Master gave an explanation of a black balling of an Israelite which had taken place in Ferdinand Caroline Lodge, which led to inquiry in consequence of his being afterwards received in St. George's Lodge. As it is important the Fraternity in this country should understand the true state of this controversy respecting the reception of Jewish Brethren in Germany, we give the explanation of the G. M.

"According to the book of Constitution the Master of the Lodge Ferdinand Caroline, to which the proposed Brother would belong, called together a committee, composed of the G. Master, his deputy, five presiding Masters, and the two Wardens of the Lodge, to examine the ground of dissention; seventeen out of the twenty dissenting Brethren, who drew the black balls, reported themselves and gave their motives, one of the Brethren after consulting the Master, withdrew his black ballot. It is much to be regretted that three Brethren neglected their duties by not reporting themselves, and it is to be left to their own feelings to judge of their behavior. There were several reasons given for drawing black balls. The first of all is *of such a nature*, that the committee had to expunge and expel it, being exactly *the contrary of what the old landmarks of Freemasonry recognize as legal.*

Another motive of dissention was fear of what is not to be expected, and at all events is not sufficient at the present period to act against the principles of *our* Masonry. Some other less important motives fell away of themselves.

The Brethren of the conference, therefore, think themselves in duty bound to repel the motives against the admission of a Brother of Jewish faith as *not sufficient*, particularly as

1. Nothing against the character of the proposed was brought forward, nor can be.

2. The admission does not contain any thing against our laws and principles.

3. The Grand Lodges of England, France, Holland and North America, as also their daughter Lodges long count Brethren of Jewish persuasion amongst their members.

Digitized by Google

The Committee feels convinced that this declaration will suffice to the dissenting Brethren, and that an act which our old landmarks recognize as legal, cannot disturb the good relation between Brethren who till now have been happily united by ties of love and true friendship."

After reading this declaration the Grand Master continued: "This case is settled in the spirit of our Constitution; and it is expected that this affiliation will not create any disharmony with Lodges of other systems. By our laws, by our principles, based upon the English Book of Constitution, framed of old documents of the Lodges, the *name* of religion which a Brother professes does not make any difference. We ask of him to belong to that religion in which all good men ought to agree, viz: to be a good, true man and citizen, a man of honor and probity. He binds himself to that with us, not upon a particular chapter of the Old or New Testament, but upon a book holy to him, the Bible, as a symbol of faith and belief in a higher order of things—as the oldest document of human education. If even yet some of the Lodges in Germany will not receive an Israelite as a member, it is to be hoped that this yet existing principle, nearly alone in Germany, will be shortly abolished. In all the English Lodges, Israelites are received, except in the German Lodge, 'The Pilgrim,' in London, which works after the system of Zinnendorf, but they willingly admit them as visiters."

Communications from New York, Georgia and New Jersey, were received. The Grand Master of Hamburg, in a letter recently received by his Representative here, after acknowledging the receipt of 500 Marks Banco from the Lodges in New York, for the relief of the Brethren who were sufferers by the great fire, and communicating the grateful sentiments of those benefited, says, "You inquire of me, Dear Brother, if there are Lodges in Germany that do not admit Israelites to their work? Alas! it is too true. This point has often heretofore been the cause of discourse; and my Grand Lodge, in particular, has for years renewed this subject from time to time. I have not at hand my protocol, but I think it was in April, 1841, on the occasion of receiving an Israelite in our Lodge, as also in our last festival Lodge, on the 4th of September last, I touched this question. You know we have, in Germany, several Grand Lodges, viz:

Zu den drei Weltkugeln, (The Three Globes,)
Royal York zur Freundschaft,
Die Grosse Landes Loge von Prussen,
} at Berlin.

Die Grosse Landes Loge von Hanover.

Die Grosse Landes Loge von Sachsen zu Dresden.

Die Grosse Landes Loge des eklektischen Bundes zu Frankfort.

Die Grosse Landes Loge zur Sonne, zu Bayreuth.

Die Grosse Loge zu Hamburg.

Now, as it may easily be conceived, the three Grand Lodges at Berlin having the greatert number of subordinate Lodges, make the strongest resistance to the reception of Israelites, either members or visiters, and of these three, the chief opposer is the Grosse Landes Loge. Perhaps we may admit, that according to the rituals here, they dare not initiate a Jew, but why not give him admittance as a visiter, provided he is a member of a regularly constituted Lodge? But even this cannot be obtained.

The two other Grand Lodges of Berlin, which are connected with us by Representatives, have the same desire. The Grand Lodge of the Three Globes proposed to the members of the other Lodges to grant the admission of visiters at the least, but was not successful, as you will find in my protocol of September 4, (not received.) The first officers of both Grand Lodges, the Three Globes and Royal York, intend not to give up the cause, but the Grand Lodge naming itself from Germany, will hardly ever yield. That Grand Lodge, together with her subordinate Lodges, work in the higher degrees, and according to their principles, a union is almost impossible. My Grand Lodge recognizes but the three St. John's

Digitized by Google

degrees, and therefore there never existed an intimate connection between us; and although we live to all appearances on friendly terms with the Grand Lodge in Hamburg, styled 'Of the Province of Lower Saxony,' yet the Jewish question has very often been the cause of discussion between us. This Lodge is a subordinate of the Grosse Bundes Loge, and cannot officially declare their intention of admitting the Jews as visiters. All the other Grand Lodges in Germany raise no objections against the Israelites, but admit them as visiters. The same is done by the other Grand Lodges of Europe, with the exception of Sweden, which keeps pace with the Grosse Bundes Loge zu Berlin." The same writer afterwards adds, "I learn that the subordinate to the Grand Lodge of Hanover, 'zur Ceder,' does not admit Jews. The subordinates of the Grosse Loge des eklektischen Bundes, at Frankfort; 'Socrates zur Standhaftigkeit,' 'Socrates zur Einigkeit,' and 'Carl zum Licht,' do also raise objections to the Jews. Also the Lodge 'Zum Aufgehenden Morgenrothe,' chartered from England, and the Lodge 'Zum Frankfurter Adler,' chartered by the G. Orient of Paris, (which only consists of Jews,) do even not receive them."

From the transactions of the Grand Lodge of Frankfort on the Main, we quote the following illustrative extract:

The Right Worshipful Grand Master stated Extracts from the Minutes of the Right Worshipful Grand Lodge of the Kingdom of Hanover, under date of May 1, 1841:

"Among other matters concerning the relations of the Grand Lodge with Lodges under her jurisdiction, the Right Worshipful Brother Grand Orator, Dr. Brandis, again alluded to the initiation into the Craft (previously noticed) of an Israelite, viz. Bro. Dr. Alexander, of Altona, by the Worshipful Lodge 'of the Silver Unicorn,' at Nienburg. From communications with this Lodge, it appears that 'in respect of formality and compliance with the statutes, the matter could only be noticed as an instance of deviation from the Ritual concerning the use of the Bible; to authorize which deviation according to §107 of the statutes, the previous consent (not in that instance obtained) of the Grand Lodge, was necessary.' Hereupon it was resolved to direct a Fraternal communication to the Lodge, calling their attention, by way of Brotherly remembrance, to that deviation, coupled however with the remark, that this Grand Lodge would not, and did not, by that communication, commit themselves to any acknowledgment of the sentiments entertained by that Lodge respecting the general admissibility into the Craft of professors of the Mosaic Religion, it being a subject on which considerable difference of opinion was still manifested, and on which the Grand Lodge still entertained very great reluctance, facts which from the communications of the Grand Lodge Minutes, that Worshipful Lodge could well have understood.

The Grand Lodge of the Three Globes at Berlin, report, on the 2d of Feb., 1842, that an answer dated the 3d of March, 1841, was received from the Illustrious Brother, Prince of Netherlands, respecting the admission of Brethren of the Israelitish persuasion, in possession of proper certificates given by the Lodges of Netherlands, and in consequence of the abovementioned answer, the following law was proposed:

"Every Brother Mason showing proper evidence of being a member of a Lodge, acknowledged by the Grand National Mother Lodge, is to be admitted to the degree of work, so far as Brethren of other rites are admitted, and such Brother is to be admitted to our Lodges without questioning as to his religious belief."

But according to articles 30, 31, 33 and 53, of the Constitution, the matter was postponed till next quarterly meeting.

On the 3d of March, 1842, this very important matter was brought forward and led to very animated debates.

After many eloquent speeches, made with a spirit of Christian liberality, by the Worshipful Brothers Schmuckert, Klug, Schmidt, III. Vater, Loest, and Mes-

Digitized by Google

serschmit, in favor of the law; and the Worshipful Brothers, Von Blomberg, Marot and Van Rœder expressing their opposition to the law, for they desired to show, that the person in possession of a certificate of an acknowledged Masonic Lodge is entitled to an admission, but in many cases a Lodge has the power (even if the person is a member of a Lodge of the same rite) to refuse admittance, and further adding, that Christianity is the foundation of Masonry, and it is necessary to strive against the prevailing opinion that Masonry encourages infidelity.

The Most Worshipful National Grand Master then briefly summing up the debates as to the question whether persons belonging to the religion of Moses should be admitted as Masons, depends solely on the rites of which the different Fraternities have been established. According to the rites, the Grand National Mother Lodge of the Three Globes, is founded and based on Christian rites and forms, and consequently the membership of a person not belonging to the Christian Church is not admissible, but it is characteristic of our system to be just and tolerant as to the opinion of others. It is not the object of the Grand National Mother Lodge not to acknowledge as Masons, such whose rites are not based on the rites of the Christian Church, and we do not wish it to be considered that we publicly or secretly deny them as Free and Accepted Masons. We should do so if we would look upon certificates given by such Lodges as not legal, but we must even refuse admittance to every Prussian subject who was made a Mason out of Prussia, before arriving at the age of 25, for such is the law of the land to which we belong. The indefatigable striving of our high authorities have succeeded so far in establishing friendly feeling with other rites of Masonry, which friendly feeling would only be prevented by the matter in question. After the concluding discussions they proceeded to take the question, 27 active members being present, 16 voted in favor of the proposed law, and 11 against the same, and the question considered as carried by a majority. But although the majority voted in favor of the law, it still requires according to article 61 of the Constitution, a majority of two-thirds, and accordingly the matter was postponed in consequence of article 35 of the Constitution, which permits it to be brought forward again in the course of one year."

The Committee conclude their report as follows:

"On a review of the correspondence of the past year, we are gratefully impressed with the efforts which have been made by several of the Grand Lodges in the United States to give to their benevolence an *enduring character*, by the erection of Seminaries of Learning for the Orphans of the Fraternity, and we rejoice in the prospect which is thereby presented, that where the circle of Masonic charity has been almost closed against the race of itinerant speculators, it has expanded in favor of a helpless portion of our covenant family, concerning whom *there can be no mistake.* We would here also suggest that the firm stand which has been taken by this and other Grand Lodges of the Union, in favor of requiring Grand Lodge Certificates from strangers, should be earnestly commended to the concurrence of those Grand Lodges, which have not yet acted on the subject. It must be uniformly and strictly enforced, or the good proposed by the adoption of the measure will be but imperfectly realized.

In the correspondence from beyond sea, the portions we have selected for publication, exhibit some singular points. The most remarkable is the exclusion of Jewish Brethren, by some of the German Grand Lodges, which is a subject requiring the attention of the other Grand Lodges of this country, as much as our own, and we are surprised that it should have escaped the attention of so many, after the notice taken of the subject by our Committee of last year. But we are convinced that we, and all the Grand Lodges, have paid too little attention to that free and fraternal intercourse with each other which the great interests of the Craft require."

Digitized by Google

Obituary.

Doct. George Craghead, was born in Lunenburg County, Va., September 25th, 1796, and died in the town of Danville, Va., where he had resided upwards of fifteen years, on the 20th June, 1843.

The following is an extract from the report of a committee of funeral arrangements, appointed by the Roman Eagle Lodge :

"But your committee could not stop here, in justice to the memory of the illustrious man—illustrious for his manifold virtues—whose memory it is our purpose to honor—or to the feelings of the members of this Lodge, profoundly penetrated as they are with grief, at this most afflicting dispensation of Divine Providence, by which they have been deprived of a Brother, whose virtues shone out 'like a city set upon a hill which cannot be hid.' His heart was warmed by a steady philanthropy, which, while it ennobled his own character, reflected honor alike on his species, on the society in which he lived—and on the Fraternity of which he was a member. He had

'————————A tear for pity,
And a hand open as day to melting charity.'

He clothed the naked—fed the hungry, and poured the 'balm of Gilead' into the wounds of the broken hearted. During twenty odd years his professional services were sought after, and given in the spirit 'of a ministering Angel,' from the cottage to the palace. His professional Brethren united with the people among whom he practised so many years, in awarding to him, the most discriminating judgment, eminent attainments, and the highest rank in his profession. He was emphatically a *Virginia gentleman* of the old school. The truest friend—the wisest counsellor—he taught and practised, 'peace on earth, and good will to men.' We could not recount the instances of his beneficence, practised all his life, far more for the benefit of others than for himself, within any reasonable limits—the united voice of the people among whom he lived, and died, award him justly, the character of a public benefactor. Stricken down in the bloom of manhood, and in the meridian of his usefulness, he descends to the tomb, amidst the tears and the lamentations of a whole community. The honors bestowed on his character, are beautiful, because full blown. His bright example will win those who come after him, to make their sacrifices also, on the Altar, and in the Temple of Virtue."

The following proceedings were had by Pittsylvania Lodge, No. 24, upon the annunciation of the death of Dr. Craghead :

"At a meeting of Pittsylvania Lodge No. 24, convened at their Room, on Wednesday the 21st day of June, A. L. 5843, A. D. 1843—the following preamble and resolutions were unanimously adopted, to wit:

This Lodge having heard of the death of their late Brother, Dr. George Craghead, feel it their duty as it is their melancholy pleasure, to give a lasting testimonial of the high virtues which adorned his character while living, and to mingle in the last offices to be performed to him when dead.

Endowed with a strong and vigorous mind, matured by reading, by enlarged observation, and by profound thought, he dignified and adorned his profession by a successful prosecution of it for nearly five and twenty years with the highest reputation—cordial, sincere, and unpretending, he was a welcome and cherished companion of every circle which he entered; softening them by his benevolence, enlivening them by his humor, and instructing them by his understanding. His heart, free from every taint of selfishness, unchilled by time or vicissitude, uncurbed by any calculation of the cost, opened wide to receive every appeal of misfortune, every tale of sorrow, and every demand of poverty. His benevolence, bounded only by human want, responded quickly to each of these calls, and poured forth its offerings with a generosity which showed that he lived not for himself, and that his means, his labors, and his faculties were only prized by him,

Digitized by Google

that they might minister to the wants and happiness of others. Of strict integrity, warm in friendship, slow to condemn, quick to excuse, humane, confiding, social, cool and unimpassioned, he had every qualification to attach and retain every heart that he approached.

Few men had more friends, still fewer less enemies, if indeed he had one. To perpetuate so far as we can, the character of such a man, is alike the office of friendship and the duty of morality; for though death has robbed us of the living man, it has left untouched the remembrance of his virtues, and has perfected by its seal the purity of the example which his life afforded. Therefore

Resolved, unanimously, That in the death of our late Brother, Doctor George Craghead, his profession has lost a distinguished member, society a most valued and exalted citizen, the cause of Masonry a faithful Brother; and the community in which he lived a warm friend, a delighful companion, and a warm philanthropist.

Resolved, That we will attend the funeral of our lamented Brother on to-morrow; that a copy of the foregoing preamble and resolutions be sent to the relations of the deceased, and another to the Editors of the Danville Reporter, Watchman of the South, Lynchburg Virginian and Richmond Whig.

Resolved, That in testimony of respect for the memory of the deceased, we will wear crape on the left arm for the space of thirty days.

Resolved, That we will ourselves unite, and hereby invite the members of the Roman Eagle Lodge No. 122, and the friends generally of the deceased, to unite, in subscribing the means for erecting a suitable monument to the memory of the deceased.

Resolved, That the foregoing preamble and resolutions be communicated also to the Roman Eagle Lodge No. 122.

JNO. A. CLARK, W. M. P. L.

JACOB T. COLES, Sec'y, P. L."

Near Memphis, Ten., on the 30th August last, Gen. THOMAS J. PORTER, of Victoria, Miss., aged 38 years. The Memphis Enquirer speaks of the deceased, as follows:

"We are not in the habit of indulging in eulogies upon the dead; but we trust that a departure from our custom, in the present instance, may be pardoned to the promptings of a long and intimate friendship. For many years we have known Thomas J. Porter; and we can truly say that we have seldom known a man who combined in so eminent a degree all the high attributes of a truly noble nature. As a man, he was that most admirable specimen of God's workmanship—an honest, true-hearted gentleman; honest in his dealings with his fellow-men, honest in thought, honest in act, honest in all his feelings and purposes. As a friend he was sincere, disinterested and true; as a citizen, patriotic and public spirited; as a husband, kind, refinedly respectful, and devoted; as a father, tenderly affectionate. In all the relations of life, he was scrupulous almost to fastidiousness in the discharge of his various duties; and displayed, throughout his life, the possession of that high and manly courage which shrinks at no consequence, however appalling, in pursuing what he deemed the RIGHT.

The remains of our friend were deposited in the tomb on Thursday evening, attended by a great number of our citizens, and an unusually large procession of the Masonic Fraternity, of which the deceased was a worthy member. The Masonic ceremonies were performed in ample form by the Past Grand Master of Tennessee, preceded by the services of the Church by Rev. Mr. Hyer."

In Edinburgh, LORD ROBERT KER, Assistant Adjutant-General of Scotland, aged 63 years. He was Brother to that Marquis of Lothian who was Grand Master of Scotland, in 1794—5. He was initiated in Edinburgh, and had been several times Master of St. David's Lodge, and at the head of the Naval and Military Chapter, in that city.

Digitized by Google

REGISTER OF OFFICERS.

GRAND LODGE OF NORTH CAROLINA.

M. W. John H. Wheeler, G. M.
R. W. John H. Jacocks, D. G. M.
" T. E. Pender, G. S. W.
" D. Young, G. J. W.
" C. W. D. Hutchings, G. Treas.
" W. A. Harrison, G. Sec.
W. F. H. Reeder, G. S. D.
" W. J. Ramsey, G. J. D.
" Q. H. Trotman, } G. Chaplains.
" T. J. Lemay, }
" P. W. Dowd, }
" W. J. Langdon, }
" Wm. M. Green, }
" James Delk, }
" G. C. Marchant, } G. Lecturers.
" J. S. Hawks, }
" J. H. Drake, }
" W. M. Dednam, }
" L. H. Marsteller, }
" T. Trotter, }
" J. L. Grymes, }
" W. B. Hunter, G. Marshal.
" John B. Odorn, G. S. B.
" C. Etheridge, G. Pursuivant.
Br. R. W. Ashton, S. and Tyler.

GRAND ROYAL ARCH CHAPTER OF KENTUCKY.

M. E. John M. McCalla, G. H. P.
E. Herman Bowmar, D. G. H. P.
" Dempsey Carrell, G. K.
" Willis Stewart, G. S.
Comp. Thomas C. Orear, G. T.
" Phillip Swigert, G. S.
Rev. Comp. M. M Henkle, G. Chap.
Comp. Richard Apperson, G. Marshal.
" Stephen F. Gano, G. C. G.
" G. P. Richardson, G. S. and T.

GAINESVILLE CHAPTER, GAINESVILLE, ALA.

William Gorman, High Priest.
Mont. Carleton, King.
P. B. Whiting, Scribe.
Wm. H Dandridge, Treasurer.
B. H. Kieser, Secretary.
J. A. Thompson, R. A. C.
William Ellett, C. Host.
John H. Garner, P. S.
Turner Reavis, } M. of V.
C. A. Hatch, }
Anthony Bennitt, }
John Pollard, Sentinel.

SPARTA LODGE, SPARTA, TENN.

N. Oldham, Master.
Madison Fisk, S. W.
Bird S. Rhea, J. W.
John Young, Treas.
Joseph W. Bell, Sec.
Jacob A. Lane, S. D.
Richard Nelson, J. D.
Ammon L. Davis, Tyler.

GRAND LODGE, KENTUKCY.

M. W. Leander M Cox, G. M.
R. W. Bryan R. Young, D. G. M.
" William Holloway, G. S. W.
" William B. Allen, G. J. W.
W. William Dearing, Jr. G. C.
" Moses M Henkle, G. O.
" William Cardwell, G. Treas.
" Phillip Swigert, G. Sec.
" Wm. R. Hervey, G. S. D.
" Isaac Cunningham, G. J. D.
" Albert G. Hodges, Gr. M.
" Henry Leuba, G. S. B.
" Henry Wingate, } G. Stewards Charity Fund.
" R. C. Langdon, }
" James Clark, }
" Dempsey Carrell, }
" G. P. Richardson, G. S. and T.

GRAND LODGE OF NEW HAMPSHIRE.

M. W. Thomas Rundlett, G. M.
R. W. Cyrus Cressy, D. G. M.
" John Christie, G. S. W.
" Thomas Laws, G. J. W.
" John Knowlton, G. Treas.
" Isaac L. Folsom, G. Sec.
W. Josiah Bartlett, G. M. of Cer.
" Hosea Fessenden, G. S. Bearer,
" Gorham W. Hoit, G. Marshal.
" Edward A. Long, } G. Chaplains.
" Samuel Kelly, }
" Albe Cady, }
" Page Eaton, G. S. D.
" Nicholas Fowler, G. J. D.
" Wm. P. Riddle, G. Pursuivant.
" Luther Farwell, } G. Stewards.
" Martin Brockway, }
" Samuel Scales, }
" Moses Huntington, }
" James McK. Wilkins, }
" John Harvey, }
" Thomas Clapham, } G. Lecturers.
" William Cressey, }
" Wm. McD. Ferson, }
" Lewis Woodman, }
" Nicholas Fowler, }
" Alfred M. Beck, }
R. W. John Bennett, } D. D. G. Mas.
" David Parker, }
" Samuel Jones, }
" Nathan G. Babbitt, }
" Jacob O. Smith, }
" Jonathan Dowse, }
" Stephen Wilson, }
Br. Isaac Eastman, Tyler.

WAKANDA LODGE, CARROLLTON, MO.

Charles Sterne, W. M.
James W. Freeman, S. W.
Samuel Turner, J. W.
Morgan P. Ellis, Treas.
Alex. C. Blacknell, Secy.
Ashael Woods, S. D.
Jonathan Trober, J. D.
Isaac Smith, Steward and Tyler.

Digitized by Google

MASONIC CHIT CHAT.

MISSOURI.—A correspondent writes us from Missouri, that the Grand Lodge of that State, at its late communication, "adopted unanimously the National System of work, as agreed upon by the Convention. The work and lectures were received and applauded as genuine old Masonry to the very letter, by the oldest and best Masons in our State." Our correspondent also communicates the gratifying intelligence, that the Grand Lodge has succeeded in discharging the heavy debt incurred by the purchase of the Marion College property—now called "*The Masonic College of Missouri.*" We have no room to express the great pleasure the achievement of this splendid result inspires in our heart. It covers our Missouri Brethren all over with glory, and entitles them to the lasting gratitude of their Brethren everywhere. We shall recur to the subject at another time.

MASONIC MELODIES.—The reader will find, in the present number of the Magazine, three additional Masonic lyrics from the pen of R. W. Brother POWER, which we have no hesitancy in saying, are superior to any three Masonic songs to be found elsewhere in the language. Br. Power is engaged in writing a series for Lodge and other Masonic purposes, which, when completed, will be published in a volume and offered to the Fraternity. We shall give the particulars in a future number.

☞ The Grand Lodge of Ohio, at its late annual meeting, adopted the work and lectures recommended by the National Convention. We understand further that the meeting was an exceedingly interesting one, and that there was a very general attendance. We shall probably be able to give an abstract of the proceedings in our next.

☞ The CHARGES forwarded by our respected Brother in Virginia, are excellent, and will appear in our next. Our pages were pre-occupied, or they should have had a place in the present number. We shall be happy to hear from him whenever and as often as may suit his convenience.

☞ We have several addresses on hand, received some time since, which will be examined and disposed of at our earliest convenience. We neither forget nor neglect the favors of our correspondents, though we are not always able to give them so prompt attention as we could desire.

☞ In August last, we forwarded a number of extra copies of the Magazine to Brandon, Mi. We have not heard whether they were received. Will the Brethren who ordered them, please inform us?

☞ TO AGENTS.—We must again urge upon our agents the necessity of an early settlement of their accounts for the past year. We would also request them to make the collections for the current year. The amount due from each subscriber is trifling, and ought not to be retained from us. The complaint of *hard times* can hardly be admitted as a valid excuse for non-payment, in a matter of *two dollars*. Besides, we cannot afford to lay out of our money. The profits of the work, were the subscriptions all punctually paid, would afford but a small compensation for, the labor bestowed upon it.

☞ No. 12.—We have had several calls for the 12th number of the first vol. of the Magazine, a copy of which we have not on hand. We think, however, there may be some mistake. By an accidental error of the printer, the *cover* of the 12th number of the *first* volume is made to indicate the 12th number of the *second* volume. The date and number on the first page, (after the cover,) are correctly given. If, therefore, any subscriber finds that he has what, from the covers, purports to be *two* copies of No. 12, vol. 2, he will probably find one of them to be No. 12, vol. 1.

☞ Our agent at Natchez is informed that three copies of the 2d vol. of the Magazine, bound, have been sent to his address through the house of Buckner & Stanton, New Orleans. We have not yet been able to obtain the first vols. Can they not be had in Natchez, of subscribers who do not care to keep a regular set of the work? If not, we will try to obtain them.

☞ Notices of the celebration of the approaching anniversary of St. John, will find ready admission into our pages. This anniversary is more generally celebrated by our Southern Brethren, than that of the 24th of June. The Grand Lodge of this State, however, seldom fails to notice it.

☞ We regret to notice the death of the venerable Br. DES ETANGS, at Paris. He was one of the most intelligent and accomplished Masons in France. He was eighty-five years of age.

☞ Br. F. S. Palmer is our authorized agent for Benton, Lowndes Co., Ala., and vicinity.

☞ Br. Henry Leuba, of Cynthiana, is our authorized agent for Cynthiana, Paris, Millersburgh, and Leesburg, Kentucky.

Digitized by Google

THE

FREEMASONS' MONTHLY MAGAZINE.

VOL. III.] BOSTON, JANUARY 1, 1844. [No. 3.

PROCEEDINGS OF THE GRAND LODGE OF TENNESSEE.

WE have given in succeeding pages of the present number of the Magazine, copious extracts from the printed proceedings of the M. W. Grand Lodge of Tennessee, had at its annual communication in October last. Several subjects of more than ordinary interest and importance were brought under consideration. Among them were two which have been fully and freely discussed in our pages; and which would, therefore, seem to justify, if not to require, at least a passing notice at our hands.

That in respect to which we feel the deepest interest,—because most essentially affecting the interests of the Institution,—is the question of the RELIGIOUS QUALIFICATIONS of candidates for admission into the Fraternity. If the reader will refer to the Magazine for December, 1842, he will find the first of a series of articles, in which what we conceive to be a very objectionable provision on this subject, as contained in the By-Laws of the Grand Lodge of Tennessee, is stated and discussed. It requires that the Lodges under that jurisdiction, shall propose to all candidates for the privilege of Masonry, the following question :—

"Do you seriously declare upon your honor, that you believe in the existence of a God, *and a state of future rewards and punishments*?"

This question was added, in 1823, by the Grand Lodge of Tennessee, to the declarations usually required of the candidate. But, if we are correctly informed, it remained nearly inoperative,—the Lodges tacitly declining to carry it into effect,—until the last year; when the By-Laws having been referred to a committee for revision, it was revived and incorporated among the permanent regulations. This brought the question of its propriety fairly before the Fraternity, and elicited the discussion to which we have alluded. We objected to it at the time, as being a dangerous innovation upon the ancient regulations of the Craft. To repeat the lan-

Digitized by Google

guage used by us on that occasion, it is decidedly sectarian in its charac ter, and would exclude from the Lodges, a large, respectable, and increasing class of the religious community. It is not a class to which we belong, nor with whose peculiar views we sympathize. But it is one which, as Masons, we are bound to tolerate, if we cannot commend. The question, as it stands, is intolerant. It is more: it is proscriptive, and in derogation of the liberal principles on which the Institution is founded.

Freemasonry does not require the establishment of any such test. She never has, and, we trust, never will, in a religious point of view, ask more of the candidate for her honors, than his assent to the great fundamental truth—A BELIEF IN THE EXISTENCE AND PROVIDENCE OF GOD. In the words of an eloquent Brother, let him acknowledge the authority of the common Father of mankind, and the distinctions of creeds, and parties, and countries, cease to be matters of inquiry or of interest. Benevolence to all, and fraternity with all, to whom benevolence is a law, is an essential principle,—the very soul of Freemasonry. It is this which has made her a terror to bigots. She dissolves by her mystic spells the thraldom to sect and party, and teaches man to recognize a Brother in his fellow-man, whatever be the creed by which he worships, the name by which he is called, or the country from which he comes. The bigotry of sectarianism, may limit and narrow down the benevolence of others, but Freemasons know not the boundaries of sect, or party, or country. Their field is the world, their Brethren the human race.

This is legitimate doctrine. It is the only religious creed which Freemasonry recognizes. Any deviation from it is a departure from the ancient landmarks, and should be met with the decided disapprobation of every Mason who values the purity of the Institution and would protect it against the dangerous encroachments of the spirit of innovation. It is, therefore, with great satisfaction, that we are enabled to lay before our readers the following extract from the address of the accomplished late Grand Master of Tennessee, delivered at the opening of the Grand Lodge of that State, at its last communication. We cannot doubt that his recommendation will be promptly responded to by the Lodges, and that the objectionable section will not again be permitted to encumber the otherwise excellent Constitution of their Grand Lodge. The extract is as follows:—

"The 14th section of the 5th article of the Constitution, was adopted many years ago by the Grand Lodge of this State, and is still in force, and it is not contained in the Constitution of any other Grand Lodge. This section has been the subject of considerable discussion in the FREEMASONS' MAGAZINE, published at Boston, and has elicited some interesting views from Masons distinguished as well for their Masonic knowledge, as for their piety and general learning. A careful perusal of this discussion

Digitized by Google

has satisfied me *that it is a feature in our Constitution which ought not to be retained*, and I, therefore, *recommend its repeal.* Our Institution professes not to interfere with the religious opinions of its members, and hence, there should be no regulation which would, in any manner, trammel the consciences of men where religious opinions are concerned. They should be entirely free, provided they acknowledge the great fundamental truth of the existence of God."

Another important question which came up for consideration, was the effect on the Lodges, of an expulsion from an Encampment of Knights Templars or Chapter of Royal Arch Masons. This question has also been fully discussed in the pages of the Magazine.* It was brought before the Grand Lodge of Tennessee, by the late Grand Master, at a special communication of that body, in July, 1842, and referred to a committee of four. In considering the subject, the committee were equally divided, and submitted to the Grand Lodge, two very able and interesting antagonistic reports.† These were discussed, and finally referred to the annual communication in October ensuing. At that communication, the Grand Master, in his opening address,‡ again brought the subject before the Grand Lodge. The reports submitted at the previous meeting, were taken up and referred to a new committee, who, "after a careful examination of the arguments advanced on both sides," reported the following resolution:—

"*Resolved*, That a suspension or expulsion from an Encampment or Chapter of Royal Arch Masons, does not necessarily suspend or expel a Brother from the privileges appertaining to a Blue Lodge."§

This resolution, and the report accompanying it, were disposed of by the adoption of the following:—

Resolved, That said report be laid on the table until the next annual communication of this Grand Lodge, and that the subordinate Lodges be requested to present their views on the same."

It does not appear from the published proceedings before us, that the Lodges made any special communication to the Grand Lodge, at its late session, on the subject. The question, however, was put to rest, by the adoption of the following resolution:—

"*Resolved*, That a suspension or expulsion from an Encampment of Knights Templars, or Chapter of Royal Arch Masons, does not necessarily suspend or expel a Brother from a Blue Lodge."

We have been somewhat particular in stating the course of the proceedings had on this subject, because we conceive it to be one of paramount importance. Besides, we thought it due to the respectable Grand Lodge of

---

* Mag. Vol. I. p. 33.—Vol. II. p. 352.
† Ib. Vol. I. p. 374.
‡ Ib. Vol. II. p. 90.
§ Ib. Vol. II. p. 94.

Digitized by Google

Tennessee, to show that it had maturely considered the subject, and bestowed more than ordinary care upon it, before coming to a decision. In that decision we most heartily concur. Every Grand Lodge holds and exercises an independent and exclusive control over all Masonic bodies to the third degree, inclusive, within the limits of its own jurisdiction. It possesses the inherent and constitutional right to make its own laws, and such regulations for the government of its subordinate Lodges, as it may deem necessary and proper, provided they be not adverse to the established usages and landmarks of the Craft. And any interference with this right, by a foreign body, or by any other order of Masonry, would be an encroachment upon its prerogatives, wholly inadmissible.

Another decision, which we regard as of sufficient interest to justify a special reference to it, is contained in the following paragraph:—

"A communication was received from Sommerville Lodge, No. 73, addressed to Bro. James W. M'Combs, apppointing him the proxy of said Lodge. Bro. M'Combs not being a member of a subordinate Lodge, the question arose whether or not he was eligible to serve as said proxy, and after mature deliberation, it was decided he was not, in accordance with the Constitution."

The Brother was not eligible as proxy by correct Masonic usage. He could not, therefore, with propriety, have been received, though there had been nothing in the Constitution of the Grand Lodge to the contrary. Every Mason should be a member of some Lodge, say the old Constitutions. Unless he is, he ought not to expect to legislate for the interests, or to enjoy the privileges which belong to members of Lodges. We notice that the Grand Lodge adopted a resolution requiring the subordinate Lodges to report, annually, the names of "all Masons residing within their respective jurisdictions, who do not belong to any Lodge."

In the Magazine for March last,* we had occasion to notice an infringement of the rights of jurisdiction of the Grand Lodge of Virginia, by a subordinate Lodge working under the jurisdiction of the Grand Lodge of Tennessee. It was the first case of the kind in this country, which had come to our knowledge, and we expressed the belief that the Grand Lodge of Tennessee would promptly take the necessary steps to prevent its repetition. The Grand Master brought the matter before the Grand Lodge at its late session; and, after investigation, the following resolutions were adopted:—

"*Resolved*, That the Whiteside Lodge, No. 13, by removing itself into the State of Virginia, beyond the jurisdiction of the Grand Lodge of Tennessee, acted in violation of the principles of the Order.

"*Resolved*, That the charter heretofore granted to Whiteside Lodge,

* Vol. II., p. 169.

Digitized by Google

No. 13, by the Grand Lodge of Tennessee, be declared forfeited, and that the Master of said Lodge be ordered to return the same to the Grand Master of the State of Tennessee."

The committee to whom was referred the proceedings of the National Convention, made a report, in which they dissent from the recommendation that Grand Lodge Certificates be required of strange Brethren desirous of visiting Lodges, and then meet the precise views of the Convention, by offering the following resolution :—

"*Resolved*, That this Grand Lodge do not deem it expedient to require Lodges subordinate to this jurisdiction to demand Grand Lodge Certificates, as a necessary and indispensable prerequisite to the granting of charity to distressed Brethren, *if such Lodges are otherwise satisfied that such applicant is worthy*, although such certificate *may be required* when the Lodge is not otherwise satisfied."

It is immaterial in what form the evidence of good standing and worthiness of a Brother comes, if it be satisfactory. The desire of the Convention was, that the Grand Lodges should advise their subordinate Lodges to require such evidence, in all cases where the applicant, or visitor, is a stranger. They recommended the Certificate as the most safe and convenient.

The Grand Lodge has adopted the Rules proposed for the future government of the Convention. It was not represented at Baltimore. The delegate arrived the day after the Convention adjourned,—having been detained on the road.

We tender our Brethren of the Grand Lodge, our thanks for the compliment contained in the following resolution :—

"*Resolved*, That this Grand Lodge authorize the Grand Secretary to purchase the 1st and 2d volumes of the FREEMASONS' MAGAZINE, published by Brother CHARLES W. MOORE, at Boston, and that this Grand Lodge subscribe for the same, have it bound, and filed as a book of reference."

Among the articles in the new code of By-Laws, is the following, which we cannot too strongly commend to the consideration of other Grand Lodges. It is predicated on one of the old regulations, the too frequent neglect of which has brought incalculable injury upon the Institution :—

"No subordinate Lodge shall confer the degrees of Fellow-Craft and Master Mason upon any candidate, unless he shall have passed a satisfactory examination, in *open Lodge*, on the preceding degree, or degrees."

Digitized by Google

MASONIC MELODIES.

BY R. W. BR. THOMAS POWER.

No. 8.

INSTALLATION ODE.

INTRODUCTORY.

Music—"*The Indian Philosopher.*"

When heaven's Great Architect Divine
Raised world on world in kind design,
Then form on earth was laid:
Fraternal thoughts conferred on man,
By love inspired the social plan,
And social hearts obeyed.

Chorus.—Fraternal thoughts conferred on man, &c.

While wandering on our clouded way,
Compassion shed its kindly ray,
A guide to lead the blind;
Conducted by a holy light,
With generous love and mystic rite,
The purest joys we find.

Chorus.—Conducted by a holy light, &c.

With skill to work, and wise to guide,
No pain shall come, no thought divide,
Where hearts with heart agree;
Then let us to our altar bring
The dearest offering while we sing,
United, true and free.

Chorus.—Then let us to our altar bring, &c.

No. 9.

INSTALLATION ODE.

FOR THE CEREMONIES OF INSTALLING THE FIRST THREE OFFICERS.

Music.—"*The Bright Rosy Morning.*"

[THE MASTER.]

Support to the Master, that rules by the Square!
Let sons of the Light to the East now repair;
With hearts for his aid, now united and free,
Obedient we labor, and kindly agree.

Chorus.—With hearts for his aid, now united and free, &c.

[THE SENIOR WARDEN.]

Support to the Warden installed in the West,
Who works by the Level where sorrows may rest!
With hearts for his aid, now united and free,
Obedient we labor, and kindly agree.

Chorus.—With hearts for his aid, now united and free, &c.

[THE JUNIOR WARDEN.]

Support to the Warden by Plumb still upright,
Whose sun, in the South, never hides its fair light!
With hearts for his aid, now united and free,
Obedient we labor, and kindly agree.

Chorus.—With hearts for his aid, now united and free, &c.

Digitized by Google

No. 10.

INSTALLATION ODE.

CONCLUDING.

MUSIC—"*Scots wha hae wi Wallace bled.*"

MARK where friends united stand,
True of heart and free of hand!
Brothers own his just command,
Who rules in social hour:
Hark! he calls! obedient now,
Still and silently we bow,
Love impressed on every brow,
We own his rightful power.

CHORUS.—Hark! he calls! obedient now, &c.

While in kindness gathered here—
Voices joined, and hearts sincere—
Discord's notes be never near,
Bringing thoughts unkind:
Constant to our social tie,
Honor beams from every eye;
Who, that shall his trust deny,
Manhood's grace shall find?

CHORUS.—Constant to our social tie, &c.

Who, that joys of friendship know,
Who, that feels for others' wo,
Who, when tears of sorrow flow,
Coldly turns away?
At the words, in whispers told,
That to Brothers truth unfold,
Who would grateful thanks withhold?
Who would friends betray?

CHORUS.—At the words in whispers told, &c.

Gather, then, with hearts upright,
Where the East gives forth its light;
Give we now our solemn plight,
In fraternal love:
Soon, our earthly labors o'er,
Bliss immortal yet in store,
Each shall find a happier shore,
Blest with light above.

CHORUS.—Soon, our earthly labors o'er, &c.

Digitized by Google

PROCEEDINGS OF THE GRAND LODGE OF MASSACHUSETTS.

THE Grand Lodge of this Commonwealth held its annual communication in this city, on Wednesday evening, the 13th ultimo. The meeting was unusually well attended, and there was a larger number of Lodges represented than, with one exception, on any previous occasion within the last six years. The business transacted was important and interesting. Two of the dormant Lodges were revived, and their Charters ordered to be restored to them. The Grand Master gave notice that he had issued a Dispensation for the organization of a new Lodge at Chelsea. Returns from all the Districts but three were received. They indicate a degree of returning activity in the Lodges, which, though as yet comparatively feeble, gives promise of the ultimate restoration of the former prosperity of the Institution throughout the Commonwealth.

The following report was presented by the committee having the matter in charge, and unanimously adopted :

REPORT ON THE TRESTLE-BOARD.

The Committee to whom were referred the doings of the Masonic Convention, held at Baltimore, having reported at a previous meeting of this Grand Lodge, on the topics then presented, are now enabled to complete their duties, by an expression of their opinions on the merits of the "TRESTLE-BOARD," which has been published within a few days.

This important work was prepared by R. W. CHARLES W. MOORE, of Massachusetts, and R. W. S. W. B. CARNEGY, of Missouri, the majority of the Committee to whom its preparation was referred.

The "Trestle-Board," prepared under such supervision, the Committee, without any distrust of their opinion, affirm, will meet the approbation of the Fraternity. Even the expunging of what was wholly "irrelevant and useless" in the former Text-Books, will be of great utility. Claims questionable in their nature, and assertions founded on at least equivocal authority, have too long occupied the pages of our "hand-books" of Masonry. Inflated and exaggerated statements only serve to retard the progress of institutions. "Absurd and ridiculous pretensions are no more justifiable in societies than individuals. Freemasonry requires only what fairly and honestly belongs to it;" and your Committee anticipate, that this MANUAL, in its beautiful simplicity, will do much to commend our much loved association to the favorable estimation of all who peruse it.

It would not be within the province of the Committee to enter into an analysis of the work, or to present a review of its arrangement, literary character, &c. But that it will stand the test of criticism in this particular, they have no misgivings.

Their duty will be accomplished by reporting to this Grand Lodge, for their approval, the following Resolution:

Resolved, That the Grand Lodge of Massachusetts recommend the "Trestle-Board" prepared by a Committee of the late National Convention, as a work embodying all the essentials of a Manual of Ancient Craft Masonry; and in preference to all other similar works, it especially sanctions to the subordinate Lodges under this jurisdiction, the use of this most excellent compend of the principles and ceremonials of the Order.

WINSLOW LEWIS, JR.
JOHN B. HAMMATT,
E. M. P. WELLS,
JOHN R. BRADFORD,
HUGH H. TUTTLE,
} *Committee.*

The Grand Lodge ordered twentyfour copies of the work for its own use.

Digitized by Google

MASONIC MELODIES.

We have before stated that the R. W. Brother THOMAS POWER was writing a small volume of Masonic Melodies, or lyrics, for the use of the Lodges, to be adapted to the ceremonies of all the intermediate degrees, from the Entered Apprentice to the Knight of Malta, inclusive, and to all Masonic occasions, both private and public. We have been favored with an opportunity to examine them, in the manuscript. They are chaste in style, pure in diction, and classical in allusion. As a merely literary work, it will be honorable to the Institution; while its practical utility and refreshing moral influence, will render it a popular and desirable acquisition in every Lodge, and to every Brother, who has an ear for music or a taste for poetry. It is designed to drive out from among us, and, we trust, out of remembrance, the coarse and vulgar Bacchanalian songs, which, however tolerable in the age when they were written, are now a disgrace and a reproach to the Institution. If it shall effect this, it will entitle its accomplished author to the lasting gratitude of his Brethren.

The work was presented to the Grand Lodge at its late meeting, for sanction and approbation, and referred to a Committee, who submitted the following Report, which was unanimously adopted:

Grand Lodge, Dec. 13th, 5843.

The Committee appointed to consider the expediency of introducing for Masonic usage, the Melodies about to be published by R. W. Brother Thomas Power, Esq.

REPORT:

That they have had an opportunity to examine a large portion of these Melodies, and believe that the interests of the Order will be promoted by the use of the work. That these lyrics are of a very high character, both in regard to their excellence as poems, and their superior moral tone, and such as could be expected from the mind of one, whose taste in the science of Music, and known reputation as a poet, the public at large well appreciate. They are calculated to affect the heart as well as the mind, and to give additional zest to our fraternal gatherings by the tasteful union of sentiment and sound.

They therefore recommend that the Grand Secretary be directed to subscribe for fifty copies for the use of the Grand Lodge.

Respectfully submitted by

WINSLOW LEWIS, JR.
E. M. P. WELLS,
JOHN R. BRADFORD,
} *Committee.*

EXCLUSION OF JEWS.

In our last number, we gave copious extracts from the proceedings of the Grand Lodge of New York, on the subject of the exclusion of Jews from the Fraternity by the Grand Lodges at Berlin. The subject is one of importance, and we trust will not escape the official notice of any Grand Lodge in this country. The Grand Lodge of this State expresses its disapprobation of the course pursued by their German Brethren, in the following Resolutions:—

Resolved, That we have learnt with deep regret, that by the regulations of some of the Grand Lodges of Germany, Jews are prohibited from admission into our Fraternity, on account of their religious belief.

Resolved, That in the opinion of this Grand Lodge, the exclusion of any class of men from the privileges of Masonry, who believe in the existence and moral government of a Supreme Being, exercises a spirit adverse to the genius of our

Digitized by Google

Institution, and that it is an assumption of power not sanctioned by the ancient usages of the Craft.

GRAND MASTER'S ADDRESS.

Previous to going into the election of officers, and before leaving the Chair, the Grand Master delivered the following excellent Address, a copy of which, at our solicitation, he has kindly furnished for publication in the Magazine :—

ADDRESS.

Another Masonic year has passed. It is suitable for moral and responsible man to pause at the annual return of important eras—and to look back and review past events.

From them he should take council, and receive instruction—that he may better improve the coming year—if he should be spared to labor on earth another year.

The last year, though marked by no event vitally affecting our Institution, has witnessed many occurrences of more than usual interest.

At its commencement our thoughts were directed with mingled hope and fear to the forth coming Baltimore Convention. It took place in May, and the report of its proceedings is before you. It was well attended—and the fraternity were generally represented throughout the Union. Great spirit and good Fellowship governed the proceedings of its members. Mutual concession enabled them to recommend a uniform mode of work and lectures. Their recommendations have been extensively adopted by State Grand Lodges. You have adopted most of them. Some are still under consideration. Periodical advisatory Conventions were recommended—for the purpose, among other things, of deciding such differences between State Grand Lodges as might be referred to them. This feature alarmed some of our wisest and most faithful Brethren. They fear that such a Convention might degenerate into a General Grand Lodge. The advantages that should result from such Conventions are of serious magnitude; and too dear to us to be lightly given up. If they can produce and preserve a uniformity of work and lectures throughout this vast country—the world hereafter may find this the cherished dwelling—the central home of Freemasonry.

The formation of a General Grand Lodge has been several times discussed. It was proposed soon after the close of the revolutionary war—and at several times since; the last, I believe, in 1822. It has been always rejected. But with the rejection the proposal of occasional advisatory Conventions has in most of the State Grand Lodges been favorably entertained.

The objections to a General Grand Lodge have been: that as its meetings must be at Washington, its tendency would be to become political—that as every Mason might appeal to it in all cases, it would destroy the authority of State Grand Lodges. And that from the infrequency of its meetings, and its distance from the residence of the parties interested, there would in effect be nearly a denial of justice. Another objection was, that the Craft had been harmonious and highly successful without the aid of a general tribunal. That was true before 1822, but it has not been so ever since.

The General Grand Lodges heretofore proposed, were intended to be clothed

Digitized by Google

with full and ample powers, leaving to the State Grand Lodges little more than the authority of Provincial or District Grand Lodges. To such an arrangement there are insuperable objections, and I hope none among us will ever advocate it. The labor, time and expense of settling controversies in that mode would be intolerable. If individuals could in all cases appeal from the decisions of State Grand Lodges to such a tribunal, there would be practically an end of just decisions and fair hearing of cases. But a Convention clothed only with power to advise—or even a General Grand Lodge with limited powers, having no authority but to correct deviations and errors in work and lectures, and settle such differences between State Grand Lodges as should be referred to it, has no terrors to me.

The State Grand Lodges should forever retain the general authority, from which there should be no appeal but in a few specified cases, where the question at issue affected the whole Fraternity. Consistently with this a General Grand Lodge might be formed, possessing none but cautiously delegated powers—to meet once in three, five, seven or more years, at places remote from political agitation; which might be as beneficial to the Craft, as Congress and the Federal government are to the Union.

On the 17th of June, was the great celebration of what was called the completion of Bunker Hill Monument;—at which were present the Chief Magistrates and Dignitaries of the Nation—and some of the States.

Those who had the direction of that great Jubilee, did not feel the propriety of inviting our Grand Lodge to assist in the ceremonies.

The relation of the Fraternity to the Chief Martyr on that sacred ground, and their activity and patriotism in erecting and maintaining the first, and contributing funds and laying the corner stone of the second Monument, led to the expectation that a different policy would have been pursued. Our wisest and most devoted Brethren entertained varying opinions. But after deliberation the Grand Lodge determined not to attend as a body. Most of its members as individuals joined in the procession with King Solomon's Lodge, which was specially invited, and the affair passed off as acceptably to the Fraternity as could have been expected under the embarrassing circumstances.

A new Constitution of the Grand Lodge, after much labor and deliberation, has been harmoniously adopted. Being confined to the plain, indisputable rules of the Order—and containing no superfluous matter, it is reduced to a small volume. It is distributed among the Lodges, and will be of great utility by carrying home to them practical information, of which no Lodge should be destitute. Although much care has been bestowed on it, experience will probably show that it is not perfect. Improvements may be applied as defects are discovered.

A Trestle-Board has just been published. It is one of the fruits of the Convention. I have examined it with care: it meets my decided approbation. The information it contains has long since been published. It may be found in many books published in this and former centuries. But they are without methodical arrangement. Their utility is diminished, by their containing much that is of doubtful authority, and of no particular value.

This little book is adapted to the wants of the working Mason. It contains

Digitized by Google

what he needs, and nothing more. Its judicious and tasteful arrangement make it a valuable acquisition.

These, and other expected publications, lead us to hope that we shall give the example of Masonic books, that can never be assailed on the ground of their truth, morality and taste.

Within the year the Duke of Sussex, who was over 30 years Grand Master in England, has been called from his earthly labors. The loss of one so illustrious, so ardently attached to the Institution, and so long a Grand Master, is a sorrowful event. During the year we too have lost some distinguished Brethren. But amid these mournful events time has produced much to encourage and cheer us.

In October, King Solomon's Lodge had a handsome and well furnished Hall dedicated in due and ancient form. The ceremonies were the more interesting because we have not before witnessed them since the hurricane of Antimasonry.

In November, a Dispensation was granted for a Lodge to a suitable number of enterprising Brethren in Chelsea. They are successfully at work, and give the promise of adding one more vigorous Lodge to our diminished band.

Meridian Lodge has been removed from Needham to Newton, and is in active operation.

Middlesex, Rising Star, Olive Branch, Star in the East, Hiram, and other Lodges, are in full activity or reviving; and all the Lodges in this city are in prosperous condition.

The Fraternity under our jurisdiction are in far better condition than in years past, and a reasonable hope is now cherished, that if we perform our duty, Freemasonry will in the year to come, make a decided advance toward its former state of prosperity.

The officers elected were M. W. Augustus Peabody, Esq., G. M.; R. W. Robert Lash, Esq., S. G. W.; R. W. Thomas Power, Esq., J. G. W.; R. W. John J. Loring, Esq., Grand Treasurer; and R. W. Charles W. Moore, G. Secretary. After the appointment of a committee to make the necessary arrangements for the Installation of the officers, the Grand Lodge was closed until the 27th December; on which day it assembled in conformity with the requisitions of the Consitutions, at 9 o'clock, A. M. for the purpose of imparting instruction in the work and lectures of the several degrees; for the Installation of officers, and for the celebration of the anniversary of St. John the Evangelist. An address was delivered by Rev. E. M. P. Wells, one of the Grand Chaplains. It was worthy of the high reputation which its author enjoys, as a scholar and public speaker. The music was selected and arranged by R. W. Br. Power, and performed in a very creditable manner by what, we trust, may soon be denominated the "Masonic Chair." A full account of the proceedings will be given in our next.

Digitized by Google

INSTALLATION OF THE OFFICERS OF ST. JOHN'S LODGE.

THE officers of St. John's Lodge, of Boston, were Installed on the evening of December 12th. The ceremonies were performed in a manner peculiarly impressive, and such as reflected great credit on this most ancient and highly respectable Lodge.

The charges to the newly elected officers by the Worshipful Master, C. GAYTON PICKMAN, Esq., were touchingly appropriate. They were from the eloquence of the heart as well as of the lips, and were calculated to inspire renewed devotion to the cause of "Brotherly Love, Relief and Truth."

The Address was also by the Master. To those who are acquainted with that Brother, it would be needless to observe, that it was of a superior intellectual character. It was eloquent and delivered eloquently. It was felt by his hearers as coming warm from one of the warmest of hearts, enriched with the drapery of language, choice, refined and classical. It is to be hoped, that that which was listened to, but by the comparatively few, may be read by the admiring many.

The Odes were selected from the "Masonic Melodies," about to be published by R. W. T. Power, Esq. How well they were adapted to produce the most pleasing influences, need not be alluded to as a novelty. The combined taste of that Brother in music and poetry, is too extensively known to require any favorable remarks from us. The introduction of vocal and instrumental music into a society like ours, where the heart is already prepared and made susceptible to the best emotions of our nature, will have more than an ordinary influence. The notes of the solemn organ, the "thoughts that breathe and words that burn," expressed in the rich language of poetry, and chaunted by those endeared to each other as Brethren of the peculiar tie, will blend soul with soul and make all feel "that it is good to be there."

In fine, the exercises of the evening were of the best quality. May the spirit with which it was conducted be an earnest of the prospective success and prosperity of St. John's Lodge.

INSTALLATION AT FRAMINGHAM.

C. W. MOORE, ESQ.

Dear Brother:—The officers of Middlesex Lodge, Framingham, were installed in due and ancient form on Wednesday evening the 12th of the present month. The meeting was a public one, the Brethren being at liberty to invite in such of their neighbors and friends as they saw fit.

The Installation services were conducted in the following order:

1. Voluntary by the Choir.
2. Prayer by Rev. Br. Barry.
3. Hymn, from Vol. II. p. 24, of this Magazine.
4. Installation of officers by R. W. Jona. Greenwood, D. D. G. M.
5. Voluntary.
6. Address by Rev. Br. Charles Train.
7. Hymn, from Vol. II. p. 359 of this Magazine.
8. Prayer by Rev. Br. Barry.

Digitized by Google

The singing on this occasion was performed by the Choir connected with the first parish.

The warmest thanks of the Lodge are due to the singers for their excellent services on this evening. They contributed no small share of the interest and pleasure of the meeting.

But the Address from our venerable Brother Train, was listened to with deep interest by the Brethren, and gave high satisfaction I believe, to all present. It was such as we are accustomed to expect from one so warmly attached to the Masonic Institution, and so highly esteemed by all the Brethren. It was given, too, under peculiar circumstances. He has suffered from ill health for a number of years, and for a considerable time has been brought down by a most painful disease, which rendered it almost impossible for him to be present at our Lodge meetings. It required quite an effort on his part to meet with us on this occasion. His presence, under such circumstances, and his appropriate and touching Address, gladdened the hearts of all the friends of our *Order*. He was made a Mason *thirtyfive* years ago, and has ever been a firm and unswerving friend and patron of the Institution of Freemasonry, through storm and peril, through good and evil report, and has ever been willing to be known as such. Through the long period during which he has been a member of the Institution he has not ceased to promote its interests. He has cherished it as the cause of the widow and orphan, the cause of Truth and Charity, of Friendship and Peace.

In the belief that he should not probably be permitted to meet with us much longer, he made a present to the Lodge of an ancient book on Freemasonry, together with some other documents, which he desired might be laid up in our archives as a memorial of him when he shall have passed from the present scene of existence. Among other gifts, he presented the Lodge with the following original and truly Masonic Song, which he composed but a day or two previous, and which is adapted to the old air entitled, if I mistake not, "Friendship."

This song I send you, not doubting that the readers of your Magazine will be pleased to see it and to sing it too, particularly when it is stated that it was composed during intervals of a most painful and excruciating disorder, when a familiar hymn, or tune, an old air or song, and sometimes a passage of scripture, would come back to the mind, with all the pleasing and chastening associations, to soothe and alleviate his suffering, and which he averred, did more for his health, than all the medicine he had taken.

MASONIC SONG.

Written by Rev. Br. Charles Train, and Dedicated to Middlesex Lodge.

Friendship and virtue truth and love,
Jewels of each true Mason,
By the good must be approved,
Of ev'ry tribe and nation.

Chorus.—Come, let us seek these precious gems,
Which decorate our diadems;
Then shall the Light of Masonry,
Bless our land of liberty.

Dissipation, fame or pelf,
Oft is the ruling passion;
Their wicked sway is all for self,
Unheeding the voice of reason.

Chorus.—Come, let us seek, &c.

Digitized by Google

We will love our Brethren true,
Apprise them of threat'ning dangers;
Punctually pay them all their due,
And pity the poor, though strangers.
Chorus.—Come, let us seek, &c.

Their widows, and their orphans too,
Shall share in our compassion;
We'll wipe their tears whene'er they flow,
And cheer them on their passage.
Chorus.—Come, let us seek, &c.

And when our Great Grand Master calls,
From labor to refreshment;
We'll climb the ladder Jacob saw
To a glorious entertainment.
Chorus.—Come let us seek, &c.

Altogether the meeting passed off to the great satisfaction of the Brethren.

One other circumstance is worth mentioning, and that is that Col. Timothy Eames was, for the *fortieth* time, installed as Tyler of this Lodge, which office he has discharged with *unfailing* regularity, never having been prevented by ill health or any other cause, from being at his post, at every regular Lodge Meeting for the entire *thirtynine* years past. He is now eightyone years of age. The weight of years necessarily bows him somewhat. But he is still at his post.

Faithful sentinel! May we all be thus punctual in the performance of every duty resting upon us. Yours, Fraternally,

J. O. S.

Framingham, Dec. 18, 1843.

REV. ALBERT CASE.

We find the following notice of the respected Brother whose name heads this paragraph, in the Charleston, S. C. Rambler. We take great pleasure in transferring it to our pages, and in thus giving extended currency to a compliment so well and richly merited. Br. Case, it will be recollected, is the author of the new Funeral Service contained in the Trestle-Board. He is, or has recently been, at the head of several Masonic bodies in Charleston, and is Grand Chaplain of the Grand Lodge of South Carolina.

"Masonic.—The Rev. Albert Case, has certainly become the most popular Orator of the day. There was a time when we flattered ourself we were in some demand, and thought it would be necessary, if our invitations increased, to employ a private Secretary for no other purpose, than to write our refusals. The *case* with us is altered now—our invitations are nothing in number to those given to Br. Case*. He has received no less than three requests in different States, to deliver orations before different Masonic bodies on the approaching St. John's day, the 27th of December. Upon the good rule of first come, first served, he has accepted the call of our North Carolina Brethren, and has consented to deliver an oration in the town of Wilmington, before the Royal Arch Chapter, and the Masonic Lodges in that town and vicinity. The selection of Br. Case is a judicious one, for he is certainly among the most zealous and best informed Masons of the day."

*Our Br. Irwin is still in very good demand. He delivered the address at Charleston, on the 27th.—[Ed.

Digitized by Google

CHARGES TO THE MASTER, WARDENS, AND BRETHREN OF A NEW LODGE.

BY M. W. J. WORTHINGTON SMITH, ESQ.

[Delivered in public on the occasion of the establisbment of a new Lodge near Staunton, Virginia, and communicated for this Magazine.]

CHARGE TO THE MASTER.

WORSHIPFUL AND WELL BELOVED BROTHER,

I have named you in this dispensation, as a suitable person to preside over the work of the Brethren composing this new Lodge. For this distinction, you are indebted solely to my confidence in your skill, virtue, and inflexible fidelity to the Craft. On your zeal, prudence and industry, will materially depend the prosperity and usefulness of your Lodge. I now invest you with the insignia of your office; and in the name of the Grand Lodge of Virginia, before the assembled Craft, and in the presence of the Supreme Architect of the Universe, I CHARGE YOU, that you keep pure and unsullied that which is committed to your trust. Preserve faithfully the ancient landmarks of Masonry. Permit no innovation in the principles or the practice of our glorious Institution. Enforce a diligent observance of our Book of Constitutions. Instruct your Brethren in the duties and obligations of their profession. Teach them to be good citizens; to cultivate all the moral and social virtues, and to practise charity. All private piques and quarrels among them—all intemperance and excess—all vice and immorality of every nature, you are to suppress, by kind and gentle warning, if it may be; but if it *must* be, by the strong arm of Masonic power. Inculcate earnestly the most excellent tenets of our Institution, Brotherly Love, Relief and Truth, and wear them as the brightest jewels that can adorn humanity. And when your work is done, may it stand the test of the Overseer's Square, and may you receive from the Supreme Grand Master, the welcome plaudit—"Well done, good and faithful servant, enter thou into the joy of thy Lord."

TO THE WARDENS.

BROTHERS ——— and ———.

I appoint you the Wardens of this new Lodge, and now invest you with the insigns of your stations. "The level teaches that we are all descended from the same stock, partake the same natures, and share the same hopes." It reminds us that we are all children of one common Father, heirs to the same infirmities—exposed to the same vicissitudes, wandering in the same wilderness, and all journeying to the same glorious "Land of Promise." It also reminds us that a solemn and important time will come, when we must all "endure the humbling *level* of the tomb," until the last loud trump shall sound the summons of our resurrection to eternal light and life.

The Plumb admonishes to walk uprightly in all our several stations before God and man; and to exhibit, under all the circumstances of life, a lofty virtue, and unbending integrity.

These principles, and the active duties that result from them, you are to cultivate diligently yourselves, and enjoin strictly upon the members of your household. I CHARGE YOU, then Brethren, as ye shall answer it before the pedestal of the Grand Master of the Universe, *that you look well to the West, that you look well to the South!* On the faithful discharge of your duties will materially depend the *harmony* and *beauty* of your Lodge. Neglect these duties, and this little flock

Digitized by Google

that has been collected with so much care and anxiety, will, during some dark and stormy day, be scattered upon the mountains. Perform them and the blessings of the fatherless and widow shall rest upon you; the prayers of the children of sorrow shall cheer your dying hours; and ye shall receive from your Almighty Father "an inheritance incorruptible, undefiled, and that fadeth not away."

BRETHREN OF THE MOUNT SOLON LODGE,

Permit me to address a few words to you on this occasion. You have this day made your first appearance in public, bearing the emblems of Peace and Virtue, thereby demonstrating your attachment to the principles of our ancient Order; and implicitly declaring to the world that you will govern your lives by those principles. I congratulate you, my Brethren, on your zeal in this noble cause, and trust that the prosperity of the Craft will be materially promoted by the establishment of the Lodge in this place. But permit me, my Brethren, to remark that you have entered upon a great and arduous undertaking—an undertaking that has exercised the minds of men of the highest rank, of the greatest talents, and of the most exalted virtue, that ever adorned any society. In the erection of your Masonic edifice, you will need something more than zeal to ensure success; you must have wisdom from on high to direct your strength commensurate with your task to support, and the beauty of holiness to adorn, and render all your performances acceptable to the Supreme Architect of the Universe. I CHARGE YOU, then Brethren, as you shall answer it in the great day, that "you walk worthy of the vocation by which ye are called," and suffer no faults—no imperfection on your part, to tarnish the lustre of your jewels, or bring discredit on the Craft. Recommend Masonry to the world around you by the superior rectitude of your conduct. To this end, make yourselves intimately acquainted with all its principles and obligations; and practise in your lives all its duties and requirements. I call upon you, Brethren, to divest yourselves of that coldness and apathy, so fatal to your best interests; shun those affections and grovelling passions, which are unworthy of a soul that claims affinity with the "Sons of Light;" and put forth all your energies to grasp whatever is noble or elevating in thought, and whatever can reveal new and sublime ideas pertaining to our lofty destiny. Guard carefully against dissensions among yourselves. Let no "root of bitterness spring up to trouble you." Use all your exertions to preserve your Lodge pure, and prevent the introduction of vice or error in any of their thousand forms. And if in the frailty of mortality, some individual Brother shall still be subject to the occasional influence of unholy feelings, and shall wander off into forbidden paths; seek the wanderer out, bring him back to the fold, and show him the superior loveliness of the path of virtue. Finally, Brethren, "be of one mind, live in peace." Let nothing disturb that pure, warm, holy love, that our ritual so forcibly enjoins. There is a "fourfold cord of friendship" among Masons, which should never be broken. Let this cord, my Brethren, bind you in a sacred band, which no power of earth shall ever disunite. Follow those injunctions and your Lodge will flourish. "No weapon that is formed against it will prosper." All the fears and prejudices—all the suspicions and hostilities—all the scoff and reproaches of the world around, will vanish as the mists of night, before the morning sun. You will enjoy the respect of all whose approbation is of any

Digitized by Google

value; and many are the sons and daughters of affliction "who shall rise up and call you blessed."

BRETHREN OF THE MASONIC FRATERNITY AT LARGE,

Who have honored us with your presence on this interesting occasion, allow me to make a few remarks to you, "to stir up your pure minds by way of remembrance." The occasion that has brought us together is one dear to the heart of every worthy Craftsman. It furnishes another proof of the prosperous condition of the Craft in Virginia. In every part of the State, the Brethren are awaking from their long slumbers, and engaging with redoubled zeal in the noble work of rebuilding the city and the temple so long "trodden under foot of the Gentiles." Our glorious Institution is "lengthening her cords, and strengthening her stakes," and this is as it should be. Ours, Brethren, is a righteous cause, and will prevail. The foe may attack our out-post, and even triumph for a day; but victory belongs not to him. Calumny may shoot her poisoned shaft; but they pierce not the breast clothed with the panoply of truth. Error and falsehood and prejudice may stalk forth in the shades with unblushing front; but the first ray of the rising sun of Masonry will drive these hellish phantoms back into the region of darkness from whence they emerged. Convinced as you are my Brethren of the purity of your principles; conscious as you are of feeling the warmest wishes for the welfare of mankind, and of exerting yourselves in the cause of human happiness, to meet with obloquy, instead of commendation—to receive frowns instead of smiles, from those whose friendship you desire, is of course a mortifying disappointment. But be of good cheer, it shall not long be thus. The "accuser of the Brethren" shall shortly be "cast down" forever. For, be assured, the fire, lit at the altar of Masonry, will spread. The "waters" of life, "troubled by the angel" of Masonry, will flow on, diffusing their healing properties wherever human sufferings are felt; and their undulation shall know no limits, short of the world's circumference, and the bounds of time. Cheered by this blessed assurance, I CHARGE YOU, Brethren, by every consideration that should influence the mind of man, to engage with zeal and ardor in the service of our Grand Master on high. It too often happens that Masons act as if they do not themselves believe in the truths of the system they profess. The influence of Masonry on their lives and conduct is scarcely perceptible even to the partial eye of friendship. Hence the world is induced to pronounce the whole system a deception; or at best a puerile and useless association. This, my beloved Brethren, ought not so to be. In Masonry, as in Christianity, we should "show our faith by our works." If we really believe that our Institution was founded by wise and holy men, for wise and holy purposes—if we believe that it has been the means of improving the moral condition of countless thousands of the human family, that it has been patronized for thirty centuries by the most exalted characters in the Jewish and Christian Churches—that in myriads of instances, it has fed the hungry and clothed the naked, instructed the ignorant and reclaimed the vicious, relieved the orphan and dried the widow's tears—how important does it become that we use all our exertions to extend to every land, and perpetuate to every age, the blessings of our glorious society. For myself, I am not afraid or ashamed to avow here or elsewhere, at any time, or in any place, my unhesitating belief in all that

Digitized by Google

the most zealous have said, of the value of our Institution. I have devoted to the cause of Masonry many of the best years of my life, and the best energies of my heart. I have studied it thoroughly as a science—I have filled all its highest offices, and have thereby had the best possible means of ascertaining its real nature, and its capabilities of usefulness; and I hesitate not to declare my settled conviction, that next to our holy religion, it is the one object most worthy the consideration of the patriot, the philanthropist and the christian. And I firmly believe that the day that shall witness the universal spread of Masonry, will be the day of the moral renovation of the world. Actuated by this faith, Brethren, let us go on in our noble career. Let us not remit or relax our exertions, until the benign principles of Friendship, Morality and Brotherly Love, shall be spread over all the mountains and through all the vales of our beloved land—and the Brethren every where shall cast off the *rubbish* that has been accumulated through long years of indolence, and rise from the *grave* of lethargy, *clothed* in the glorious *drapery* of the Sons of Light. No more deep-felt and abiding desire than this should dwell in our bosoms—no more fervent prayer should arise for the land that gave us birth, and which has been rendered sacred to us by the blood of our fathers. In all our visions of the future glory of our race, we should anticipate as first and brightest in the splendid prospect, the time when the peaceful spirit of heaven-born Masonry shall completely triumph over the baser passions of men.

> "And earth be joined to heaven, and heaven to earth,
> "One kingdom, joy and union without end."

But, my beloved Brethren, there is yet another motive, which should stimulate us to "do with our might what our hands find to do." It is, that "the night cometh, in which no man can work." A thousand incidents are daily occurring, to remind us that "in the midst of life we are in death." Even when scenes of prosperity surround us, and our hearts are elated with the prospect of enjoying them; at that very moment perhaps, the storm is gathering above our heads, shortly to burst upon us, and bury our hopes and our happiness together, in the dismal gloom of darkness and the grave. An event has recently occurred in a neighboring Lodge, that tells, in tones of thrilling emphasis, that we "have here no continuing city." A few days ago, I was called to perform the last offices of affection to the memory of a dear friend, a Brother of high standing in a neighboring Lodge. And hardly had the solemn words of our sublime service ceased to echo over the turfless grave of our fallen Brother; when the knell of death again vibrated on the ear—another summons came—and another Brother was called to his last account. And thus in a few short hours, the same procession returned to the same place, and the same solemn ceremonies were again performed. These, my Brethren, are striking lessons of mortality; but they are not uncommon in this dying world. And who shall say, which of our number the grim tyrant may next demand? In a few months, the Brethren of this county will assemble to celebrate the nativity of the first Christian patron of our Order—that holy man who first kindled the pure flame of Christian Masonry on the hills of Judea. Brethren, shall we all be present on that interesting occasion? Is it not probable—nay almost certain—that some of us will then be missing? Probably one of you who now listen, or probably he who now addresses you, may then be

Digitized by Google

sleeping beneath the cold clods of the valley, and "the places that now know us, will know us no more forever." Let these considerations induce us to superadd to our exertions in the noble cause of morality, an unfeigned love for the sublimer doctrines of the Christian faith—that when we shall be called from our earthly *labors*, to partake the *refreshment* provided in our Father's house, we may be prepared to rejoin our departed Brethren in the regions of unclouded light; leaving upon earth a name,—whose influence shall descend to every future age, and speak us the friends of man, and the benefactors of the world.

CORRESPONDENCE.

Halifax, N. S., 13th December, 1843.

DEAR SIR AND BROTHER,

IN my former communication (referring to the officering of Virgin Lodge, of this city,) I promised to give you some account of the prosperity of the Royal Arch Degree, and of the *black* orders. I am happy to inform you that these, as well as the lower grades of Freemasonry in this Colony, are in a very prosperous condition; and are daily augmenting both in point of numbers and respectability.

We have lately lost by death one of the Companions* of St. Andrew's Royal Arch Chapter; and his remains were followed to the grave by a large concourse of Masons and other citizens, and every respect publicly paid to the memory and virtues of the dearly deceased Brother.

The Royal Union Chapter has lately been re-officered at the annual election held in November last. The R. W. P. G. Master (under the Grand Lodge of England,) Alexander Keith, Esq., the Mayor of this city, has accepted the office of First Principal, Z. and aided by the following subordinate officers, viz :—

James Forman, (Dy. P. G. M.,) H.; Adam G. Blair, (G. Secretary,) J.; John Richardson, P. S.; Henry C. D. Twining, C. H.; William Rodgers, R. A. C.; J. Tropolet, Capt. 1st. V.; T. C. Kinnear, Capt. 2d. V.; S. Binney, Capt. 3d. V.; —— McPherson, Architect; G. Anderson, Sentinel; A. G. Blair, Secretary and Treasurer.

From the experience and skill of these worthy Companions much may be expected in reference to the future working of this Chapter.

ST. JOHN'S LODGE

Has elected our late Mayor, Stephen Binney, Esq. (a most zealous Mason) its W. Master, and he has appointed Brothers Twining and Knowlan, his Wardens for the ensuing year.

ST. ANDREW'S R. A. CHAPTER, NO. 55,

(Under Scottish Jurisdiction,)

The names of whose officers are contained in the last number of your excellent Magazine, held a meeting a few evenings since, which was very numerously attended; and after the preliminary and ordinary business had been gone through with, the M. E. First Principal presented to past 1st H. P. John

* Comp. Robert Johnson.

Digitized by Google

Willis, an address from the Chapter, (expressive of their thanks for his long and valuable services as presiding officer,) together with a valuable *silver jewel*, of exquisite workmanship, made by Mr. Meyer, a very clever artist, resident in this city, and bearing the following inscription:—

Presented
by the
Honorable J. Leander Starr,
First Principal Z.,
on behalf of
St. Andrew's Royal Arch Chapter, No. 55,
to Past 1st Prin. Z., John Willis, for
his zealous duties in said
office during a period of
eleven years.
Halifax, Nova Scotia,
11th December, 1843.

Companion Willis on being invested with this valuable jewel, made a suitable and feeling reply, characterized by much zeal and modesty. The Companions supped together, and the evening passed away in much fellowship and harmony.

KNIGHTS TEMPLARS.

The Knights of St. John's Priory have adopted the costume described in your Magazine, for November last, and the effect in the Encampment is highly chivalric and imposing. Their numbers are increasing, and a growing attachment to these religious and military Orders is very manifest. We expect that before long this will be a very numerous Encampment. The Red Cross Degree has been abandoned, and those of Novice Esquire, and Knight Templars are now the only Degrees conferred in this Priory.

The Head of St. John's Priory has been created Grand Prior of Nova Scotia, &c., and elected by the Grand Council of Scotland to the rank of a Knight Commander.

Masonic Hall,
Dresden, West Tenn., December 4, 1843.

Bro. C. W. Moore:—

Dear Sir,—Some of our Brethren at this place have requested me to give you a list of the officers elect of our Lodge, who will be installed on the 27th inst., and who hold their offices till the 24th of June next; as it may be serviceable to some of the Brethren who may present Diplomas at other Lodges, over the signatures of the officers. On reflection, I am disposed to think that the plan—for each Lodge in the United States to publish, in some extensively circulated Masonic work, a list of her officers, as soon as elected,—would be a good one; as Lodges could then more readily recognize the acts, etc. of each other. What think you of the plan? If you approve of it, a call through the 'Magazine' would be amply sufficient; as, from its merits, I think that it is in every Lodge in North America.*

---

*We wish it was, but it is not. It might nevertheless be, if the Lodges would appropriate the small sum of *two dollars* a year from their funds for the purpose. We are disposed to believe it would be like money placed at interest. The plan suggested by our Brother would occupy more space than we could spare for the purpose. [Editor.

Digitized by Google

Were times more easy, you would find that our members would subscribe *in numbers*, for your work. All that see it, speak *vocally* in its favor. I would that we were more able to *subscribe* and PAY for it,—that *language* sounds some better in a publisher's ears, than the praise of one who, though able, is unwilling to cast in his mite to forward the publication of a work devoted to the interest of the Craft.

Respectfully and Fraternally,

C. P. B.

GRAND LODGE HALL,
Milledgeville, Georgia, Nov. 8, 1843.

R. W. C. W. MOORE,

Dear Sir and Brother:—I have been in this city two days and will drop you a line on matters and things that have interested me. The Legislature is in session, and George W. Crawford was this day inducted into the Gubernatorial Chair.

The M. W. Grand Lodge of Ancient, Free and Accepted Masons, commenced its annual communication on Monday. I have been enabled to attend some of its deliberations. Thirtythree Lodges are represented, five Charters for the formation of new Lodges have been granted, and much business has already been done of importance to the Craft. The reports from all sections of the State, show that the Fraternity is in a healthy condition, and rapidly increasing its numbers. Masonry has attained a very high standing in this State, and commands general respect. Many of the distinguished men of Georgia are members of the Order, and there are 'honorable men, not a few,' in this Grand Lodge. I should judge from the appearance of this body, and that of the House of Representatives, that this is composed of men possessing more talent, intelligence and energy than that. The character of this Grand Lodge is a sufficient guarantee that the interests of Masonry will be promoted, under this jurisdiction.

This evening the Grand Lodge went into an election of Grand Officers to serve the next Masonic year.

The M. W. and Hon. William C. Dawson, was elected Grand Master; R. W. John Hunter, of Savannah, Deputy Grand Master; R. W. Emanuel Ezekiel, of Columbus, Deputy Grand Master; R. W. Amos Benton, of Macon, Deputy Grand Master; R. W. J. C. Adkins, S. Grand Warden; R. W. J. W. Castens, J. Grand Warden; W. Lucian La Taste, Grand Secretary; W. S. T. Beecher, Grand Treasurer; W. Jason Burr, S. G. D.; W. Jeremiah Leak, J. G. D.; W. John W. Tally, Grand Chaplain; W. —— Alden, Grand Marshal; W. M. Turner, Grand Tyler.

I understand the Delegate to the National Convention, Brother Lemuel Dwelle, did not attend—but made a report which will be acted upon hereafter.

Macon, Nov. 10th. I have waited to learn something more to write,—the Grand Lodge closed its session on Friday. The Craft in this city is actively engaged; many young men are craving and receiving Masonic Light. This Lodge, (Macon) purchased and prepared the *Masonic Burial Ground*, of which mention was made in a late number of the Magazine. The remains of a deceased Brother, Luce, formerly of New Bedford, Mass., are deposited therein. The Chapter is

Digitized by Google

constantly advancing, and the Brethren acknowledging the companionship of the Royal Arch.

Savannah, 13th. Here the Fraternity is prospering,—the clergy and laity are coming and asking permission to worship at the altar of Masonry. Great will be the increase of numbers this season, and great care is had to instruct Brothers properly. The Plumb appears to be noticed by the Craft, and the Order is much respected. Success to it. A. C.

THE TRESTLE-BOARD.

AGREEABLY to the notice given in our last number, the TRESTLE-BOARD has been published and is ready for delivery to purchasers. It is published as the work of a majority of the Committee appointed by the late National Convention to prepare it, and is submitted to the Fraternity for their approval or rejection. In preparing it, the committee have earnestly and anxiously endeavored, not only to meet what they believed to be the expectations and wishes of their constituency, but to give such a character to the work as to meet what their own experience and the counsel of wise Brethren, assure them is required by the true interests of the Institution. And it is not a little gratifying to them that, so far as they have yet ascertained, the work, with a single exception, has been received with the warmest expressions of approbation. The recommendations which are attached to the work as published, will be found on the covers of the present number of this Magazine. The official sanction of the Grand Lodge of this Commonwealth, is given in a preceding page. To these we have the gratification to add the following from the Rev. Br. ALBERT CASE, Secretary of the late Convention:

"*Charleston, S. C., Dec.* 1843.

R. W. Br. MOORE,—I have received and carefully examined the new "MASONIC TRESTLE-BOARD," prepared by yourself and P. G. M. Carnegy, in accordance with the will of the National Masonic Convention. I congratulate the Editors on the completion of their labors, and while I regret that the Committee were not entirely unanimous in presenting so invaluable a work, I assure you that, in my opinion, the "TRESTLE-BOARD" *is all the Convention desired it should be*—better than any other text-book, for Masonic purposes, and that it will meet the approbation of the Convention, and the Fraternity. The omission suggested by the dissenting Brother, would much lesson the value of the work for general use. To the exoteric Mason the omission would be no disadvantage. But there are, and will be many of the esoteric school, who rule in Lodges, and to such, the illustrations are absolutely necessary. If the text-book did not contain them, the Master and pupil would often be found far in the *North*, seeking knowledge in the dark.

I repeat—I believe the book is what the Convention desired; that it will be of infinite service in securing uniformity in the work of the Lodges, and that the intelligent craftsmen, who have prepared it, will see their work approved, and be greeted by the Convention with "well done," faithful and true Brothers.

ALBERT CASE,

Secretary of the late National Masonic Convention."

Digitized by Google

We are also permitted to add the following extract of a letter from the Hon. JOHN LYDE WILSON, Ex-Governer of South Carolina, and *Past Grand Master of the Grand Lodge of that State*, to Br. Case.

"*Charleston, Dec.*, 15, 1843.

To the Rev. Albert Case,

MY DEAR SIR—I have not been able in the limited time allowed me in the perusal of the '*Masonic Trestle-Board,*' of Charles W. Moore, to speak as fully of the merits of the work, as I could wish. It is very evident that the author has improved very much our symbolical nomenclature, and rendered the science of Masonry much more accessible to all capacities. This is, of itself, a *desideratum* much needed heretofore. Be pleased to let me know where it can be purchased and I will take a copy, and give it a more careful examination.

Yours, most truly and Fraternally,
JOHN L. WILSON, P. G. M."

Not the least valuable, and certainly not the least acceptable, because wholly unexpected, is the following recommendation, generously and kindly volunteered by our Brethren of the Grand Lodge of South Carolina. We find it in the Rambler, an excellent tri-weekly paper published at Charleston, under the editorial management of R. W. JOHN B. IRVING, Esq. whose name is attached to the certificate. We give it with the accompanying remarks of the editor:

"MASONIC TRESTLE-BOARD.—We have before us a copy of the above work, prepared by Grand Secretary Moore, of Massachusetts, and P. G. Master Carnegy, of Missouri—they being a majority of the committee appointed by the National Masonic Convention for that purpose. We are much pleased with the work, and satisfied that the Brothers have done much good for Masonry in preparing it. It is calculated for the use of Lodges and Brethren, and to take the place of the Charts heretofore in use, which are out of print, and can be obtained only at a high price. The price of the Trestle-Board is eight dollars per dozen. It will soon be for sale in this city. We take pleasure in giving an insertion to the following recommendation by the officers of the Grand Lodge, and other distinguished members of the fraternity in this city:

We, the subscribers, officers of the M. W. Grand Lodge of South Carolina, have examined the "Masonic Trestle-Board," which has been just published by Brothers Moore and Carnegy, under the direction of the late National Masonic Convention, and we cheerfully recommend it to the patronage of the fraternity. Masters of Lodges will find it of invaluable service while superintending the labors of the workmen, and to every Brother who seeks an increase of light it will afford important assistance. It is ornamented with three "carpets," which are tastefully executed; that of the F. C. in particular is of an entirely original and very beautiful design. We therefore cordially unite with our Brethren of the Grand Lodge of Massachusetts in giving to it the sanction of our names.

GEO. B. ECKHARD, M. W. G. Master.
JAMES C. NORRIS, Deputy Grand Master.
JOHN B. IRVING, M. D., Senior Grand Warden.
W. S. KING, Junior Grand Warden.
ALBERT CASE, Grand Chaplain.
JOHN H. HONOUR, Grand Treasurer.
A. G. MACKEY, M. D. Grand Secretary.
M. W. HENRY A. DESAUSSURE, P. G. Master.
R. W. WM. B. FOSTER, P. D. G. Master."

The following note is from R. W. JOHN CHRISTIE, Esq., Senior Grand Warden of the Grand Lodge of New Hampshire. Br. Christie has been for many

Digitized by Google

years one of the most active and efficient Masons in the Granite State. The approbation of such Brethren is above all price.

"*Portsmouth, N. H., Dec.* 14, 1843.

BROTHER MOORE—I have carefully examined the "Masonic Trestle-Board" prepared by you and Br. Carnegy, by authority of the late U. S. Masonic Convention; and it gives me great pleasure to say, that I deem it a work of the highest merit.

The M. W. Grand Lodge of New Hampshire held a communication in this town yesterday; at which, a resolution passed, approving the "Trestle Board," and ordering it to be used by the subordinate Lodges in this State, as a guide and text book in their labors. Yours, fraternally,

JOHN CHRISTIE."

VOTE OF THE GRAND LODGE OF NEW HAMPSHIRE.

At a communication of the M. W. Grand Lodge of New Hampshire, held at Portsmouth, Dec. 13, A. L. 5843, the following resolution was adopted, viz:

"*Resolved*, By the M. W. Grand Lodge of New Hampshire, that the "Masonic Trestle-Board" by R. W. Brothers Charles W. Moore and S. W. B. Carnegy, adapted to the National System of Work and Lectures as revised and perfected by the late U. S. Masonic Convention, be, and the same is hereby approved; and it is hereby ordered, that the same be used by the several Lodges under this jurisdiction, as a guide and text book in their labors."

Attest,

ISAAC L. FOLSOM,
Grand Secretary.

R. W. Brother, WM. FIELD, member of the Convention, from the Grand Lodge of Rhode Island, writes us as follows: "I have given the TRESTLE-BOARD a thorough examination, and highly approve of it, in all its parts; and I am perfectly willing you should use my name, as a member of the Convention, in recommending it to the Fraternity." R. W. Br. THOMAS CLAPHAM, delegate to the Convention from New Hampshire, has also authorised us to make use of his name for the same purpose.

MASONIC INTELLIGENCE.

TENNESSEE.

THE annual communication of the M. W. Grand Lodge of Tennessee, was held at the Masonic Hall, in the city of Nashville, on the first Monday in Oct. last. The Grand Master opened the Grand Lodge with an excellent address, from which we make the following extracts:—

"BRETHREN:—It affords me much pleasure, after a lapse of another year, to meet you again within these peaceful walls consecrated to Friendship, Charity and Brotherly Love. These annual meetings, by bringing together Brethren from all parts of the State, tend to bind the Fraternity more closely together in the bonds of that Friendship which is, or ought to be, one of the distinguishing characteristics of our Order; and among men united as we are by the most sacred obligations, every effort should be made to strengthen these bonds. Initiation into the Order presupposes an union of mind and heart in promoting each other's welfare.

We have met together to interchange opinions, and, if I may be allowed the

Digitized by Google

expression, to legislate upon subjects connected with the interest, prosperity and well being of our Order; and, as on former occasions, our proceedings have been conducted in harmony, and closed in peace, I trust, however we may happen to differ in opinion, that the present session will be distinguished by the same good feeling and the same generous forbearance, so that each Brother when he departs hence may be able to lay his hand upon his heart and say, "How good and how pleasant it is, for Brethren to dwell together in unity."

A severe domestic misfortune, and other circumstances by which I have been surrounded, have prevented me from visiting the Lodges in different parts of the State, as I contemplated at the close of the last session of the Grand Lodge: I am, therefore, unable to speak from personal observation, of the actual condition of the respective Lodges. Although I cannot say, that during the last year, the number of Lodges under the jurisdiction of this Grand Lodge, has greatly increased, yet it is a subject of congratulation to every member of the Order, that the progress of the existing Lodges has been marked with prosperity; that their work has been generally improved; and that the march of Masonry under our jurisdiction is onward.

Frequent visits of the Grand Master to the subordinate Lodges, I am fully convinced, would be attended with the happiest consequences, and it is to be regretted that such visits have not been made either by myself, or by my predecessors. Errors will frequently occur in the work and proceedings of the best regulated Lodges, however careful they may be to avoid them, which can best be corrected by the Grand Master; while his personal intercourse and friendly communications with the Brethren are calculated to inspire them with a new spirit, infuse fresh confidence in relation to the principles of the Order, and animate them to a more diligent and faithful discharge of their respective duties. However men may be disposed to the practice of prescribed duties, it is sometimes necessary to remind them of those duties, and their obligations to each other.

Finding it to be out of my power to enjoy these personal communications with the subordinate Lodges, and in order to disseminate Masonic information, particularly in reference to the work of the different degrees, early in February last, I appointed brother William D. Dorris, Grand Lecturer, and under that appointment he visited nearly all the Lodges in Middle Tennessee, and one or two in East Tennessee. His report is favorable to the good order of the Lodges, their zeal in the cause, and their desire of improvement. It was intended that his visit should have been extended to the Western District, but circumstances prevented the accomplishment of that design. Here let me remark, that much of the beauty of the working part of Freemasonry consists in the uniformity and regularity with which the degrees are conferred, and the manner in which the moral application of the various emblems and symbols of the Order are enforced. Although the occasional visits of an authorized lecturer may effect some good, yet the full benefit can never be attained, until the Grand Lodge shall appoint two or more well informed and skilful Brethren as Grand Lecturers, and make adequate provision for them while in the discharge of their duties. The adoption of some means by which uniformity in the system of work may be established, and the principles of the Order be correctly understood, should engage the attention of the Grand Lodge at as early a period as possible. This subject has been discussed from year to year, but as yet nothing effectual has been accomplished. To carry out this subject, I recommend, that the Constitution be so amended, as to provide for the appointment of a District Deputy Grand Master, for each division of the State, each of whom shall be well versed in the lectures and work of the different degrees, and who shall have a general superintendance of the Craft in their respective divisions, and whose further duty it shall be to communicate instruction, and who shall also make report at stated seasons, to the Grand Master, of the condition of the Lodges under their supervision. If this suggestion can be carried out, I feel assured that the Craft would be greatly benefited.

Since the last Annual Communication, I have granted dispensations to several

Digitized by Google

new Lodges, a list of which, with their location and the names of the officers, will be laid before you by the Grand Secretary.

* * * * * * * * *

At the last Annual Communication a resolution was adopted authorizing a committee to purchase a site for a Masonic Orphan Asylum, in the neighborhood of Lebanon, in the county of Wilson. Although it was ascertained that its location is such as would have answered all the purposes in contemplation, and that the purchase could have been made upon advantageous terms, the committee declined making the purchase, and refer the subject again to the Grand Lodge.

The committee were induced to adopt this course, because of the opposition to the measure by a number of Lodges where a hearty co-operation was expected, and the entire failure to realize any thing from voluntary subscriptions. I cannot but express my regret at the failure of this plan of benevolence—a plan which, if it were entered into with the spirit which should characterize the members of an Order, one of whose chief pillars is Charity, and whose oft repeated injunctions call upon us to protect the orphan, might be effectually carried out, and if carried out, would redound to the credit of the fraternity, elevate its character, and raise many a worthy son and daughter of our unfortunate Brethren to honor and usefulness. But I forbear to urge the subject further; the project must again fail without unanimity of purpose, united to a liberal hand.

The Constitution adopted at the Annual Communication for the government of this Grand Lodge and its subordinate Lodges, was, soon after the adjournment of the Grand Lodge, submitted to the consideration of the subordinate Lodges, with a request that they would act upon it as early as possible, and inform the Grand Master of the result. There are thirtyeight Lodges on the list, of which only sixteen, as far as I have been officially informed, have acted upon the Constitution at all; of this number eleven approve, and five reject it. As the present Constitution requires two-thirds of the whole number of working Lodges to approve of any amendments, and as the whole number of Lodges which approve the new Constitution, falls far short of two-thirds, the new Constitution is rejected, and the old one remains in force. How far those Lodges which neglected to act upon the Constitution, agreably to the resolution of the Grand Lodge, can reconcile such neglect to a proper sense of duty, is for themselves to determine.

* * * * * * * * *

The 14th Section of the Vth Article [of the Constitution] was adopted many years ago by the Grand Lodge of this State, and is still in force, and it is not contained in the Constitution of any other Grand Lodge. This section has been the subject of considerable discussion in the FREEMASONS' MAGAZINE,* published at Boston, and has elicited some interesting views from Masons distinguished as well for their Masonic knowledge, as for their piety and general learning. A careful perusal of this discussion has satisfied me, that it is a feature in our Constitution which ought not to be retained, and I, therefore, recommend its repeal. Our Institution professes not to interfere with the religious opinions of its members, and hence, there should be no regulation which would, in any manner, trammel the consciences of men where religious opinions are concerned. They should be entirely free, provided they acknowledge the great fundamental truth of the existence of God.

* * * * * * * * *

The Grand Secretary will lay before you the annual proceedings of the different Grand Lodges in correspondence with this Grand Lodge, to which I invite the attention of the Committee to whom the same may be referred. Here permit me to remark, that it is too much the habit of Committees on Foreign Correspondence, not only in this, but in other Grand Lodges, to pass over such correspondence with a very slight and partial examination, and return them to the Lodge

*See Magazine, Vol. II. page 33.

Digitized by Google

with a brief report, that they contain nothing of particular interest. Besides treating our sister Grand Lodges with something of disrespect, by this hasty examination, important questions affecting the interest of the craft are passed over and we derive but little information with regard to the progress of Masonry in other States. There is scarcely any publication emanating from a Grand Lodge that does not contain something worthy of notice; something that affects the fraternity at large, and thus they become interesting vehicles of information. In some of the Grand Lodges of Europe, particularly those of Germany, the committees incorporate in their report whatever they may find in the proceedings of other Grand Lodges of interest to the craft in general; in this way useful Masonic information is more extensively disseminated, and the fraternity become more enlightened. Every Grand Lodge, it is true, is separate and independent within the sphere of its operations, but still it constitutes a part of one great fraternity, and whatever is of interest to one, must, in some degree, be of interest to others; hence arises the importance of examining with more care the proceedings of other Grand Lodges.

Having omitted to notice it in its proper place, I invite your attention to a resolution of the Masonic Convention at Baltimore, in relation to Grand Lodge Certificates, as "a safeguard against the abuse of Masonic privileges by the unworthy," and recommending that the Lodges "demand certificates of the good standing of brethren who are strangers, and who are seeking the charity of the institution. From the number of mendicant Masons who are traversing the country, something of this kind seems to be necessary to protect the institution from imposition, and the fund intended for the widow and orphan from being lavished upon the undeserving.

Having thus presented some of those subjects which will require your attention, permit me to offer a few general reflections, before I retire from this chair, which, through your partiality, I have occupied for the last two years.

The institution to which we belong, my Brethren, is not one of yesterday. It has existed from time immemorial, through all the storms and tempests which have agitated the natural and moral world. Its records and its traditions carry us back to the most remote antiquity, and its forms and ceremonies have been handed down through a succession of ages unimpaired in its essential features, although it may have, and most probably has, experienced some of the changes and modifications incident to all things of human origin. Forms and ceremonies are subject to change, but the great principles upon which our Order is founded are eternal and unchangeable. Adherence to the ancient landmarks and the established forms and ceremonies of the Order, are essential to its preservation and its universality; when we depart from them, and encourage a spirit of innovation, the institution will, in a short time, cease to exist. Important as are the forms and ceremonies of the Order, it is to the practice of the sound principles of morality that are inculcated in every step of the Mason's progress, that it is indebted for its usefulness. The practice of these principles in public and in private life, in the Lodge and out of it, is that which is to distinguish the Brethren of this ancient and honorable Order from every other. If we disregard in our intercourse with the world, the duties which Masonry teaches, we cannot hope to advance its reputation, or to impress upon the uninitiated the value of the institution.

The success of our Order and its usefulness, depend much upon those who administer its rites and ceremonies, and preside over its solemnities. It is their duty to instruct by example as well as precept. If they are themselves deficient in knowledge, how can they hope to impart information to others? If they do not comprehend the true principles of Masonry, how can they hope to make a favorable impression upon the novice?

A perfect acquaintance with the lectures of each degree are essential to the Master of a Lodge, and to the Wardens who may be called upon to fill the chair in his absence. Possessing such acquaintance, they will be able to discharge their duties with satisfaction to themselves as well as to others. But this is not

Digitized by Google

all: the ancient regulations, which form the basis of our more modern regulations, should be carefully studied: the knowledge which may be thus acquired, would prevent many difficulties which occur, and mar the peace and harmony of Lodges. These ancient regulations are to be found in most of our books, and while they carry with them the authority of antiquity, they bear the impress of wisdom. They should not only be studied by the officers, but they should be frequently read in our Lodges, that none may plead ignorance of the excellent precepts they contain.

The great moral Temple of Freemasonry is supported by wisdom, strength and beauty. Its foundation was laid in wisdom, and its strength and beauty are derived from the moral lessons which it teaches. It was suited to the times in which it was founded, and its wisdom is displayed in the fact that it has been suited to the times through which it has subsequently passed. Within its sacred precincts no lesson is taught which is inconsistent with the precepts of the volume of inspiration; no doctrine is inculcated which is at variance with good government, or submission to the laws; no duty or sevice is required which may not be performed. When a proper disposition is united with a determination of purpose to carry out the principles of the Order, its beauties will be displayed in adorning the characters of its professors.

It should be the especial duty of those who preside over Lodges to encourage the most harmonious intercourse among Brethren, and to suppress at once whatever may tend to disturb the peace of the Lodge. Without union and harmony among the members of the Lodges, the institution must fail of its objects, and the best purposes be defeated. It is as true in Masonry, as it is in politics, that in "union there is strength," and that "a house divided against itself must fall."

Among the cardinal virtues of the Order are Friendship and Brotherly Love, and there are none which should be more carefully cultivated; from those noble virtues spring others to elevate and adorn the human character. These virtues are inculcated in every degree; they are impressed upon the novice when he passes the threshold of the mystic temple, and they meet him at every step until he takes shelter under the banner of the cross. Without Friendship and Brotherly Love, the pillars that support the edifice would be shaken to their foundations, and the whole building would exhibit nothing but a melancholy wreck. Let me exhort you then, my Brethren, diligently to cultivate these virtues, that with one heart and one mind, you may promote each other's welfare, and thus exhibit to the world the effects of this ancient and honorable Institution.

Upon all proper occasions impress upon the members of your respective Lodges, the virtue of clarity towards Brethren who may be borne down by the weight of misfortune. Remember that although to-day, you may be rolling in affluence, to-morrow you may be reduced to want. Among Masons, charity should be cherished as the first of virtues; there is none more frequently, or more strongly inculcated in the sacred volume, which we profess to regard as the guide of our faith and the rule of our conduct.

Encourage and enforce by every means in your power, a proper observance of the virtue of Temperance, and indignantly frown upon every departure from it. No single vice has done more to injure the cause of Masonry than intemperance. It is an evil in itself and eventually leads to crime. Every Lodge should, in effect, be a Temperance Society: *first*, because it is a virtue inculcated upon every candidate at his Initiation; and, *second*, because its violation is calculated in an eminent degree to bring discredit upon the Order.

Let me once more urge upon you to guard the portals of the Masonic Temple, so that no improper persons be permitted to partake of its benefits or enjoy its privileges. I repeat that a Lodge does not derive respectability from the number but the character of its members. Be careful, then, whom you admit. Close the door against the idle, the profligate, the intemperate. Admit none but such as you believe will conform to our rules.

As this is the last time, my Brethren, I shall have the honor of addressing you from the place I now occupy, permit me to present you my thanks for your repeat-

Digitized by Google

ed marks of favor. If Masonry has prospered during my administration, it is as much owing to your zealous co-operation, as to any effort on my part. May it continue to prosper until every part of the State shall feel its benign influence! May your Lodges be conducted in such manner as to dispel every prejudice, and prove to the world that our institution is "as pre-eminent in usefulness as it is in age." And may the blessing of heaven rest upon your labors, and as this meeting is happily begun, may it close in harmony!

The following correspondence explains itself. The compliment paid to the late Grand Master is richly merited:

Nashville, Oct. 5th, 1843.

WILKINS TANNEHILL, ESQ.

Dear Sir and Brother:—The undersigned, a Committee appointed by the M. W. Grand Lodge of the State of Tennessee, to convey to you their sense of the manner in which you have for the last two years presided over their deliberations, take pleasure in presenting to you the following resolution, this day unanimously adopted by them, viz:

"*Resolved*, That the thanks of this Grand Lodge be tendered to our late M. W. Grand Master, Wilkins Tannehill, Esq., for the very able manner in which he has presided over this Grand Lodge during the two past Masonic years."

The undersigned feel gratified in being made the medium of communicating to you this testimonial of your Brethren, over whose deliberations you have presided with so much usefulness, and in addition beg leave to tender you their individual testimony, and express the hope that the Fraternity may long enjoy the benefits of your counsel and experience.

Respectfully, yours Fraternally,
SAMUEL M'MANUS,
C. A. FULLER,
A. GOODRICH.

Nashville, 6th October, 1843.

Brethren:—I received with the liveliest emotions of gratitude, the Resolution of the Grand Lodge of Tennessee, expressive of the thanks of that body for the manner in which I have discharged the duties of Grand Master.

On this occasion, I may be permitted to say that during my time of service it has been my endeavor to advance the cause of Freemasonry in this State, not only from a sense of duty, but from sincere attachment to our Order, with which I have been connected more than thirty years. While I regret that various circumstances have prevented me from discharging as effectually as my inclination prompted, the duties of Grand Master, it will be in after life a gratifying reflection that my efforts, such as they were, have met the approbation of the Grand Lodge. I cannot, however, my respected Brethren, close my official relations with those with whom I have been so long connected, without congratulating them, as the representatives of the Lodges under the jurisdiction of the Grand Lodge of Tennessee, on the prosperous condition of the Fraternity; on the desire which has been manifested to advance the reputation and usefulness of the Order, and on the harmony which has characterized their recent deliberations; and I fervently invoke the Great Giver of all good to continue to bless and prosper our Institution, that the sphere of its usefulness may be extended, and its principles rightly understood and properly appreciated by every member of the Order.

Please accept for yourselves individually, and the assembled members of the Grand Lodge, my best wishes for your and their health, prosperity, and happiness.

With every sentiment of Fraternal regard,

I am, Brethren, yours, &c.
W. TANNEHILL.

Digitized by Google

The Committee on foreign correspondence submitted a report, from which we make the following extracts :—

These Reports embody much of general interest to the Craft—much to afford gratification and delight in the history which they present of the progress and prosperity of our beloved and venerated Institution; while they suggest some serious admonitions to strict uniformity, prudence and circumspection in our "Work," and the invariable observance of a rigid discipline, based upon the primitive constitutions and usages of Masonry. In the general embarrassment and convulsions of the times, where inability is so commonly pleaded in justification of the forfeiture of every kind of pecuniary obligation, it is not surprising that this, in common with every other institution depending for its pecuniary support upon moral obligation, should suffer with peculiar severity whenever it has become liable to the caprice, infidelity, negligence, or forgetfulness of its members. The credit system has borne heavily upon some of our sister Grand Lodges, and the experience of the Fraternity clearly indicates that it should be abolished or curtailed to the utmost extent.

Your Committee are pleased to observe the general advancement of the Representative system, as exhibited in the proceedings before them, in the government of the Fraternity, and favorably recommend it to the further consideration of this Grand Lodge.

Your Committee delight in being able to testify, from substantial evidences before them, to the efficient manifestation on the part of the different Grand Lodges of the Union, laudable and increasing interest in behalf of Education. This delight is three-fold, because, as Patriots, as Philanthropists, and as Masons, we witness the discharge of a three-fold duty, in the proper intellectual and moral training of the children of indigent or deceased Brethren and others, who are soon to take their places as citizens of a Free Government, whose chief supports it cannot be too constantly borne in mind, are Wisdom and Integrity, a sound moral and intellectual culture. The Grand Lodge of Virginia provides for the distribution of her Grand Charity Fund, after defraying the expenses accruing upon each Grand Annual Communication of beneficiaries in her several Masonic districts.

The Grand Lodge of Missouri, and others, have also taken a bold stand in this truly laudable and benevolent enterprize.

Your Committee regret that they are unable to present any accurate information of the proceedings of the respectable and energetic Grand Lodge of New York, and some others of our sister States, as they have before them no report of their proceedings.

Extract from the report of the Committee on Dispensations :

"In these Lodges, in direct violation of an express resolution of this Grand Lodge, the Brethren have been in the habit of doing business, such as electing candidates in the degrees below the Masters, and in all the Lodges above named, candidates for membership and initiations have been elected to take degrees, and admitted to the privileges of membership without due examination into the character and standing of the petitioner. This your Committee believe to be essentially wrong, and if practiced to any extent, will destroy one of the strongest safeguards against the introduction of unworthy persons into our Order. The character of an applicant for the benefit of Masonry should ever be scrupulously and impartially examined; and in urging upon the subordinate Lodges to strictly perform this duty, which they owe not only to themselves, but to every member of the Fraternity of which they are in the cases before them the appointed guardians of its honor and interest. In this animadversion we but perform a duty enjoined upon us as a Committee of this Grand Lodge. Your Committee do not wish to be understood as in any way impugning the motives of the Brethren of the above Lodges. Their zeal is commendable and worthy of praise. But we desire that their practice in all things should conform to the regulations of the Fraternity.

Digitized by Google

MASONIC CHIT CHAT.

The TRESTLE BOARD.—Brethren ordering single copies of the Trestle Board, by mail, will enclose to us $1, paying their own postage. We will then send them the work, paying the postage on it *here*, and this will balance the account. See advertisement.

☞Our Charleston S. C. correspondent writes as follows :—"Our Brethren here have a procession, &c. on the 27th. Oration by my best Brother JOHN B. IRVING, Esq. M. D., Sheriff of Charleston District, editor of the Rambler, and Grand Senior Warden. He will deliver a pretty thing, for he is one of the most popular orators in the state. It is gratifying to see the Order awake all over the South, to the anniversary services. It is a sure indication that we are coming up to the requirements of Masonry, like the rushing of many waters. This general movement leads me to anticipate a swell of numbers and of moral strength, for there is care taken now."

We shall write our correspondent at New Orleans in a few days. In the mean time we beg to say that we cannot furnish the *first* volumes, for which he writes. We have ten or a dozen of the 2d vols on hand, but none of the first. We have printed a larger edition of the third volume, and can supply all demands for the back numbers at present.

☞We are in want of Nos. 10 and 12 of Vol. I. Any Brother having either of these Nos. to spare, will oblige us by sending them by mail. We are also in want of a copy of No. II. Vol. 2.

☞Our correspondent at Zanesville, Ohio, is informed that a package has been sent to his address, as ordered. Should it not come to hand in due time he will please notify us.

☞We learn that a Grand Encampment for the State of Ohio, was formed at Lancaster, in October last.

The Grand Lodge of Maryland dissents from the proposition to send a delegate to Europe.

We notice in Edinburgh, the death of LORD ROBERT KER, Assistant Adjutant-General of Scotland, aged 63 years. He was brother to that Marquis of Lothian who was Grand Master of Scotland, in 1794—5. He was initiated in Edinburgh, and had been several times Master of St. David's Lodge, and at the head of the Naval and Military Chapter in that city.

At Cambridge, England, on the 4th July last, Rev. G. A. BROWNE, Vice-Master of Trinity College. He was the Provincial Grand Master for the county of Cambridge, and Provincial Grand Superintendent of Royal Arch Masonry, for the same Province. He was actively devoted to the interest of the Craft, and his loss will be severely felt by our English Brethren.

☞We have received a copy of the proceedings of the Grand Lodge of Maryland, had at its annual communication in Nov. last. It came to hand too late for the present number, but will receive attention in our next. We notice a vote recommending the Magazine, for which we return our acknowledgements.

EXPULSIONS.—We are requested to give notice that JOHN T. TASKER, of Portsmouth, N. H., has been expelled from the privileges of Freemasonry, by St. John's Lodge in that town, and that the expulsion has been confirmed by the Grand Lodge of the State.

We are also desired to state that ALEXANDER ROBINSON, of Charlotte, N. C., was expelled from the rights and privileges of Masonry, by Phalanx Lodge, in that place, on the 4th Nov. last.

We have a copy of the proceedings of the Grand Lodge of Ohio, had at its late annual communication, but defer noticing them more particularly until our next.

We are compelled to defer until our next, the publication of much interesting matter, which we had prepared from the proceedings of the Grand Lodge of Missouri.

☞Mr. Ira Van Nortwick, of Boonville, Mo. is no longer agent for this Magazine.

Digitized by Google

THE

FREEMASONS'

MONTHLY MAGAZINE.

VOL. III.] BOSTON, FEBRUARY 1, 1844. [No. 4.

THE ANTIQUITY OF MASONRY.

WE are free to confess,—however unphilosophical the confession may be,—that we love our Institution the better that "the crest of antiquity is on its brow." We do not, however, attach any intrinsic importance to the question whether it has existed three or thirty centuries. It is sufficient for all practical purposes to know, that it has existed from "time whereof the memory of man runneth not to the contrary." We are not, as Masons, solicitous to build our standing in society, or our reputation as a Fraternity, upon the antiquity of the Brotherhood, or the services rendered to mankind by the Brethren in former ages. We are not noblemen living on the renown of our ancestors. We nevertheless cherish a just pride of ancestry. We are proud of the glorious history of our Institution, and of the long catalogue of brilliant names which illustrate its escutcheon. Gray hairs are said to denote wisdom. By an analagous rule antiquity denotes worth. If gray hairs in man indicate a mind matured by experience,—antiquity in an institution is far more certain evidence that time has approved and sanctioned it. That which is evil is like a "house built on the sand," but that which is pure, is like a "house founded on a rock." It is not, however, alone for testimony which its age bears to the truthfulness of its principles, that we venerate its antiquity. We are blest,—for whatever affords rational enjoyment is a blessing,—with a moderate share of the enthusiasm of the antiquary. We like to delve amidst antique ruins, decayed temples, and broken columns,—turning up now and then from under the accumulated rubbish of successive ages, some splendid memorial of ancient magnificence or enduring testimony of architectural grandeur. We like to revel amidst musty records. And we occasionally indulge this propensity,—for such it is,—in turning over the leaves and brushing the mould from the time-worn history of our In-

Digitized by Google

stitution, in endeavors to trace out the half obliterated evidences of its existence in ages running far down the vista of time.

But with all our love for the past,—with all our antiquarian enthusiasm,—we cannot follow those of our Brethren who penetrate the antideluvian world, and in the pride of discovery exclaim,—"ever since symmetry began, and harmony displayed her charms, our Order has had a being!"* We frankly confess that we do not belong to that school. We have never yet been able to obtain any precise knowledge of the alleged fact, that Adam was a Grand Master! nor are we quite sure that Noah ever converted his Ark into a Lodge-room! On the other hand, we deny the often repeated charge of the enemies of our Institution, that it is of modern origin. We think we can satisfy any unprejudiced mind that it has existed for at least three thousand years. Our own impression is that something like it was cultivated by the Jews in their Egyptian captivity. We know that traces of certain Egyptian rites are still visible in its ceremonies. It is not our present purpose, however, to follow out this inquiry, to any considerable extent, or with much particularity. We propose now to show that our enemies are not altogether correct in the bold assertion, so frequently made by them, that the origin of the Institution is referable to the year 1717. And that our proofs may not be objected to as coming from Masonic, and therefore partial sources, we shall at the outset, offer the testimony of one of the most powerful writers who ever arrayed themselves in opposition to Freemasonry, in any part of the world. We refer to Professor John Robison, Secretary of the Royal Society of Edinburgh, and author of "Proofs of a Conspiracy against all the Religions and Governments of Europe."

"The Dionysians of Asia Minor," says the learned Professor, "were undoubtedly an association of architects and engineers, who had the exclusive privilege of building temples, stadia, and theatres, under the mysterious tutelage of Bacchus, and distinguished from the uninitiated or profane inhabitants, by the science which they possessed, *and by many private signs and tokens by which they recognized each other.* We are also certain that there was a similar trading association, during the dark ages, in Christian Europe, which monopolized the building of great churches and castles, working under the patronage and protection of the Sovereigns and Princes of Europe, and possessing may privileges. But it is quite uncertain," continues the Professor, "when and why persons, who were not builders by profession, first sought admission into this Fraternity. The first distinct and unequivocal instance that we have of this, is the admission of Mr Ashmole, the famous antiquary, in 1646, into a Lodge at Warrington, along with his father-in-law, Colonel Mainwaring."

* Vide Preston, Webb, or any of the Monitors.

Digitized by Google

Thus we have the testimony of Professor Robison, that the Masonic Fraternity was known, in Christian Europe, as a "trading association" of architects, "during the dark ages;" and that they were "similar" to that association of architects and engineers in Asia Minor, "who had the exclusive privilege of building temples, stadia, and theatres, under the mysterious tutelage of Bacchus." In this opinion the Professor is amply sustained by every intelligent author who has written on the subject. The editor of one of the most elaborate works ever published in this country, in speaking of these associations, has the following remark: "We know that the Dionysians of Ionia (which place has, according to Herodotus, always been celebrated for the genius of its inhabitants,) were a great corporation of architects and engineers, who undertook, and even monopolized the building of temples, stadia, and theatres, *precisely as the Fraternity of Masons* are known to have, in the middle ages, monopolized the building of cathedrals and conventual churches."*

We believe it is generally admitted by the learned, that the Dionysian and Eleusinian mysteries were modelled upon those of Isis and Osiris.†

---

* American edition of the Encyclopedia.

† The same or similar ceremonies which were observed in the worship of Osiris and Isis in Egypt, the great sources of secret and mysterious rites, (Lucian. de Dea. Syr.) were celebrated in Greece in honor of Bacchus and Rhea; at Eleusis, they were applied to Ceres and Proserpine; in Tyre and Cyrus, to Adonis and Venus.—"*Signs and Symbols.*"

Plutarch assures us, that the Egyptian Isis was the same with Ceres; that Osiris was the same with Bacchus; and that the Dionysia of Greece was only another name for the Pamylia of Egypt. According to Festus, (see Univ. Hist.) the Liberalia of Rome was the festival corresponding to the Dionysia of Greece; and it is probable, says Mr Lawrie, that this feast was observed throughout the Roman empire, until the abrogation of the Pagan theology in the reign of Theodosius, about four hundred years after Christ. Psellus informs us, that the mysteries of Ceres existed in Athens until the eighth century of the Christian era, and were never totally suppressed.—(Vide "Treatise on Grecian Gods.") It is to be observed, that these mysteries were greatly corrupted and perverted from their original purposes by the Greeks and Romans. Mr Lawrie truly remarks, that they contracted impurities from the corruption of their abettors; and though the forms of initiation were still symbolical of the original noble objects of the Institution, yet the licentious Romans mistook the shadow for the substance; and while they underwent the rites of the Eleusinian mysteries, they were strangers to the objects for which they were framed.

The reader will make the necessary distinction between the Dionysian association and the Bacchanalia, or Feast of the Bacchanals. They have sometimes been mistaken, by persons not thoroughly acquainted with their respective histories, to be one and the same association, because they were both dedicated to Bacchus. Nothing can be farther from the fact. Herodotus tells us that the solemnities in honor of Dionysius, or Bacchus, were originally instituted in Egypt; and were transferred from that country into Greece by one Melampus. The Bacchanalia were instituted by an illiterate and licentious priest, who came from Greece into Tuscany, about two hundred years before Christ. From Tuscany they were imported to Rome; but the promoters of these midnight origies, having indulged in debauchery and disloyalty to the farthest extent, the meetings, throughout all Italy, were abolished by a decree of the senate.—*Liv.* lib. xxxix.

Digitized by Google

Masonic writers contend that they were both Masonic Fraternities, formed for scientific improvement, though tinctured with the doctrines of Egyptian mythology.* The striking similarity of their external forms, and the still more striking similarity of the objects they had in view, are strong proofs in support of this opinion. Those who were initiated into these mysteries, were under solemn pledges to conceal the instructions they received, and the ceremonies that were performed.† None were admitted as candidates until they had attained to a certain age; and particular persons were appointed to examine and prepare them for the rites of initiation.‡ Those whose conduct was found to have been irrregular, or who had been guilty of atrocious crimes, were rejected as unworthy; while the successful candidates were instructed, by significant symbols, in the principles of religion; were exhorted to restrain every turbulent passion; and to merit, by the improvement of their minds and the purity of their hearts, those ineffable benefits which they were still to receive.§ Significant words were communicated to the members: Grand Officers presided over their assemblies:|| their emblems were analogous to those of Freemasonry;** and the candidate advanced from one degree to another, until he had received all the lessons of wisdom and virtue which the Priests could impart.††(a)

If it be objected, that there were circumstances in the celebration of these mysteries, which have no counterpart in the ceremonies of Freemasonry, we reply, that it is unreasonable to expect just sentiments of God under the prevalence of polytheism, and equally so to suppose that Christians should adore the gods of the heathens. But however this may be, it is certain that the Dionysian association was known in Ionia and other parts of Greece, more than twelve hundred years before the Christian era.

About fifty years before the time of Solomon, a multitude of Greeks migrated to Asia Minor, drove out or subdued the inhabitants, and settled themselves in that country. We are told that they carried with them a knowledge of the arts and sciences, and introduced into their new territories the mysteries of Dionysius and Minerva.‡‡ They excelled in ar-

---

* Those who were initiated into the Dionysian, were entitled to be present at the celebration of the Eleusinian mysteries.—*Lawrie.*

† Andoc de Myst. and Meursius in Eleus. Myst.

‡ Hesychius.

§ Arrian in Epictet. lib. iii.

|| Robertson's Greece.

** Euseb. Prepar. Evangel. lib. iii.

†† Anacharsis.

(a) They used, as most significant emblems, the Theological ladder—the tripple support of the Universal Lodge—the point within a circle, and many other legitimate emblems of Masonry:—they used the same form of government:—the same system of secrecy, allegory, and symbolical instruction; all tending to the same point,—the practice of morality.—*Oliver's History of Initi.*

‡‡ Chandler's Travels in Asia Minor.

Digitized by Google

chitectural design and sculpture—arts which, at that period, were held in the highest esteem. They spread their settlements far and wide, and eventually became the artists of all Syria.* It is not, then, reasonable to suppose that they either escaped the notice, or failed to attract the patronage, of a king of such magnificence and such extensive commerce as Hiram of Tyre. And it may not be presuming too much upon the premises, if we come to the conclusion, that a portion of these Greeks composed the company of "cunning workmen," sent by the king of Tyre to assist in the building of the first Temple. This conjecture is further corroborated by Josephus, who informs us that the Grecian style of architecture was employed in that stupendous work.

At the erection of the Temple, Freemasonry received many of its distinguishing characteristics. The internal economy of our Lodges fully justifies the remark, that it then took much of its spiritual, or, in the technical phraseology of the Craft, its speculative character. We have the same evidence for the belief that it then also received substantially its present form of organization. That the Dionysian artists, whom we suppose to have been engaged in that magnificent undertaking, readily submitted to the regulations proposed by king Solomon for the government of the workmen; and that, through the influence of the same great mind, they were induced to relinquish such of their mystical rites as were particularly offensive to the Jews, and to adopt many of the ceremonies of that singular people,—is a supposition, neither improbable in itself, nor inconsistent with the known habits of all the nations of those days—not excepting the Jews themselves.

It is undoubtedly true, that when the Temple was completed, the workmen were employed on other great works at Jerusalem,—that they built the house of the forest of Lebanon, the store-cities east and west of the Jordan, the cities of Azor, Magedon, Gozarra, and Tadmor.† And we are informed, by Masonic tradition, that after the death of Solomon, the workmen began to travel into foreign countries in search of employment; and that they carried the secrets of the Fraternity into the several States of Asia, Africa and Europe.

---

* Ionian Antiquities.

† Solomon's distinguishing taste leaned to architecture, and he indulged it, after the erection of the Temple, in building several magnificent fabrics, as well public as private. One palace was constructed for his own use; another for his Egyptian Queen;—and a third to serve as an occasional residence for himself or other members of the royal family. He surrounded Jerusalem with walls;—built an Arsenal,—a Senate house called Millo;—fortified a number of towns on the frontiers, and in the centre of his dominions, and supplied them with magazines.—(Vide Gleig's His. Bible, v. ii. p. 21.) He built Tadmor and Baalath, (otherwise, Palmyra and Baalbec,) between the Euphrates and the coast; also Gezer and lower Beth-horon, between Joppa and the Red Sea.—*Milman's Hist. Jews*, v. i. p. 219.

Digitized by Google

That any of their successors were found in Christian Europe, "during the dark ages," is a question which we shall not presume to determine. We know, however, that "a travelling association of architects" did appear at that period, and were employed by the Papists in the erection of those splendid monasteries and magnificent cathedrals, which are the admiration of the civilized world. We know also that they were a fraternity of Freemasons. This fact is freely admitted by Professor Robison; and though we may not thank him for the admission of that which is otherwise susceptible of demonstration, we should have been obliged to him if he had informed us where they came from, and whence, in that long intellectual night, they derived their extraordinary architectural skill, the monuments of which are yet to be seen in every part of Europe.*

A distinguished writer (De Goguet) conjectures that many of the Jews, who were employed at the building of the Temple, being persecuted by their enemies, emigrated to Phœnicia, of which Tyre was the principal city. The Tyrian artificers, recollecting their pleasant residence on Mount Moriah, and influenced by the feelings of friendship which seven years' companionship with their Jewish co-laborers had inspired, furnished them with ships in which they passed the Pillars of Hercules and settled in Spain.†

We are also assured, by Strabo, that colonies were established, by the inhabitants of Palestine, on the western coast of Africa, about fourteen years after the dedication of the Temple.‡

The old record found among the Bodleian manuscripts by the immortal John Locke, which he supposed to be in the hand writing of king Henry VI., asserts that Masonry was brought into England by Pythagoras. Ancient records and traditions tend, strongly, to convince us that the wise Grecian philosopher was connected with a secret institution, whose objects were the cultivation of knowledge and virtue.§

The celebrated Chevalier Ramsay labored to prove that Freemasonry arose during the Crusades. The first Crusade was undertaken in 1095,

* The Anthologia Hibernicæ, for 1794, informs us that in that year, one of the *ancient Syriac fraternities* still existed on Mount Libanus. I see no reason, therefore, why a portion of their predecessors may not have appeared in "Christian Europe during the dark ages."

† His (Solomon's) fleets navigated both the Red Sea and the Mediterranean, bringing home gold, and ivory, and precious stuffs from Africa and Spain.—*Milman's Hist. Jews.*

‡ The Phœnician navies extended their voyages beyond the Pillars of Hercules, where they founded Cadiz. Northward they sailed along the Coast of France to the British Islands; southward along the African shore. They admitted the Jews as regular partners, or permitted them to share the advantages of this traffic.—*Milman's Hist. Jews*, v. i. p. 217.

§ After Pythagoras, in the course of his travels through Egypt, Syria, and Ionia, had been initiated into the mysteries of those enlightened kingdoms, he imported into Europe the sciences of Asia, and offered to the inhabitants of his native soil, the important benefits

Digitized by Google

and the last in 1291. Professor Robison informs us that the Temple in Fleet Street, London, was "built by the public Fraternity of Masons, who had been engaged in the holy wars." This Temple was erected by the Knights Templars in 1185. The Abbe Barruel, author of "Memoirs of Jacobinism,"—the malignant, sophistical Jesuit, who honored nothing but the abuses of Papistry,—supposes Freemasonry to be a continuation of the Templars.* Others, on the contrary, have endeavored to prove that the Order of the Templars is a branch of Freemasonry. This the Masons have always admitted, not only because it is honorable to them, but because, moreover, it is true. In 1425,—292 years before the period fixed upon by the apostles of modern antimasonry, as the origin of our Institution,—the British Parliament passed an act prohibiting the meetings of Freemasons.

---

which he himself had received.1 The offers of the sage having been rejected by his countrymen of Samos, he settled at Crotona, in Italy, where more respect was paid to his person, and more attention to his precepts.2 When the kindness of the Crotonians, and their solicitude to obtain scientific information, had inspired Pythagoras with some hopes of success, he selected a number of his disciples, who, from a similarity of their characters, the mildness of their dispositions, and the steadiness of their conduct, seemed best adapted to promote the purposes he had in view.3 He formed these into a fraternity, or separate order of men, whom he instructed in the sciences of the East, and to whom he imparted the mysteries and rites of the Egyptian, *Syrian* and *Ionian* associations.4 Before a candidate was received into the number of his disciples, a minute and dilligent inquiry was made into his temper and character.5 If the issue of this inquiry was favorable to the aspirant, he bound himself, by a solemn engagement, to conceal from the uninitiated, the mysteries which he might receive, and the sciences in which he might be instructed. The doctrines of charity, of universal benevolence, and especially of affection to the Brethren of the Order, were warmly recommended to the young disciples; and such was the influence which they had upon their minds, that discord seemed to them, to have been banished from Italy, and the golden age to have again returned.6 Strangers of every country, of every religion, and of every rank in life, were received, if properly qualified, into the Pythagorean association. Like Freemasons, they had particular words and signs, by which they might distinguish each other, and correspond at a distance.7 They wore white garments, as an emblem of their innocence.8 They had a particular regard for the East.9 They advanced from one degree of knowledge to another.10 They were forbidden to commit to writing their mysteries, which were preserved solely by tradition.11

Mr Clynch (12) has enumerated, at great length, all the points of resemblance between the Pythagorean and Masonic Institutions. He attempts to prove that the latter took its rise from the former; and though he has been successful in pointing out a remarkable coincidence between the two associations, he is not sustained in the conclusion to which he has arrived. His facts may be used with equal, if not with additional strength, in maintaining the reverse of his proposition. Whether the Pythagorean and Masonic associations were precisely analagous or not, there can be little doubt that Pythagoras was fully acquainted with the arcana of the latter, and that he taught them to his disciples.

*The Abbe, (in order to carry out his malignant intentions,) adduces a variety of reasons to shew that the Templars derived their Masonic knowledge and ceremonies from the Manicheans, which sect originated about A. D. 272.

1 Lawrie. Pythagoras returned from Egypt about 560 years before Christ.
2 Jamblichus de vita Pythagoræ. 3 Gillies' Hist Greece, vol. 2 4 Aulus Gellius. Gillies, v. 2.
5 Jamb. Gillies. 6 Jamblichus. Basnage Hist. Jews
7 Gillies, v. 2. Anthologia Hibernicæ, for March, 1794. 8 Basnage, b. 2. 9 Ibid.
10 Jamb. 11 Ibid. 12 Anthol. Hibernicæ, 1794.

Digitized by Google

Proofs might be multiplied to an indefinite extent, but enough has been adduced to disprove the slander which the reckless traducers of the Institution would fasten upon its friends and supporters—that of practising a fraud upon the public, by claiming for it an antiquity to which it is not entitled.

AN INTERESTING RELIC.

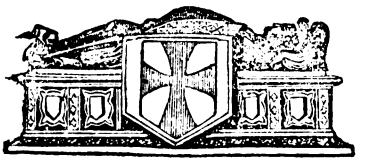
A SNUFF-BOX, made from a piece of the timber of the ship "BETSY CAINS," of South Shields (England),—whose remarkable history will appear in the sequel,—was recently presented to the Officers and Brethren of St. Hild's Lodge, at that place, by Br. G. F. Wilson. On the lid of the Box is the following inscription :

"Presented to the Master, Wardens, and Brethren of St. Hild's Lodge of Freemasons, South Shields, No. 292, by Br. G. F. Wilson, as a mark of respect to the Brotherhood. This Box is made from a piece of the original timber of the "Betsy Cains!"

The box is richly carved. On the front of it appears an exact representation of the "Betsy Cains," as she lay on Tynemouth rocks, where she was wrecked. On one end is a design of the vessel sailing in the direction of the rocks, with the light-house in the distance;—on the opposite end appears Tynemouth Castle, &c., and on the back of it is a good design of the life-boat, fully manned, in the duty of saving lives. The whole is represented as being executed in the best style of workmanship.

There is a deeper interest in the "Betsy Cains" than appears from the preceding. She was built at Deptford, in 1688, expressly for the purpose of bringing over "William and Mary" from Holland to England. She was then called the "St. Anna," and continued in the government service until the close of the last century. She was then sold, and employed in the merchant service,—was subsequently taken by the French, and sold to the Prussians, by whom she was called the "Anna Wilhelmina." When hostilities were declared against Russia, she was at Plymouth, in England, under the Prussian flag, where she was detained; and where, in 1807, she was again sold into the merchant service, and received the name of "Betsy Cains." In 1816, she once more changed owners, and became the property of the Brother to whom the Lodge at South Shields is indebted for the interesting relic in question. She was employed by him in the coal and butter trade until Feburary, 1827, at which time she was lost on Tynemouth rocks. Thus, after many changes of name and circumstances, this remarkable vessel lived to the age of 139 years, and has her memory recorded in a Masonic Lodge.

Digitized by Google



THE DOOM OF DELAMORE.

The Temple tower told the midnight hour,
The Warders watched from fear all free;
Peaceful slept William Delamore,
Chief of the Templar chivalrie.

In slumbers deep did each good Knight sleep,
Nor evil conscience broke their rest;
Though needs they weep as warriors weep
For friends, for gallant hearts oppressed.

Mourn'd had they late for their Brethren's fate,
When Philip* foully struck the blow—
Inspired by avarice and hate—
That laid the Gallic Red Cross low.

Sudden a shock, like a thunder stroke,
Was heard, that burst the Temple door!
Upstarting from his slumbers woke
The good Sir William Delamore.

Nought feared the Knight, nor thought of flight;
But ere his crossed blade he could draw,
Before his sight in the pale lamps light,
A host of pointed spears he saw.

"Ha! traitors here, with brand and spear,
Loud rampant in our Temple hall!
Seek ye our lives, or gold, or gear?
For ruthless robbers seem ye all!

Yield thee, Sir Knight, to King Edward's might;
In the King's name yield thee to me!"
"Not to King nor to Knight bent I e'er in fight,
Still less to a headsman vile—like thee.

"Oh, had I my shield, and my lance did wield,
As I have done in the battle fray!
With my destrier stout in the open field,
Foul catiffs ye should rue the day!"

But in vain he might pray to churls as they—
And sooth but it was sad to see

* Phillip the Fair—the murderer of the Templars at Paris, in 1314.

Digitized by Google

So noble a Knight in wars grown gray,
O'ercome by such base treacherie.

Deep underground in cell profound,
With all his true Knights thrust was he;
They saw no sight—heard but the sound
Of their chains clanking heavilie.

Through five long years, midst groans and tears—
Through five long years and five months o'er,
Tortured with racks, and hopes and fears,
Lay the Grand Prior Delamore.

But threats nor pain, could move in vain,
To own a lie, that Templar brave;
His proud soul spurned the tyrant's chains—
His dungeon formed the martyr's grave.*

LADIES' LODGE IN PARIS, IN 1793.

DURING the reign of terror, in the early period of the Fench revolution, it is well known that the enthusiasm of many French women reached the very climax of fanaticism; and, indeed, among all who were not anxious to leave the scene of such dreadful excitement, Fanaticism existed, either real or similated. That the mischief should have extended to the Lodges d'Adoption, (the female Lodges) was not surprising. On one occasion a candidate for admission, while undergoing examination, was unusually excited—and during a part of the ceremony, was conducted to an eminence* and told to look down at what awaited her if she faltered in her duty. Beneath her appeared a frightful abyss, in which a double row of iron spikes was visible. No doubt her mind was in a chaos of fanaticism; for, instead of shrinking appalled with the sight, she exclaimed—"I can encounter all!" and sprang forward. By the wondrous intervention of Providence, the "frere terrible," as he was termed, who caught her intention, at the instant touched the secret spring, and the candidate fell, not on the spikes, but on the green bed in imitation of a verdant plain! She fainted, but was soon revived by her friends; when, the scene having changed, the sweet strains of choral music not only served to reanimate her, but the effect of the ceremony weaned her from the fanaticism of the day. She became a Sister of Mercy, and was known for her good deeds.†

* This noble Templar, equal at least, if not superior to the Master de MOLAY in firmness and fortitude, died in his prison, overwhelmed with wo, refusing to the last to recant his statement, or confess himself and his Order to be guilty of crimes of which they were innocent. He is worthy of a monument of brass.

* In Paris the ceremonies of the Female Lodges were scenically illustrated.

† The iron spikes were immediately afterwards dispensed with in the ceremony.

Digitized by Google

The following anecdote may very properly be told in connection with the above. The incident on which it is founded occurred about the same period, and like the preceding, illustrates not only the fanaticism of the time, but the extent to which it was carried:

INITIATION OF A LADY.

The lady of General Faintraille, having adopted the military uniform, served as adjutant to her husband; she had distinguished herself by several heroic deeds of arms, but so particularly by her kindness and liberality to mankind in general, that the first Consul* presented her with a commission as Captain of Cavalry, should she feel disposed to continue in the profession of her choice.

The Lodge of "Freres Artistes," of which many military officers were members, having arranged to hold, AFTER one of their assemblages, a Lodge meeting for ladies *(fete d'Adoption,)* previously to adjourning, notice was given to the Master, (Bro. Cuvelier de Tric,) that a staff officer, in full regimentals, was anxious to take part in the forthcoming ceremony. A certificate had been demanded and was submitted, but appeared to belong to a Ladies' Lodge, (much to the astonishment and consternation of the Venerable,† and all present,) addressed to Madam Faintraille, Adjutant or Captain. He recollected, however, that this lady, by her conduct and talents, had earned this extraordinary distinction, and doubted not that the officer mentioned was the lady, and was irrepressibly seized with the overpowering impulse of making her a Freemason, and suggested it to the Lodge, saying, "As the First Consul has seen fit, in the deeds of this lady, to swerve from the usual course, by making no difference in her sex, I do not see that we can err by following the example." Many objected, having the fear of the Grand Orient (Grand Lodge) before their eyes; but the eloquence of the Venerable, and the example of the First Consul induced the majority to consent. Preparations were immediately commenced to receive the female adjutant into the Brotherhood, with every possible and cautious form, consistent with her sex. The ceremony passed off with honor to all parties; and at its conclusion the Lodge of Adoption was opened.

The whole proceeding, however, was *irregular and illegal*, and had it been followed up, as it would have been anywhere but in France,—and even there at any other time,—the result would have been the expulsion of the Venerable and all parties concerned.

---

* It is perhaps not generally known that Napoleon was a Freemason, and caused, while Emperor, his brother Joseph to be elected Grand Master of the Freemasons of France, and the chancellor Cambaceres and Murat, his Deputies.

†The Master is called the "Venerable," in France.

Digitized by Google

THE WONDERS OF CREATION.

THE evidence of the great truths inculcated by Christianity and Freemasonry rests mainly on the Holy Bible. This consideration should not, however, prevent our attention to the auxiliary testimony which is furnished by the All-Wise Creator in his physical formation. While we daily study the former, we shall do well to pay attention to the latter, according to our opportunities of investigation. To an enlightened observer, they both carry indubitable marks of their great original. The beautiful dome, the sky studded with myriads of stars, declares the hand of an all perfect workman. The most perfect catalogue of stars, before Herschel appeared, did not contain quite 5000, but by the vast superiority of his glasses, he was enabled to discover 44,000 stars in a few degrees of the heavens; and by the same proportion, it is supposed that seventyfive millions are exposed in the expanse, to human ken. Lalande supposes that a glass of Herschel's power may discover 90 millions of stars in the whole surface of the heavens, and that even this number is but small, in comparison to what exists. All these stars are suns, with a system of planets surrounding them. We know that our sun is placed in the centre, or rather in the lower focus or foci of the orbits of the planets. It is accompanied with 29 planets and over 500 comets. What an amazing idea does this give us of the works of God! And if such be the work, what must the Workman be? Every part of nature, with which we are acquainted, is full of living creatures, with stores of every kind to supply their necessities. This little globe of ours is known to contain within its bowels a great variety of valuable minerals, and to be covered with about 20,000 different species of vegetables, 3000 species of worms, 120,000 species of insects, 200 species of amphibious animals, 550 species of birds, 2,600 species of fish, and 200 species of quadrupeds. How immense then must be the number of individuals! One fly is found to bring forth 2000 at a time, and a single cod fish to produce considerably more than three millions and a half of young. Leewenhock tells us, that there are more animals in the melt of a single codfish, than there are men upon the whole earth! Over all these creatures presides upwards of 730 millions of human beings. Such is the family of the Great Father here upon earth! And when it is considered, that the earth itself, with all its furniture, is no more, when compared with the whole system of things, than a grain of sand when compared with a huge mountain, we are lost in the immensity of God's works, and constrained to cry out, "Lord, what is man that thou art mindful of him, or the son of man that thou visitest him!" And if to this immensity of the works of creation, we add the admirable structure of the whole, and the exquisite perfection of every part, we shall not fail of being exceedingly affected with the ineffable wisdom of the Divine Architect. To bring this consideration more within the grasp of human comprehension, let us take to pieces and examine the several parts of any creature which God hath made; and we shall find a perfection among its several powers, and an adaptation of its situation in the grand scale of existence, far surpassing human skill. Let the most perfect anatomist that ever existed, make his observations upon the human frame; let him examine with the greatest possible attention the *tout ensemble* of the structure, then let him proceed to the several parts of which the microcosm is composed; first, the powers of the mind: the un-

Digitized by Google

derstanding, the will, the memory, the conscience, and the various affections; next, the five senses: the touch, the taste, the smell, the hearing, and the sight; afterwards let him proceed to the several fluids of the body; and then to the 300 bones, the 40 different sorts of glands, the 466 muscles, the 40 pair of nerves, the fibres, the membranes, the arteries, the veins, the lympheoducts, the excretory vessels, the tendons, the ligaments, the cartilages; and let him explore the whole and every part with the greatest degree of accuracy, knowledge and judgment, that ever entered in man; and then let him honestly say whether he could suggest the smallest improvement in any one respect. No! "We are parts of one stupendous whole, whose body nature is, and God the soul." It is our duty, Brethren, to keep our own minds active in the study of the laws of nature, and of nature's God,—to contemplate his works and adore his name. A BROTHER.

FREEMASONS' HALL AT LONDONDERRY, IRELAND.

THE following description of the new Masonic Hall, at Londonderry, (Ireland) has seemed to us to possess sufficient general interest to justify its insertion in our pages:—

"Sometime ago, through the exertions of Br. Alexander Grant, permission was given by the Town Council to open an entrance from the city wall into a large room, sixty feet in length and eighteen in breadth. This has been divided into three compartments, the first forming an ante-room, as well as a refreshment room, and is twentyfive feet in length; the walls are neatly papered, and the ceiling covered so as to represent a large picture-frame, and the centre closed in with a very chaste and beautifully colored drawing of the Masonic Arms; from the centre is suspended a handsome gas-lamp, with several burners, which throws an abundant light over the apartment; the room is otherwise arranged so as to afford comfort, and display elegance of design.

The temple is thirtyfive feet in length; the walls made to represent exquisitely chisselled blocks of granite; the ceiling is, as in the ante-room, coned, and the centre filled up by a magnificent painting of the Tracing-Board, first degree; from the corners depend four branches, each emitting a blaze of light; the tessellated border, and the other ornaments, shine out in bold relief; these, contrasted with the crimson drapery and gilded mouldings, give a *coup d'œil* to the whole. The pedestals are small, and exquisitely painted so as to represent the purest marble; the Wardens' chairs are in the Gothic mould; and the floor a just representation of the Masonic pavement; while, round the sides, and extending three feet towards the centre, is a rich Brussels carpeting. The Master's chair is a piece of very fine workmanship, forming a canopy, and ornamented with Masonic paintings. Round the walls are suspended the warrant of the Lodge, the Royal Arch Charter, and other Masonic paintings and engravings, gifts of different members of the Lodge. The remainder of the building is intended as a preparatory room, and fitted up accordingly. On the whole, this little Masonic sanctum is so conveniently arranged, both as regards taste and accommodation, as perhaps to surpass any thing of the kind in the north of Ireland; and it is a matter of congratulation to be able to make this known to the Craft in Ireland. Masonry may be said to be in a state of infancy here (Londonderry;) but every hope is entertained that when so much has been done in so short a space of time, (for the whole of this has been done within the last six months,) the period is not far distant when the zeal of the Brethren will do much more towards carrying out the design of an Institution so moral and virtuous in its principles, and so "god-like in its effects."

Digitized by Google

THE ANNIVERSARY OF ST. JOHN THE EVANGELIST.

ST. JOHN'S DAY IN WILMINGTON, N. C.

Extract of a letter from Rev. ALBERT CASE, *Deputy Grand High Priest, of the Grand Chapter of South Carolina.*

R. W. BR. MOORE :—The Masonic Fraternity in Wilmington, celebrated the anniversary of the patron Saint of our Order, in a spirited manner. Having previously received an invitation from a joint committee of Concord Chapter and St. John's Lodge, to deliver an Oration on the occasion, I arrived there on Tuesday 26th. At evening the Chapter held a meeting, and I presided while the R. A. degree was conferred on two Brothers. Wednesday was a beautiful, warm day. The procession, which consisted of a few Knights Templars,—the Chapter and Lodge,—was formed at half-past 10, by Companion William A. Burr, the Marshal of the day. Accompanied by a good band of music, it proceeded to the Presbyterian Church, where after prayer by Rev. A. P. Repiton, Chaplain, and the singing of two Odes by the choir, the audience listened for about an hour to an address which I had the pleasure of delivering. At the close of the services the procession marched through several streets, and returned to the hall. At half-past one, a great number of the Brethren sat down to an excellent dinner provided in the saloon of the Lodge building, by the ladies who were holding a Fair for the purpose of raising funds to repair the Presbyterian Church. Notice having been given that the Officers of the Chapter would be publicly installed at evening, the Hall was crowded with ladies at an early hour. At half-past seven the Chapter was called to order, and I proceeded to install the Officers elect. The utmost silence was observed by the crowd, and a deep interest manifested during the services of Installation.

After the appropriate Addresses were delivered, the Chapter took a recess to allow the assembly to disperse, and having been called on about nine o'clock, it was closed in due form.

The Chapter and Lodge are in a very prosperous condition, both busily at work. The procession was very neat, numbering near a hundred. The citizens thronged the Church, and seemed to bespeak their regard for our time honored Institution. The time was, when the funds of the Lodge were dealt out for refreshments, but that time has passed, and with the revival of Masonry the Lodge has decided that the funds shall be sacred to Masonic purposes. If I mistake not, the Order will prosper rapidly in that town. The Brethren are true and zealous; the voice of the community, especially of the ladies, is decidedly favorable to Masonry. Their new Hall is on Market Street, it is a neat edifice 40 feet square, three stories high—with a Gothic front. The whole front was illuminated on the evening of St. John's day, and attracted much attention.

Two stores on the lower floor are rented—a large hall on the second floor is occupied for Concerts, Lectures, &c. In the third story is a splendid Lodge-room, and two convenient ante-rooms. The Lodge room is fitted up in a superior style, and decorated with great taste. Much credit is awarded Br. Fanning, to whose exertions the room is indebted for its splendid appearance.

The Grand Lodge of North Carolina met at Raleigh on the 1st Monday inst., and adopted the recommendations of the Baltimore Convention,—its Work, Lec-

Digitized by Google

tures, &c. I have no doubt that North Carolina will keep pace with her sister States in their Masonic march. A Knight Templar's Encampment will soon be opened at Wilmington. On Thursday, I took leave of the Brethren,—long shall I remember their kindness and the fraternal associations of St. John's day.

The Brethren are not so far North, as to prevent the light shining in their Masonic Temple.

AT CHARLESTON, S. C.

Br. Moore:—St. John's day, was duly observed by the Grand Lodge and Masonic Fraternity in this city. A procession was formed at ten o'clock, and repaired to the German Lutheran Church. Br. John H. Honour, Illustrious Prelate, officiated as Chaplain. A very eloquent, chaste and instructive Address was delivered by the very Worshipful John B. Irving, Senior Grand Warden. The announcement that he was the Orator of the day, was sufficient to draw out the elite of the city, and there was a crowd in and about the Church, who listened with rapture for an hour or more to the thrilling sentiments so eloquently uttered by Br. Irving. The Brethren sat down to a banquet at their Hall in the evening, and after a few hours of good cheer, they separated, satisfied that Masonry had revived, and is far more prosperous than at any time for several years. The procession was large and beautiful—the day passed off pleasantly, and all that took part in the proceedings were delighted. The Address of Br. Irving will be printed.

AT HALIFAX, N. S.

The "Brethren of the Mystic Tie" had a brillinnt dinner last evening, (27th Dec.) at the Masonic Hall, in the full costume of their Order. The banquet was given by the St. John's Lodge to the Right Worshipful Provincial Grand Master, A. Keith, Esq. Several other guests were present, among whom were Colonel Calder, Major Henderson, and one or two other veterans of the Craft.

The evening passed off with high enjoyment. We are permitted (says the Halifax Post) to subjoin a

LIST OF THE TOASTS.

1. The Day—honored by the Fraternity throughout the world. *Freemasons' March.*
2. The Queen—The illustrious Daughter of an exalted Mason, and the branch of a Royal House eminent for centuries for its patronage of our mystic rites. *God save the Queen.*
3. Our highly distinguished *Brother*, Prince Albert, and the other members of the Royal Family. *Prince Albert's March.*
4. The memory of his Royal Highness the late Duke of Sussex, distinguished equally in Masonry, Science, and Philanthropy.—*Burns's Farewell.*
5. The Most Worshipful the Earl of Zetland, the Pro-Grand Master of England, and the Grand Masters of Scotland and Ireland. *Come send round the wine.*
6. His Excellency the Lieutenant Governor of Nova Scotia. *March.*
7. Our Guest the Right Worshipful Alexander Keith, Provincial Grand Master of Nova Scotia. Wielding the Supreme Masonic Power in this Colony; we attribute to his Zeal, Kindness, and Impartiality, the present prosperous state of our Order; and, as a Lodge within his jurisdiction, we tender him our sincere regards and esteem. *John Anderson, my Jo!*
8. Our worthy Brother Colonel Calder, and the other guests who have honored us with their presence this evening. *Come o'er the heather.*

Digitized by Google

9.—The memory of Sir John Moore, and the distinguished Freemasons who with him were formerly members of this Lodge. *Auld Lang Syne.*

10. The Garrison of Halifax and The Squadron on this station. *The Army and the Navy.*

11. The Grand Prior of Nova Scotia, and the Knights Templars, the Royal Arch Masons, and the Members of St. Andrews, Virgin, Royal Standard, and Royal Sussex Lodges. May the true Spirit of Freemasonry continue to unite us in Brotherly love and harmony. *Flow on, thou shining river.*

12. The Mayor, Aldermen and Common Council of the City of Halifax. *John Gilpin.*

13. The three greater and three lesser Lights of Masonry. *When order first, at Heaven's command.*

14. Our Friends who are unitiated and in darkness, and thus excluded from our festivities this evening. May we shortly hail them in the Light of "*Brothers of the Mystic tie.*"

MASONIC MELODIES.

BY R. W. BR. THOMAS POWER.

No. 11.

UNITY.

Music—"*Rural Felicity.*"

How dear are the symbols of friends so united
That live by the Level, and work by the Square;
Where light shines unfading, in regions benighted,
While Charity traces beneficence there!
With love so undying, true Brothers combining,
How gently roll on their kind moments each day!
Our fancies shall gather, like blossoms intwining,
The joys of past days that shall ne'er fade away.
Chorus.—With love so undying, &c.

Though lowly and humble his worldly condition,
Each Brother still finds his true merits confessed,
For whispers unkind ne'er awake dark suspicion,
Our honors bestowed on the wisest and best.
With wonder the world sees the chain of affection
Grow firmer and brighter as years roll away,
When wrongs and oppressions demand our protection,
Their hopes we ne'er slight, nor their trust e'er betray.
Chorus.—With wonder the world, &c.

Oh! who in this world the kind feeling has treasured,
That springs from the Unity Brothers so prize,
Has ever its bliss with that world's ever measured,
To know how much dearer the pleasures that rise!
As summer waves sparkle in sunlight that 's o'er them,
While others succeed in their brilliant career,
Long, long may the faithful, in time yet before them,
Find Unity's chain become brighter each year!
Chorus.—As summer waves sparkle, &c.

Digitized by Google

No. 12.

SALUTATORY ODE.

Music.—"*Rob Roy Mc Gregor.*"

Brothers all, assembled here,
Hail the Grand Master, O!
Join with voices soft and clear,
Hail the Grand Master, O!
All whose hearts with love o'erflow,
All who hope for joys below,
All who worthy homage owe,
Hail the Grand Master, O!

Come with pleasure's joyous train,
Hail the Grand Master, O!
When sweet music wakes the strain,
Hail the Grand Master, O!
Travelling on a thorny way,
Gather roses while you may,
Garlands formed of blossoms gay,
Hail the Grand Master, O.

Ere the days of sorrow fall,
Hail the Grand Master, O!
Brothers in affection call,
Hail the Grand Master, O!
Come to-day, with hearts sincere,
All who duty's claim revere,
Join the chorus swelling near,
Hail the Grand Master, O!
[grand honors.]

CORRESPONDENCE.

Benton, Lowndes Co., Ala., Dec. 30th, 1843.

Companion Moore—I arrived in Benton a few days since, and found my *Alma Mater*, Benton Lodge, in a flourishing condition. I was much pleased to observe they were actively engaged in works of benevolence. Besides the usual sums expended by the "Committee of Charity," the Lodge has lately resolved to educate at their own expense, the children of a deceased M. Mason, formerly a resident of this county.

The election of officers of this Lodge for the ensuing year, (1844,) took place a short time since, when the following gentlemen were elected. D. H. Middleton, W. M.; Wm. H. Tarrance, S. W.; Robert Rives, J. W.; G. R. Gilbert, Treasurer; Wm. H. Chambliss, Secretary; C. G. Rives, S. D.; Stephen Bryan, J. D.; Jno. Adams and A. H. Allen, Stewards; J. A. Branch, Tyler.

The above mentioned officers were duly installed on the 27th, at which time a pertinent and eloquent address, in defence of the Order, was delivered by P. M. R. L. Downman, Esq.

Digitized by Google

THE FREEMASON'S LEXICON.

[The following are translations from a German work entitled the "Freemason's Lexicon; containing short treatises upon the ancient and modern history, symbols, customs, systems, and degrees of Freemasonry; the secret Orders or Mysteries of the ancients; Orders of modern times; Magicians; Rosicrucians; biographical notices of eminent Freemasons, and many other useful notices to Freemasons, by Br. John Christian Ganicke, Past Master of a Lodge in Berlin." It is a curious book, containing many curious things, as its title indicates; some of which we shall, from time to time transfer to the pages of the Magazine. The complete work is in course of translation, by Br. George Watson, of London, for the Quarterly Review. It is not, however, of sufficient importance or interest to justify its entire publication in our pages.]—Ed. Mag.

Aachon, *Aix-la-Chapelle.*—In this city is the St. John's Lodge, Constancy and Union, affiliated to the Grand Lodge of the Three Globes in Berlin, March 7, 1816. It formerly consisted of two Lodges, which were united under the above name, September 15, 1778, with a warrant from the Provincial Grand Lodge at Frankfort-on-the-Maine. When the French took Aix-la-Chapelle, they compelled the Lodge to adopt the French ritual, and to work by it until 1816, when Aix-la-Chapelle again became a free imperial city: it is rendered remarkable by a prosecution of the Lodge and of the Brethren, which deserves commemoration. "The monk, Ludwig Greinemann, a Dominican, and lecturer on theology, in the year 1779, in the time of the fast, (Lent,) endeavored to prove, by a course of sermons from the pulpit, that the Jews who crucified our Saviour, were Freemasons! that Pilate and Herod were Wardens in a Mason's Lodge!! that Judas, before he betrayed his Master, was initiated in the synagogue, and that when he returned the thirty pieces of silver, he did no more than pay his fees for initiation into the order!!!! The magistrates having remarked the commotion thereby raised among the people, thought they would act very prudently by adopting the same tone; accordingly, on the 10th of March, 1779, they published the following decree:—

"The inhabitants of the free imperial city of Aix-la-Chapelle are reminded how that the sect of Freemasons are already placed under the bann of the church by two popes, and that to those excommunications is appended *ipso facto*, a deprivation of the rights, privileges, and protection of citizenship; a noble and wise magistracy has determined to add thereto the following temporal punishment, that any one who shall offer a refuge in his house to the so-called Freemasons, or who shall allow them to assemble in his house, shall be punished for the first offence with a fine of 100 florins; for the second offence, 200 florins; and for the third offence, with banishment from the city and its territories, and that by law."

Father Greinemann praised this edict extremely, and said, openly, if his followers would assist him, he would slay every Freemason he met, with his own hands. Upon this the mob abused every one whom they suspected to belong to the Order. Jealous of the honor which Greinemann had thereby acquired, the Capuchin, Peter Schuff, strove to exceed him in the persecution, and the populace did not refuse to give him his meed of approbation. In this critical state of things, the Lodge applied to the neighboring Lodges and princes for assistance, which was immediately rendered; both priests received a letter in French, in which the writer declared himself to be one of the ancient dignitaries of the Order of Freemasons, strongly reminded them of their true duties, and amongst other things, stated "that even many priests were Freemasons. One pope, many cardinals, bishops, priests, and even Dominican and Capuchin monks were members of the Order." This had some effect, but peace was not entirely restored until some of the neighboring free imperial states threatened that they would prohibit the monks from collecting alms in their territories, if they continued to stir up the mob against Freemasonry.

Digitized by Google

ABSCHIED, *leaving or declaring off.*—When a Brother changes his residence from the place where the Lodge is held, of which he is a member, he will act prudently by requiring a written dismissal from the Lodge, more especially if there is a Lodge in the place where he is going to take up his new abode, and he wishes to become a member of it. In this dismissal it ought to be certified that he had been a diligent workman, and that he had done his duty to the Lodge of which he had, up to that period, been a member. Should there be any other reason why a member declares himself off the Lodge, it ought to be truly stated, for truth should ever be one of the distinguishing characteristics of a Mason. Without such a written testimonial, no strange Brother should be allowed to leave one Lodge and join another. In places where there are many Lodges, a Brother may leave one and join another, but ought not to do so without a written testimonial that he has done his duty to the Lodge he is leaving; should there be any particular reason for this step, both Lodges ought thoroughly to know them. Many Brethren leave one Lodge and join another, without any notice whatever to the Lodge they have left; the consciences of those Brethren must be their own accusers or excusers.

ACTIVE.—A Lodge is called active when it assembles regularly; and a Brother, when he is a working member of such a Lodge. Many Brethren visit a Lodge who never or seldom take any part in Lodge work, either because they live too far distant from the Lodge, or that the labor is not sufficiently interesting; every Lodge and every officer ought to strive diligently to avoid the last imputation; but if they find their endeavors in vain, and that there is any Brother who will not pay due attention to the work, they ought to endeavor to reclaim him first by fraternal remonstrances; if those do not avail, by punishment. By the death or removal of the members, a Lodge may become inactive for a time, and it is better that it should be so than that the continuing of the work should be entrusted to inexperienced officers.

ADOPTION SYSTEM.—This system, which is indebted to the inventive genius of the French Orient for its existence, is a remarkable appearance in Freemasonry. Its object goes so far as to open the gates of the Temple of Light to the fair sex, who, from the earliest period of time have been shut out from a participation in the secrets of the Royal Art. They therefore formed a system of Female Freemasonry, or Sister Lodges, which were adopted by the Male Lodges. When the founders of this system had settled that Benevolence springs from social intercourse, they were so gallant as to say, "But is there any real enjoyment of life at a distance from the graces? It is impossible that the most perfect portion of the human race can be banished forever from those places their presence would but serve to adorn. Further: this Order, whose origin is lost in the deepest and most distant shadows of tradition, and whose secrets are as closely concealed as their origin, this Order has determined to prove to the world, that woman unites, with all her other virtues, the virtue of wise circumspection. It is the duty of this Order, by the adoption of the female sex, to create a new source of strength, and to form new examples, not merely to bring to suffering humanity a larger measure of the duties of benevolence and consolation, but to adorn those duties with all the graces of delicacy which make them lighter for the giver, and softer and more agreeable to the receiver." From these and other still weaker grounds, the system of Adoption was formed; and on the 11th March, 1775, a Lodge was opened in Paris, under the name of La Candeur, and that, too, with the permission of the Grand Master of the Grand Orient of France! A Marquis filled the chair, and a Dutchess was his Deputy Mistress, or female Master. Besides the W. M., there were other male members in the Lodge, and the office bearers were males and females. The number of sisters increased so strongly, that in a very short time, a new Adoption Lodge sprung up, called La Fidelite, which was also followed, in a short time, by many others, and they wrought in more than three degrees in them. This system still (1831) exists in France. In the year

Digitized by Google

1787, the Lodge of Truth and Union, at the Three Crowned Pillars in Prague, had the pleasure of introducing an imitation of the Parisian Lodges of Adoption. The Brethren composed a ritual of their own, and at the first female labor, the first female S. W. returned thanks, half jestingly. This sort of work has long ceased in Germany.

AUSSER DEM LOGE.—*Out of the Lodge.*—A Freemason ought to distinguish himself from other men out of the Lodge, as well as in it, by uprightness and friendship to the Brethren, by a free and unconstrained manner of thinking, and by an unimpeachable purity of living. A Brother Freemason shall not only conduct himself in the Lodge, but also out of the Lodge, as a Brother towards his Brethren; and happy are they who are convinced that they have in this respect ever obeyed the laws of the Order. A free and unconstrained manner of thinking distinguishes not only an enlightened man, but a man who nobly protects that which is just.

AFRICAN MASTER BUILDERS.—This secret society did not belong to Freemasonry, but willingly admitted Freemasons among them, and was known from the year 1756 to 1758. They called themselves Ædiles Architectæ, or Master Builders; and the system was perfected about 1765, by Von Kopper, in Berlin, and extinguished in 1786. Rosicrucianism was the principal tendency of this system. They gave out the following as their wonderful ancient history: "When the Architects were by wars and battles reduced to a very small number, they determined to travel together into Europe, and there to form for themselves new establishments. Many of them came to England with Prince Edward, son of Henry III., and were shortly afterwards called into Scotland by Lord Stewart. Their installation in this kingdom falls about the Masonic year 2307. They had landed property granted to them, and were allowed to abide by the ancient customs of the Brotherhood, which they had brought with them under the very proper condition that 'they were to respect the customs and obey the laws of the land.' By degrees they received the protection of various kings; in Sweden, under King Ing, about 1125; in England, under Richard Cour-de-Lion, about 1190; in Ireland, under Henry II., the father of Richard, about 1180; and in Scotland, under Alexander III., who lived in the same time as St. Louis, about 1284."

There were five initiations into their Apprentices' degree. 1. The Apprentice to the Egyptian secret Menes Musee. 2. The initiated into the Egyptian secrets. 3. The Cosmopolite, or Citizen of the World. 4. The Christian Philosopher, or Bossonianei. 5. The Aletophilote, or Lover of Truth. After this came the higher degrees; viz.:—1. Armiger, who taught what Fos Broeder Law, and what the word Goelde meant. 2. Miles, who taught that the letters G and L do not allude to geometry and logic, but unto the founder of the Order. 3. Eques; those who received this degree were really made Knights, and received the ring of Knighthood. Their assemblies they called chapters; and had therein,—1. The Grand Master; 2. The Provincial, or Vice Grand Master; 3. The first Senior Warden; 4. The second Senior Warden; 5. The Drapiarius; 6. The Eleomosinarius; 7. Tricoplerius; 8. The Graphiarius; 9. The Senechallus; 10. The Signifier; 11. The Maresallus; 12. The Introducteur. These officers were chosen for life, and they held their chapters in Latin.

ALBERT WOLFGANG—Ruling Prince of Lyppe-Buckeburgh-Schaumburg, born April, 1699, and died 24th Sept., 1748. He first wrought as a Freemason with Frederick the Great.

[TO BE CONTINUED.]

Digitized by Google

MASONIC INTELLIGENCE.

ENGLAND.

THE Fraternity were unusually active in England the past summer. Public celebrations were held at Dover, Birmingham, Bath, Lincoln, Chudleigh, Sherburne, Bruton, Bristol, and other parts of the Kingdom. The Brethren were also called out as follows:—

Sept. 13.—To lay the Corner Stone of the Lantern Tower of the Parish Church, at Leamington Priors. A collection of 24*l.* 11*s.* 9*d.* was taken on the occasion.

Aug. 11.—To lay the Corner Stone of a Grammar School at Wrenbury.

Aug. 22.—To fix a *Key-Stone* in the eastern window of a Church at Winsford.

Aug. 15.—To Dedicate a Lodge at Newport.

July 9.—To lay the Corner Stone of the South Hants Infirmary, at Southampton.

Sept. 13.—To lay the First Stone of the new Town Hall at Colchester.

IRELAND.

A Grand Masonic Festival was held at Cork, in August. Ten pounds sterling were collected in aid of the Masonic Female Orphan Asylum.

The Brethren of the city of Limerick, held their annual festival at Freemasons' Hall, on the 24th June. Michael Furnall, Esq. R. W. P. G. M. of North Munster, presided. We give the following extract from his address, in answer to a complimentary toast:—

"I have infringed on the usual system of your Lodge, by thus celebrating this Festival in the Grand Lodge of the Province; for I study to establish, as much as possible, the principle that the ancient Order of Freemasonry is not a society limited to the precincts of any Lodge-room, but a family whose privileges extend all over that vast expanse governed by "the Grand Master of All;" and if Kings and nobles give lustre to our Order by their condescension, example, and submission to the Divine ordinance of "love thy neighbor as thyself," so does the Brother in the humble walk of life add brightness thereto, by observing that virtue and decorum which alone should be his qualification to unite with us; and though we all "meet *here* on the level," as Freemasons have done for ages, and as good men ever will, yet we do so under the wholesome restraint of experienced officers, which teaches us to "part on the square," rendering honor to whom honor is due, and due respect to every Brother according to his station; for a Masonic Lodge should be a school of morals and manners, and though political and sectarian strife are excluded our porch, get pure religion, strict obedience to our sovereign and the authorities, peace and good order, are unerring principles."

SCOTLAND.

ORDER OF THE TEMPLE.—On Wednesday the 29th October, in consequence of authority from the Grand Master, Admiral Sir David Milne, G. C. B. &c. &c., the first Provisional Priory of the Grand Council of this religious and military Order, was held (says the Edinburgh Advertiser,) for the express purpose of receiving within its pale the Lord Glenlyon, the Master of Strathallan, Sir David Dundas, and John Whyte Melville, Esq. of Bennochy and Strathkinness. The Red Cross Knights, attired as of old, in the white costume conferred upon them by St. Bernard, assembled to the number of nearly sixty, and were arranged in stalls according to their respective ranks in the Order. The Grand Master's throne was unoccupied, his Eminence being at present absent from Scotland, in command of her Majesty's Naval Service at Plymouth. The Chapter house was decorated with drapery, representing tents. Over these tents were placed escutcheons, containing the armorial bearings of the Knights, and the glorious beauseant, and other banners of chivalric fame were hung around the apartment. The Grand

Digitized by Google

Prior of Scotland, Arnott of Arlary, presided at the opening of the Provisional Priory, and a Commission from the Grand Council, appointing Mr. W. E. Aytoun to conduct the reception, having been read, the beautiful and interesting ceremonial was thereafter proceeded with. On its termination, the usual vow of profession was administered to the newly created Knights. The ceremony of Wednesday derived additional interest from the fact that the noble lord Glenlyon's ancestor, the Marquis of Tullibardine, commonly styled Duke of Atholl, demitted his high office of Regent of the Order on the election of Prince Charles Edward Stuart, to the Grand Mastership, in 1745. The Provisional Priory was closed immediately after the ceremonial of reception had ended.—*Edinburgh Advertiser.*

The Grand Lodge of Scotland has recently issued a Charter for the establishment of a new Lodge at Australia Felix, and for another at the Isle of Man.

At a meeting of the Edinburgh R. A. Chapter, held on the 9th July last, Comp. Deuchar, the First Principal Z., delivered an interesting lecture on the astronomical coincidences, as explanatory of the ancient and modern mysteries, and exhibiting the analogy between them. The late learned Sir William Drummond is said to have been the first who delivered, before the Fraternity in Scotland, a series of lectures on this subject, illustrating, with ingenious research, the signs and symbols of Royal Arch Masonry. Such analyses are instructive and worthy of the Order.

UNITED STATES.

MISSOURI.

The annual communication of the Grand Lodge of Missouri, was held at the city of St. Louis, on the 9th October last, and continued in session *ten days.* A great amount of interesting and important local business was transacted; besides which there was much of a general character, portions of which we transfer to our pages. The following presents correct views in a matter of Masonic jurisprudence:

PETITION TO RESTORE A BROTHER EXPELLED BY A FOREIGN JURISDICTION.

The Committee appointed, to whom was referred a memorial from Independence Lodge, No. 35, touching the expulsion of Thomas N. Burgess, by Winchester Lodge, No. 20, working under the jurisdiction of the Grand Lodge of Kentucky, have had the same under consideration, and offer the following report as the result of their deliberations.

It appears from the history of the case, as gathered from the memorial, that the said Burgess was a member of the said Winchester Lodge in Oct. 1840; that he left that place at that time, leaving his family and some unsettled accounts behind him, and removed to Independence, Missouri, where he became a member of Independence Lodge, No. 35; that subsequent to his leaving Kentucky, and before settling his dues and demitting in a regular manner from said Winchester Lodge, proceedings were instituted against him in said Lodge, and for causes sufficient in the judgment of said Lodge, he was expelled from the Fraternity. If the object of the memorial before your Committee is understood, your memorialists now ask this Grand Lodge to restore said Burgess again to full membership in our Order, upon the ground that, in their opinion, justice has not been done said Burgess by said Winchester Lodge.

In considering the request of the memorialists, in view of the above facts, two important questions present themselves for consideration, viz: 1st. Was the said Burgess under the jurisdiction of Winchester Lodge, No. 20, at the time of their action in his case? and, 2d. Can the Grand Lodge of Missouri, with any degree of right or propriety, call in question the dealings or administration of any Lodge towards its members, not within its jurisdiction? That Mr. Burgess *was a mem-*

Digitized by Google

ber of the Winchester Lodge at the time of his expulsion, appears evident, not only from the facts stated above, in which it is seen that his connection with it was never dissolved, but it seems not to be denied by the memorialists themselves. If he were a member, their right to expel him, for causes in *their* judgment sufficient, cannot be denied.

The second question is one of a serious and important character, but not difficult of solution. A Grand Lodge holding a free and independent existence, exercises *exclusive* Masonic jurisdiction within its limits. This is a right sacredly held by each, and generously granted by all. For one Grand Lodge to call in question the acts and doings of a subordinate Lodge under the jurisdiction of another Grand Lodge, is to do violence to the great principles of sovereignty claimed by and allowed to every Grand Lodge lawfully organized in the Masonic world, and would result in consequences dangerous to the harmony, if not destructive of the best interests of the Fraternity. So far as the question of *right* or *power* is concerned, your Committee are of opinion that this Grand Lodge cannot grant the prayer of the memorialists.

Your Committee take occasion to suggest to the Grand Lodge the propriety of expressing its disapprobation in regard to the unmasonic practice too much indulged in within its jurisdiction, of receiving members into the various sub-Lodges from abroad, who have presented no evidence either of their good standing in the Lodge from which they hail, or that they have taken a regular demit before applying for membership in any other Lodge. In view of the whole subject, your Committee recommend to the Grand Lodge the adoption of the following resolutions:

Resolved, That the Grand Lodge has no power to restore to membership an expelled Mason, whose expulsion was by a Lodge working under the jurisdiction of any other Grand Lodge.

Resolved, That every Mason from abroad, applying for membership in any subordinate Lodge under the jurisdiction of this Grand Lodge, shall be required to present satisfactory evidence to such Lodge, that they have taken a regular demit from the Lodge of which they had been previously a member, or that such Lodge is no longer in existence.

All of which is respectfully submitted.

B. T. KAVANAUGH,
GEO. H. C. MELODY,
ANSEL HUMPHREYS.

WORK AND LECTURES.

The Grand Lodge has adopted the Work and Lectures recommended by the National Convention. We give the proceedings had on the subject, in the order in which they occurred:

OCT. 12.—*Resolved*, That Brothers Carnegy and Foster, delegates to the Baltimore Convention, be requested to report to the Grand Lodge to-morrow, at 10 o'clock, A. M., the plan of work adopted and recommended by said Convention.

OCT. 13.—The delegates to the Baltimore Convention proceeded to lecture on the uniform mode of work.

Resolved, That this Grand Lodge do accept the report of the delegates to the Baltimore Convention on the work of the first degree, as it has been presented, and direct that it be adopted by all our subordinate Lodges.

EVENING.—The Grand Lodge was called to labor in the third degree.

The Committee on uniform mode of work proceeded to lecture on the second degree and first section of third degree.

A motion was made to accept the same, which was laid on the table until to-morrow, 10 o'clock, A. M.

OCT. 14.—*Resolved*, That the report of the delegates to the Baltimore Convention on the work of the second degree and the first section of the third degree be accepted and adopted; and that the same be adopted and observed by the subordinate Lodges under this jurisdiction.

Digitized by Google

EVENING.—The delegates to the Convention then proceeded to lecture on the second and third sections of the third degree.

Brother Woodsworth offered the following:

Resolved, That the Grand Lodge receive and adopt the report of the delegates to the Grand Masonic Convention, as now made upon the third degree, and direct the subordinate Lodges to observe a strict conformity thereto.

Which, on motion, was laid on the table until Monday morning next.

OCT. 16.—The resolution of Brother H. D. Woodsworth, relative to the adoption of the work of the second and third sections of the third degree, which was laid on the table Saturday night, was taken up and unanimously adopted.

Rev. Brother Hiram Chamberlain offered the following:

Resolved, That the Grand Lodge of Missouri entertains the highest sense of the ability, faithfulness and zeal of Brothers S. W. B. Carnegy and Joseph Foster, delegates to the Baltimore Convention in May last, and of the very clear, plain and explicit manner in which they have presented their report.

Resolved, That such unwearied efforts to advance the interests of the Fraternity, as has been evinced by these Brethren in the discharge of the highly important trust reposed in them, deserves the grateful remembrance of every Mason; and the thanks of this Grand Lodge are hereby most respectfully and cordially tendered to the aforesaid Brethren, for the manner in which their duty has been performed.

Which were unanimously adopted.

OCT. 17—*Resolved*, That no Lodge under this jurisdiction shall hereafter permit any one to deliver lectures on Masonry before them, except such as may be authorized so to do, by order of this Grand Lodge, attested by the seal thereof, or a Brother of good standing, and a member of some Lodge subordidate to this Grand Lodge.

RIGHTS OF JURISDICTION.

Brother Carnegy offered the following preamble and resolutions:

Whereas, this Grand Lodge has received information that certain subordinate Lodges under the jurisdiction of sister Grand Lodges have initiated, and are in the habit of conferring degrees of Masonry upon citizens of other States, within each of which there is a Grand Lodge:

Resolved, therefore, that this Grand Lodge considers the foregoing practice at once opposed to the true Masonic practice and principle, injurious and hurtful to the Fraternity within whose jurisdiction the individual resides, and calculated to thrust upon them, as Brothers, undeserving and designing persons, who could not, at their residence, obtain those honors.

Resolved, That this Grand Lodge earnestly solicit from the several Grand Lodges of the United States, such action as may preclude said practice, by their subordinate Lodges in future.

Which were adopted.

REPORT OF COMMITTEE ON FOREIGN CORRESPONDENCE.

The Committee on Foreign Correspondence beg leave to report, that their attention has been called to communications from the following Masonic bodies, viz: The Grand Lodges of New Hampshire, Massachusetts, New York, Maryland, Tennessee, Mississippi, Texas and Illinois.

Much of the important matter contained in these several documents, has already been referred to select Committees, for more mature consideration than this Committee could be expected to give.

From a review of the proceedings of these Grand Lodges, your Committee find abundant occasion to render humble and sincere thanks to the Supreme Ruler of all, for the favor which he has continued to bestow on the great Masonic family, shielding them in His kind providence, from the evil intentions of their enemies, and smiling on their efforts to do good in the world.

We congratulate this Grand Lodge, and the Fraternity throughout the United

Digitized by Google

States, for the indubitable evidence which is here presented of a general revival of that ancient zeal, purity and excellence, which has been for so many ages the crowning glory of all faithful and truly enlightened Masonic bodies.

By these proceedings, the desponding hearts of needy Brethren and desolate widows have been soothed and cheered—the tears of orphans have been wiped away—and many, who were before in doubt concerning us, have been convinced that an institution, which has left so many distinguished monuments of its past labors, is still giving proofs, ample and glorious proofs, of its power to originate and execute plans of benevolence, extended as the globe, refreshing as the streams which water it, and genial as the sun which shines upon it. Science, so long fostered in our halls, may again hail her great patron as in ancient times. In a country like ours, peopled by men who think for themselves, whose hearts are glowing with the love of liberty and intelligence, who can venture to estimate the final results of this new impulse which has been given to Masonic charity.

The Grand Lodge of Illinois, as we learn from the communications which have been under our consideration, has resolved, in the strength of her truly Masonic principles, to separate from herself the unskilful and unworthy who have for a short time taken shelter under her good name. She has now placed herself on elevated ground, and we greet her fraternally, and with great pleasure do we congratulate her on her present growing prosperity.

The Grand Lodge of Texas, like a youthful giant, is putting forth a moral energy which crowns her early existence with distinguished honor. We particularly notice, however, one resolution on the 7th page of the printed minutes, empowering the Grand Master to constitute a member of the subordinate Lodge its representative for the purpose of forming a quorum in the Grand Lodge. This your Committee regard as a principle wholly inadmissible and unauthorized by the usages of our Order, and we doubt not that our noble hearted Brethren will, on mature reflection, strike this rule from their statutes.

The Grand Lodge of New York has resolved on a great benevolent plan for an Asylum, which is to benefit the widow and her poor orphans, and to open to them the prospects of a brighter day. Should they succeed in opening for them a Seminary of learning, they will have added much to that high respectability with which they are now regarded by their Brethren in other States.

In conclusion, your Committee are deeply impressed with the belief that the several Masonic bodies in the United States, in conjunction with their Brethren in other parts of the world, have only to live and act in accordance with the acknowledged rules of Masonry, to make this era in our annals, in all time to come, an era whose moral monuments shall hereafter be pointed to as the Pyramids of Egypt, standing, as they now do, on their ancient and imperishable bases, in proof of the giant deeds and benevolent designs of Masons in this generation. All of which is respectfully submitted.

H. CHAMBERLAIN,
J. W. S. MITCHELL,
JOHN BULL,
J. F. L. JACOBY.

MASONIC COLLEGE OF MISSOURI.

The following resolutions of Brother Carnegy, which were offered on yesterday, were taken up and adopted:

Resolved, That a Committee of five M. Masons be appointed to draw up and submit a code of By-Laws and ordinances for the organization, government, control and perpetuation of the College and School for which this Grand Lodge has accepted a Charter by the General Assembly of Missouri.

Resolved, That the College and establishment heretofore known by the name of Marion College, and which is now the property of this Grand Lodge, shall henceforward be known and be called by the name and style of "THE MASONIC COLLEGE OF MISSOURI."

Resolved, That this Grand Lodge do hereby devise and adopt as a seal of this Grand Lodge, for the purposes and by virtue of the authority in the act of incor-

Digitized by Google

poration mentioned, approved 17th February, 1843, entitled "An Act to incorporate the Grand Lodge of Free and Accepted Ancient Masons of the State of Missouri," of the following form and description of seal, to-wit: "*A Circle;* at the top, *a Radiance;* on the left hand, *a Column* and *Level*, on the right, *a Column* and *Plumb;* between the columns, *a Book open with the Square and Compasses thereon;* within the circle, *Stars on the right and left;* also, around the outer edge, the words GRAND LODGE OF MISSOURI;" the same being the seal used by the Grand Lodge.

REPORT OF REV. BR. CHAMBERLAIN.

The special Committee, to whom was referred the report of Brother H. Chamberlain, the special agent to visit the Grand Lodges at the east, together with communications from the Grand Lodges of Maryland, Pennsylvania, New York and Massachusetts, have had the same under consideration, and beg leave most respectfully to report—

That from the report of Brother Chamberlain, and the resolutions emanating from those grand bodies, your Committee hail with sentiments of friendship and esteem those several Grand Lodges, as being actuated by the same common motives and principles of benevolence as have influenced this Grand Lodge in the great work before them. Your Committee find that in these several Grand Lodges, resolutions were passed, commending the great undertaking of this Grand Lodge, and recommending to the subordinate Lodges under their several jurisdictions, to assist our agent in collecting such amounts as the Brethren might see proper to give; and although the amount returned, as yet, is but small, your Committee feel satisfied that it is attributable more to the depressed state of monetary affairs than to a want of charity and benevolence. Your Committee, therefore, offer the following:

Resolved, That the grateful thanks of this Grand Lodge are due to the Grand Lodges of Maryland, Pennsylvania, New York and Massachusetts for the kindness and attention bestowed upon the agent of this Grand Lodge, W. Brother Hiram Chamberlain, Grand Chaplain of the Grand Lodge of Missouri; and also for the several amounts forwarded by the Brethren under the jurisdiction of those several Grand Lodges. All of which is most respectfully submitted.

WM. R. SINGLETON,
J. F. L. JACOBY,
CHARLES LEVY.

RIGHTS OF APPRENTICES TO APPEAR IN FUNERAL PROCESSIONS.

The principle embodied in the following resolution is in strick conformity with ancient usage:

Resolved, That the Lodges working under this jurisdiction are recommended by this Grand Lodge not to permit Entered Apprentices and Fellow-Crafts to move in funeral procession.

We have not room this month for the interesting report on the subject of the College, but shall probably refer to it in our next, unless the respected Brother who drew it shall in the mean time furnish us with an article, more general in its details. We should be greatly obliged to him for a succinct history of this glorious undertaking from its commencement. The whole Fraternity must and will feel an interest in the subject, in proportion to their knowledge of its character and importance.

ALABAMA.

"*Tuscaloosa, Dec. 9th*, 1843.

R. W. SIR AND BROTHER.—The M. E. Grand Chapter of Alabama was closed in solemn and ample form to day, after a convocation of five days. Much business of importance was discussed and acted on. The committee on foreign correspondence made the following report, which was concurred in:

Digitized by Google

The committee on foreign correspondence to which was referred the proceedings of the Grand Chapter of Virgina, Kentucky and Connecticut, at their last annual convocation, have examined the same, and beg leave to

REPORT,

That those proceedings contain nothing which requires the special consideration of this Grand Chapter, except a resolution adopted by the Grand Chapter of *Virginia*, which declares that the degrees of Royal and Select Masters, as ordered to be conferred by her subordinate Chapters, 'are in strict conformity with the ancient customs of the Fraternity.'

Without attempting here to controvert the correctness of the assumption in relation to the ancient customs of the Fraternity, so far as the conference of those degrees are concerned, your committee cannot but regret the adoption of the measure. The establishment of councils, claiming the entire control of them, has for years past been recognized as legal and proper, and the establishment of such bodies throughout the Union, and particularly in the South and South Western States, render the correction of the error, if it be one, which your Committee by no means admit, highly inexpedient and well calculated to produce confusion and unkind feelings, where should reign peace, harmony and Brotherly Love. Royal and Select Masters made in the mode prescribed by the Grand Chapter of Virginia, *cannot be acknowledged as such by the members of our Councils here.* Your Committee, therefore, trust that the measure will yet be reviewed by that Grand Chapter, and reversed, and thus avoid the unpleasant consequences which must result from its execution.

Your Committee recommend that the Grand Secretary of this Grand Chapter forward to all the Grand Chapters of the United States, a copy of the proceedings of this Grand Chapter, at its present convocation, and that an interchange of such courtesy be asked from them.

Respectfully submitted,

JAMES PENN,
G. W. CREAGH,
CHARLES WHELAN, } *Committee.*

On motion of Comp. PENN,—

Resolved, That the Grand Secretary be instructed to procure the 'FREEMASONS' MONTHLY MAGAZINE,' published at Boston, by Comp. C. W. MOORE, so far as it has been published in Volumes, to be kept as a Book of reference by this Grand Chapter.

Tuscaloosa, Dec. 16th, 1843.

R. W. SIR AND BROTHER—I had the pleasure of addressing you a short time since, giving you an extract from the proceedings of the M. E. Grand Chapter of Alabama, 1843. Also, a list of the Officers elect of the Grand Chapter and Grand Lodge, &c. I now forward some of the Proceedings of the M. W. Grand Lodge of Alabama; which closed on the 9th inst.

REPORT OF COMMITTEE ON CORRESPONDENCE.

The Committee on Foreign Correspondence, to which was referred the Proceedings of the Grand Lodges of Maine, New Hampshire, Rhode Island, New York, New Jersey, Virginia, Indiana, Kentucky, Missouri, Arkansas, Louisiana, North Carolina, Tennessee, Mississippi, Connecticut, Florida, and the Republic of Texas, at their last annual communications and from the District of Columbia, a small volume of Masonic papers, also the Report of the proceedings of a Convention of Delegates, from a majority of the Grand Lodges of the United States, held in the city of Baltimore in May last, in pursuance of the recommendation of the Grand Masonic Convention held in Washington city in March, 1842, have examined the same and beg leave to

Digitized by Google

REPORT,

That the action of these bodies furnish conclusive proofs of the increased devotion of the members of the Order to the great principles and duties which should govern and distinguish all who claim its privileges and immunities. Whilst many of them are marked by a clear and lucid exposition of those principles and duties, they evince not less ably a just conception of the measures necessary to preserve and transmit unimpaired to those who may succeed us, the rites and ceremonies of our venerable Institution. These facts afford just cause of earnest congratulation to every friend of humanity, and should stimulate us to renewed efforts to emulate the examples which they set us.

The evils resulting from the practice of conferring the degrees by subordinate Lodges without requiring the fees to be paid at the time the degrees are conferred, and of permitting members to become largely in arrears for their annual contributions: are noticed and properly deprecated. With us the constitution of our Grand Lodge, has guarded such indulgences by the most direct prohibition, and subordinate Lodges cannot disregard or evade the salutary provision without incuring the severest censure.

The subject of Education seems to be engaging the attention which its importance merits. Many of the Grand Lodges have adopted measures in relation to this matter, which reflect upon them the highest credit.

The policy of appointing Representatives to the different Grand Lodges has been generally adopted. It is well calculated in the opinion of your Committee to strengthen the bonds of union among the Brotherhood, and to produce a more uniform and correct administration of the mystic ceremonies, and therefore is recommended to your favorable consideration.

The issuance of Grand Lodge Certificates which has been determined expedient and proper by several of the Grand Lodges cannot be regarded as furnishing better evidence of the standing of a Brother, than a diploma from the Lodge of which he is a member. The Grand Lodge could not grant them without strict scrutiny into the standing of the applicant, and when granted, they should only be considered as valuable when sustained by the conduct of those who hold them. They could not be taken as a legal passport to our temples without other proofs of their right to claim admission. It is therefore deemed most safe to leave the matter, where it now is, in the hands of the subordinate Lodges.

The proceedings of the Convention at Baltimore in May last, are highly important and interesting. How far the suggestions and recommendations of that enlightened body should be adopted by this Grand Lodge will be brought before you by the Committee on Work, whose report may be postponed in consequence of the unavoidable absence of your delegate, to that Convention, caused by indisposition; until your next annual communication.

Your Committee are much pleased to see the fraternal regard manifested by the different Grand Lodges towards each other by the number of their proceedings laid before them, and trust that it may be continued and extended: they therefore recommend the adoption of the following resolution,

Resolved, That this Grand Lodge reciprocate the courtesy of the Grand Lodges from whom communications have been received: and that the Grand Secretary as soon as convenient transmit a copy of the Proceedings of this Grand Lodge at its present communication to each Grand Lodge in the United States and to foreign Grand Lodges, and that this Grand Lodge solicit from them a continuance of friendly intercourse and correspondence.

JAMES PENN, *Chairman.*

From the foregoing you will perceive we were unable to do any thing at the communication of the Grand Lodge, on the transactions of the Baltimore Convention. Our Past Grand Lecturer was in bad health, and from the incessant rains the roads and bridges became impassable. The matter remains until the next annual communication. In the mean time, a reprint of the proceedings of the Convention is ordered, and submitted for the consideration of the subordinate Lodges.

Digitized by Google

The Committee on Education reported the following :—

The education of indigent children forms an interesting subject for the consideration of the subordinate Lodges, and so far as your Committee can judge from the documents before them, is now looked upon as one of the first and highest duties of the Order. To feed the hungry and clothe the naked constitute claims upon Masons, which common humanity prompt them to discharge, but to improve the morals, enlighten the minds and fit the youth of our country for the discharge of the important duties which may devolve upon them in subsequent life, are requirements which the genius of Masonry demands that we should meet promptly and cheerfully. Although your Committee doubt the expediency of establishing a Masonic Academy as contemplated by a Resolution offered and report made at the last annual communication of this Grand Lodge, with the hope of accomplishing more certainly those great objects, yet it should be urged upon the subordinate Lodges to husband their means, and appropriate their funds after meeting the calls of charity and their necessary expenditures, with an eye single to the attainment of those ends. WM. K. BAYLOR, *Chairman.*

Resolved, That the Secretary be required to procure sixty copies of the MASONIC TRESTLE-BOARD, and one copy of the FREEMASONS' MAGAZINE,—the former to be distributed among the subordinate Lodges.

Obituary.

[COMMUNICATED.]

THE Brethren of Benton Lodge, No. 59, of A. F. M., have experienced a severe dispensation of Divine Providence in the death of their J. W., Capt. George Pylant, who departed this life, at his residence near Benton, Lowndes Co. Ala., on the 5th of Nov. last, in the 62d year of his age. Resolutions, indicating the most profound respect for the deceased, were passed by Benton Lodge, and in accordance with his dying request, the solemn obsequies of our Order, were duly performed over his remains by the W. M., D. H. Middleton, Esq., preceded by an eloquent and appropriate discourse, delivered by the Rev. Bro. Thos. D. Armstrong.

Though death has removed him from his family and friends, long will the memory of the lamented Pylant, flourish like the *unfading Acacia*, in our hearts. The poignancy of our grief can only be assuaged by the memory of his many virtues. He was one ever ready to throw the mantle of *Brotherly Love* around an erring Brother, and more anxious to *reform* than punish. By his promptness in the despatch of business and his punctuality in attendance, he rendered himself worthy of imitation by all;—he held the office of J. W. from the formation of the Lodge to the period of his death, and was never absent from a regular meeting. Indeed, the last time he left his home, (two weeks prior to his death) was for the purpose of assembling with his Brethren in the *Hall* dedicated to *Universal Benevolence.*

Farewell, dear Brother! we will strive not to deplore thee! Our loss is thy inestimable gain. We firmly believe the *Charity* which so eminently graced every action of thy life, will be richly rewarded in another and a better world. We leave thee with the full assurance, that when the sound was heard, *that called thee from the labors of this life, to eternal refreshment, divested of all the frailties of earth, and clothed in white*, thou gainedst admission by the true passwords, into the Grand Lodge, where the Supreme Architect of the Universe presides. F. S. P.

Digitized by Google

RECOMMENDATIONS OF THE TRESTLE-BOARD.

In our last number, we gave a great variety of testimonials, all full and explicit, in commendation of the new TRESTLE-BOARD. Among them was a general recommendation signed by *five* members of the National Convention, being all, with one exception, from whom we had, at that time, heard on the subject. We have since received the approbation of *four* other members. If to these the editors of the work be added, the number of members who have approved and sanctioned and recommended it to the Fraternity, as being all *they* designed it should be, is *eleven.* The whole number of members composing the Convention was *sixteen.* Three have not been heard from. *One* has dissented. We are particular in stating this fact, because the committee appointed to prepare the work, were not able to agree as to its character. It shows that the majority of the committee were not only correct in their understanding of the *views* and *wishes* of the Convention, but that they have succeeded in executing the important duty assigned them, in a manner much more acceptable to their constituents than, under the embarrassing circumstances which surrounded them, they were authorized to anticipate. We give below, the Certificate of the Secretary of the Convention,—the General Certificate of Members, and extracts of letters received from them:

FROM REV. ALBERT CASE.

Charleston, S. C., Dec. 1843.

R. W. Br. MOORE,—I have received and carefully examined the new "MASONIC TRESTLE-BOARD," prepared by yourself and P. G. M. Carnegy, in accordance with the will of the National Masonic Convention. I congratulate the Editors on the completion of their labors, and while I regret that the Committee were not entirely unanimous in presenting so invaluable a work, I assure you that, in my opinion, the "TRESTLE-BOARD" *is all the Convention desired it should be*—better than any other text-book, for Masonic purposes, and that it will meet the approbation of the Convention, and the Fraternity. The omission suggested by the dissenting Brother, would much lessen the value of the work for general use. To the exoteric Mason the omission would be no disadvantage. But there are, and will be many of the esoteric school, who rule in Lodges, and to such, the illustrations are absolutely necessary. If the text-book did not contain them, the Master and Pupil would often be found far in the *North*, seeking knowledge in the dark.

I repeat—I believe the book is what the Convention desired; that it will be of infinite service in securing uniformity in the work of the Lodges, and that the intelligent craftsmen who have prepared it, will see their work approved, and be greeted by the Convention with "well done," faithful and true Brothers.

ALBERT CASE,
Sec. of the late Nat. Masonic Convention.

GENERAL CERTIFICATE OF MEMBERS OF THE CONVENTION.

The undersigned, Members of the late National Masonic Convention, having examined the TRESTLE-BOARD, prepared by R. W. Brs. MOORE and CARNEGY, recommend it to the Fraternity throughout the United States, as a MANUAL, singularly well adapted to the purposes, for which its publication was ordered by the Convention. They believe it to be all the Convention designed it should be, and that its general use by the Lodges cannot fail to secure a great degree of uniformity in the Work and Lectures.

ALBERT CASE, of South Carolina.
JOHN H. WHEELER, of North Carolina.
JOSEPH FOSTER, of Missouri.
THOMAS CLAPHAM, of New-Hampshire.
WILLIAM FIELD, of Rhode Island.
DANIEL A. PIPER, of Maryland.
THOMAS HAYWARD, of Florida.
LEMUEL DWELLE, of Georgia.
EDWARD HERNDON, of Alabama.

Digitized by Google

EXTRACT OF LETTERS FROM MEMBERS OF THE CONVENTION.

FROM BR. FIELD, OF RHODE ISLAND.

Pawtucket, R. I. Dec. 23.

R. W. Br. Moore—I have given the Trestle-Board, a thorough examination, and highly approve of it, in all its parts: and I am perfectly willing you should use my name, as a member of the Convention, in recommending it to the Fraternity.

William Field.

FROM BR. WHEELER, OF N. CAROLINA.

City of Raleigh, December 22, 1843.

My Dear Sir—Yours of the 5th inst. arrived by due course of mail, and I have thus long delayed my answer, expecting daily the new Trestle-Board,—which only arrived last night,—with which I am much pleased. It is just what the Craft needed, as a *vade mecum* for Lecturers, Masters and others, and will doubtless be the means of producing much good and uniform Work. You have free right to use my name to the *general recommendation.*

I am, Fraternally, yours,

Jno. H. Wheeler.

FROM BR. HERNDON, OF ALABAMA.

Gainesville, January 2, 1844.

R. W. Br. Moore—Your kind favor of 6th Dec., accompanied with a copy of the new, Masonic Trestle-Board, is duly at hand, for which please accept my thanks. I have given the Work a perusal and examination. It appears to be the very thing, and well adapted to the purposes for which it is designed. The pictorcal plates exhibit at one glance all the emblems belonging to each Degree, and are well calculated to assist both the Master and candidate, and then the letter press explanation of each emblem, is concise and forcible—and must impress the mind of the candidate with their importance.

I unhesitatingly give my most hearty sanction to the work—and without flattery, give credit to Br. Carnegy and yourself, for the beautiful style with which it is got up. You are authorized to make such use of my name in recommending the work, as may best make for its interest. I would prefer a Certificate, under my own proper name as Grand Lecturer of Alabama, to be affixed to it, and you may make such Certificate, choosing the form and style; setting forth in the most ample manner my entire approval of the Trestle-Board.

Truly your friend and Brother,

Edward Herndon.

FROM BR. PIPER, OF MARYLAND.

Baltimore, December 28, 1843.

Dear Sir and Brother—I have received a copy of the Trestle-Board, as prepared by Br. Carnegy and yourself, and which you were kind enough to send me. I have examined it and it meets with my entire approval. I could have no objection to recommend it as Grand Lecturer of Maryland, but I think a general recommendation, signed by the members of the late Convention, would be preferable: however, as it is, in my judgment, the best arranged work I have seen, you are at liberty to use my name in any way you may think best, in recommendation of it.

Respectfully and Fraternally yours,

D. A. Piper.

FROM BR. DWELLE, OF GEORGIA.

Augusta, Ga., January 9, 1844.

Br. Moore—I cheerfully accord to you the use of my name, as a member of the Baltimore Convention, in recommending to the Fraternity of the United States, the "Trestle-Board," prepared by yourself and Bro. Carnegy, to be used as a manual or text-book throughout the Union. The examination of the work afforded me much satisfaction, and I most heartily congratulate you both upon the success attending your efforts in arranging and embodying in the Trestle-Board, (effectually as I conceive,) *the great object designed by the late National Masonic Convention,* and as such cordially recommend it.

Yours, very Respectfully,

Lemuel Dwelle.

FROM BR. HAYWARD, OF FLORIDA.

Tallahassee, Dec. 18, 1843.

R. W. Br. Moore—Your letter of the 6th inst., with a copy of the Trestle-Board, reached me yesterday, and I have examined it through, and feel gratified at the manner in which you and Br. Carnegy have got it up.

I myself, as an individual member, give it my most cordial approval, and request you, if you see proper, to add my name among its advocates.

Respectfully your friend and Brother,

Thomas Hayward.

Digitized by Google

MASONIC CHIT CHAT.

THE TRESTLE-BOARD.—By reference to the two preceding pages, it will be seen that the TRESTLE-BOARD has received the *sanction and approbation* of ELEVEN of the SIXTEEN Delegates composing the Convention by which it was ordered; being *all*, with *one* exception, from whom we have yet heard on the subject. This is a degree of unanimity we hardly anticipated. *It proves beyond all cavil, that the* VIEWS *and* WISHES *of the Convention have been met by the Committee;* or, in the language of Rev. Br. CASE, Secretary of the Convention, that the work "IS ALL THE CONVENTION DESIRED IT SHOULD BE."

THE TRESTLE-BOARD.—The Agents for the Magazine are requested to receive orders for the TRESTLE-BOARD. They will be forwarded to them at the dozen price, as stated in the advertisement. It is desirable, however, that orders should in all cases be accompanied with the money, or a responsible name, with the understanding that it is to be forwarded immediately on the receipt of the work. The extremely low price at which the book is afforded, renders it necessary that it should be PAID for on delivery.

☞Our Brethren in Missouri can in a few days, obtain the TRESTLE-BOARD of R. W. Br. JOSEPH FOSTER, Deputy G. Master of the G. Lodge of that State. Orders addressed to him at St. Louis, (enclosing the money,) will receive attention. R. W. Br. S. W. B. Carnegy, of Palmyra, will also attend to any orders for the work which may be addressed to him, as will Br. Wm. R. Singleton, of St. Louis.

☞The compositor made us say, in our last, page 76, that the music at the late meeting of the Grand Lodge in this city, was performed in a creditable manner by the "Masonic *Chair!*" CHOIR would have been a better word.

☞Br. Joseph Foster, of St. Louis, Mo., is informed that a box has been sent to his address, through Messrs Smith & Douglass, New Orleans, by ship hence on the 19th ult.

☞Our agent at Elizabeth City, N. C. will oblige us by forwarding to the address of the Magazine, the spare numbers to which he refers in his last letter.

The order of our Natchez correspondent has been attended to. Were the bound vols. of the Magazine received?

Br. H. B. Rice, Esq. Post Master at Graham's Turn Out, Barnwell District, S. C. is authorized and desired to take the agency of the Magazine for that vicinity.

☞ Our list of agents is necessarily crowded out again this month.

☞We had intended to have noticed, more particularly than we did in our last, the celebration of the anniversary of St. John the Evangelist, by the Grand Lodge of this Commonwealth, but find our pages too much occupied. The Grand Lodge was opened in the morning at 9 o'clock, for the purpose of imparting instruction in the Work and Lectures. The day was stormy and the travelling bad, which prevented the attendance of many Brethren from the country, who had contemplated being present. The meeting, however, was large, and gave encouragement to hope that the Brethren from distant parts of the State, will, in a few years, look forward with increased interest to the 27th Dec. as a day specially consecrated to Masonic improvement and rational enjoyment.

In the evening, the officers of the Grand Lodge were Installed. The address by Br. Wells has been requested for the press, and we hope to be able to lay the whole, or some parts of it, before our readers next month. After the services of the Lodge room were over, the Brethren were invited to an adjoining apartment, where a very excellent collation had been handsomely served up for their refreshment. The occasion was a joyous one, and passed off to the entire acceptance, we believe, of all present.

☞ "*Drafts from the Trestle-Board, No. 2,*" will appear in our next. This our readers, who may recollect the first number, will be gratified to learn. The apology for remissness, offered by our esteemed correspondent, is entirely satisfactory. If the result shall prove that he has been as successful in 'drawing designs' in his new department, as he has in his Trestle-Board sketches, he may justly be proud of the fruit of his labors. We tender him and his beloved partner our personal congratulations.

☞ The valuable communication of our Charleston correspondent shall appear next month. Many thanks.

☞We have sent a package to our Newbern N. C. correspondent, by the schooner Franklin, hence for that port on the 15th ult.

We have also forwarded by the same vessel, a package for our correspondent at Raleigh, no vessel being up for Petersburg. We presume it will arrive in due time.

A box was sent sometime since to our Charleston correspondent, by the bark Como.

The order of our correspondent at Georgetown, S. C., has been answered.

A box has been sent to our correspondent at Tuscaloosa, via. Mobile.

☞ Br. Joseph Defrees of Piqua, Ohio, is an authorised agent for the Magazine.

Digitized by Google

THE

FREEMASONS' MONTHLY MAGAZINE.

VOL. III.] BOSTON, MARCH 1, 1844. [No. 5.

DELEGATE TO ENGLAND.

THE proposition to send a delegate to England, to interchange fraternal courtesies and to negotiate with our transatlantic Brethren in reference to an ultimate uniformity in the ritual and general polity of the Fraternity in both countries, is now formally before the Grand Lodges of the United States. The subject is of much importance, and demands the careful consideration of the intelligent and experienced members of the Craft. Uniformity in the ritual is not less essential to the permanency than to the unity and usefulness of the Institution. Masonry must be the same everywhere, or it ceases to be universal. It does not matter whether a Brother sojourn in Europe or Asia, in Africa or America, he must be in possession of the means of visiting freely and without hindrance, the Lodges of his Brethren, or his Masonry is spurious, corrupt and worthless.

We had the honor to suggest the measure in May, 1842,* in a review of the proceedings of the National Masonic Convention, held at the city of Washington, in March of that year. The suggestion was promptly taken up by the M. W. Grand Master, Robert Smith, Esq., of New Hampshire, and, in his annual communication, urged upon the attention of the Grand Lodge of that State, as a measure calculated to produce "much permanent benefit to the Institution." His recommendation was, that a "skilful and intelligent Brother be sent to England,—where Masonry probably exists in greater purity than in any other part of the world,—for the purpose of acquiring a full and accurate knowledge of the lectures and work as taught and practised under that wide-spread jurisdiction."† With the information so obtained, he thought that "a system might be

* Magazine, vol. i. p. 194.

†Since this was written the elctures have been received in this country.—ED.

Digitized by Google

adopted which would be at once ancient, uniform, correct, and universal." The Grand Lodge, concurring in his views, unanimously passed the following resolution:

"*Resolved*, That this Grand Lodge recommend to the several Grand Lodges in the United States, to empower their several Grand Lecturers, chosen to meet other Grand Lecturers at Baltimore, in May, A. D. 1843, to appoint from their number, a Brother, well skilled in the mysteries of our art, who shall proceed to London, and obtain a perfect model of the work as practised in England. Provided, however, that the expense be borne mutually by the several Grand Lodges of the United States; and the Grand Lodge of New Hampshire hereby pledges herself for her proportion of said expense, in case of the adoption of this vote by the other Grand Lodges, to carry into effect this object."

No very decisive action was at that time had on the subject by the Grand Lodges. We believe that two or three only fell in with the proposition to its full extent. Others referred it to the Convention for consideration, and one, the Grand Lodge of Virginia, entirely dissented. The Convention, when assembled, were not, therefore, authorized to act definitively in relation to the matter. It could only recommend the subject to the further consideration of the Grand Lodges. This it did by the adoption of the following resolution:

"*Resolved*, That this Convention do earnestly recommend to the several Grand Lodges of the Union, to unite in sending a delegate from the Masonic Fraternity of the United States, to their Brethren in Europe, with a view to lay the foundation of such an intercourse hereafter as shall promote a *universal language and work*, and extend the blessings of the Order far beyond its present range."

This resolution is not so full, nor are its terms so definite, as could have been desired. The object it has in view cannot, however, be mistaken. *It contemplates a uniform system of work and lectures throughout the world.* Whether this be within the scope of possibility is, to say the least of it, a matter of uncertainty. But if it be, any attempt to reconcile the differences and to concentrate the multitude of systems existing on the continent of Europe, would be a labor which few Brethren, either in this country or in the old, would desire to undertake. It is not so, however, with respect to England and her dependencies—embracing a large portion of the civilized world. The English and American Masons have derived their Masonry from the same source;—they speak a common language, and are moved more than any other people by a common sympathy. There is, therefore, at least a reasonable probability that any well directed efforts towards producing a uniformity would, to this extent, be attended with success. And, if we might be permitted to hazard a suggestion, it would be that the Grand Lodges confine their action on

Digitized by Google

the subject, to the limits indicated by the resolution of the Grand Lodge of New Hampshire. Those which have already adopted the recommendation of the Convention, in its original terms, would not, we presume, object to the modification; while others, which have not yet had any action on the subject, might probably be induced to regard the matter in a more favorable light than they do at present. Intimations to this effect have reached us, and we present them for the consideration of the Brethren who may hereafter, as members of Grand Lodges, be required to decide the question of the proposed mission.

There are some other considerations, in connection with the subject, to which it may not be unprofitable briefly to advert. In the first place, why is it proposed to send a delegate to England at all? Is it to acquire a knowledge of the work and lectures as taught and practised by the best Lodges in London? If so, the editor of this Magazine has both in their perfection, and will communicate them to the Grand Lodges in this country at any time when they will agree to adopt them, and will appoint delegates to receive them. His knowledge of them is derived from one of the best lecturers in England,—a Brother who has distinguished himself by his skill and efficiency as a lecturer in one of the accredited "Lodges of Instruction," in London. This Brother is yet in this country. There is, therefore, no necessity for sending to England for the information. It can be had at home. But this is not the point. We are no more disposed to yield everything, than we are to demand everything.

The "Union Lectures," as they are called, (from having been revised and adopted at the time of the union of the two Grand Lodges, in 1813,) are the lectures sanctioned and taught by the Grand Lodge of England. They differ in many particulars from those adopted by the late National Convention. They are respectively divided into seven, five, and three sections. They are more elaborate, and, in some respects, more beautiful, in thought and language, than our own. They are more scientific, and perhaps more impressive. They are much longer, and differ in their arrangement. In the essentials there is also some difference between the two systems. These, the Brethren in this country would consider important.

Who is right? Who shall concede? These are questions which must be settled, before uniformity can be established. Will the Grand Lodges clothe the proposed delegate with plenary powers, or will they give him specific instructions? Shall he be authorized to meet our English Brethren in the spirit of concession—to give and receive—to compromise and settle? Unless he go out in this spirit, and clothed with the requisite powers, very little will be gained towards the attainment of uniformity.

Digitized by Google

He might indeed agree upon the existing differences, subject to the approval of his constituents. But unless he be able to give strong assurances that his action will be approved, by those he represents, the Grand Lodge of England will hardly be willing to enter upon the negotiation,—if indeed she consent to do so under any circumstances, for this is also to be settled.

All these points should be well considered by the Grand Lodges, before they authorize the sending of the proposed delegate. A liberal spirit is to be exercised and important concessions are to be made, or the mission, in this particular, will be a failure.

It may not be generally known that much of the *exoteric* part of our ritual, originated in this country, and is not known in England. This is the case with a large proportion of the emblems of the third degree, as given in the Monitor and Chart. Those which are recognized in England, were mostly written by Preston, from whom they were taken by Webb, who made such alterations in them as he deemed necessary. These, however, have never been regarded as any part of the ancient land-marks, and have consequently undergone frequent changes. In illustration of this, we subjoin the explanation of the "moral advantages of Geometry," as originally written by Br. Preston. It will be new to many of our readers, and may be interesting to all. By comparing it with that now in general use, the differences will be found to be very great.

"Geometry is the first and noblest of sciences, and the basis on which the superstructure of Freemasonry is erected.

"The contemplation of this science in a moral and comprehensive view, fills the mind with rapture. To the true Geometrician, the regions of matter with which he is surrounded, afford ample scope for his admiration, while they open a sublime field for his inquiry and disquisition.

"Every particle of matter on which he treads, every blade of grass which covers the field, every flower which blows, and every insect which wings its way in the bounds of expanded space, proves the existence of a first cause, and yields pleasure to the intelligent mind.

"The symmetry, beauty, and order displayed in the various parts of animate and inanimate creation, is a pleasing and delightful theme; and naturally leads to the source whence the whole is derived. When we bring within the focus of the eye the variegated carpet of the terrestrial creation, and survey the progress of the vegetative system, our admiration is justly excited. Every plant which grows, every flower that displays its beauties or breathes its sweets, affords instruction and delight. When we extend our views to the animal creation, and contemplate the varied clothing of every species, we are equally struck with astonishment! And when we trace the lines of Geometry drawn by the divine pencil in the beautiful plumage of the feathered tribe, how exalted is our conception of the heavenly work! The admirable structure of plants and animals, and the infinite number of fibres and vessels which runs through the whole, with the apt disposition of one part to another, is a perpetual subject of study to the Geometrician; who, while he adverts to the changes which all undergo in their progress to maturity, is lost in rapture and veneration of the great cause which governs the system.

Digitized by Google

"When he descends into the bowels of the earth, and explores the kingdom of ores, minerals, and fossils, he finds the same instances of divine wisdom and goodness displayed in their formation and structure; every gem and pebble proclaim the handiwork of an Almighty Creator.

"When he surveys the watery element, and directs his attention to the wonders of the deep, with all the inhabitants of the mighty ocean, he perceives emblems of the same supreme intelligence. The scales of the largest whale, as well as the pencilled shell of the meanest fry, equally yield a theme for his contemplation, on which he fondly dwells, while the symmetry of their formation, and the delicacy of the tints, evince the wisdom of the Divine Artist.

"When he exalts his view to the more noble and elevated parts of Nature, and surveys the celestial orbs, how much greater is his astonishment! If, on the principles of Geometry and true philosophy, he contemplate the sun, the moon, the stars, the whole concave of heaven, his pride is humbled, and he is lost in awful admiration. The immense magnitude of those bodies, the regularity and rapidity of their motions, and the vast extent of space through which they move, are equally inconceivable; and as far as they exceed human comprehension, baffle his most daring ambition, till, lost in the immensity of the theme, he sinks into his primitive insignificance.

"By Geometry, then, we may curiously trace Nature, through her various windings, to her most concealed recesses. By it we may discover the power, the wisdom, and the goodness of the Grand Artificer of the Universe, and view with delight the proportions which connect this vast machine. By it we may discover how the planets move in their different orbits, and demonstrate their various revolutions. By it we may account for the return of seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring laws of Nature.

"A survey of Nature, and the observations of her beautiful proportions, first determined man to imitate the divine plan, and study symmetry and order. This gave rise to societies, and birth to every useful art. The architect began to design, and the plans which he laid down, improved by experience and time, produced works which have been the admiration of every age."

Dr. Ash, in his celebrated "Masonic Manual," gives a much shorter and very different illustration of this science, and Hutchinson, in his "Spirit of Masonry,"* still another. That in present use by the Grand Lodge of England agrees with neither! Such is the case with most of the illustrations contained in the text-books. It is also true of the charges to the three degrees. There would, however, be no difficulty in settling upon uniformity in this respect; and perhaps this, in connection with the benefits which would be likely to result from an interchange of fraternal courtesies and kindnesses between the Brethren of the two countries, would be sufficient to authorize the proposed mission. We commend the subject to the deliberate consideration of the Grand Lodges, and would respectfully suggest that a special report from each would be most likely to ensure a wise and just decision.

*Both of these works have recently been republished in England, under the editorial supervision of the learned Dr. Oliver.

Digitized by Google

THE POMEGRANATE.

AN INQUIRY INTO THE HISTORY OF THE POMEGRANATE AS A MASONIC EMBLEM.

By Albert G. Mackey, M. D.
Past Master of Solomon's Lodge, No. 1, Charleston, South Carolina.

[Written for the Freemasons' Monthly Magazine.]

It is somewhat surprising that although the indefatigable Oliver has devoted one of his most abstruse works to the consideration of the "Signs and Symbols" of our Order, he has not in the whole of that treatise made the slightest allusion to the Pomegranate, one of the most remarkable of our emblems. To fill up this hiatus in Masonic Science, is the object of the present paper. And I doubt not that to every Fellow-Craft Mason it will be interesting to discover that the Pomegranate, as an emblem, was known to and highly esteemed by the nations of antiquity, and that there is thus established another link in the great chain which connects the Ethnical Mysteries, or as they have very appropriately been called, "Spurious Freemasonry," and the Order as it now exists among us, and as it doubtless was established at the building of King Solomon's Temple.

In the description of the pillars which stood at the porch of the Temple, (see 1 Kings, vii. 15,) it is said that the artificer "made two chapiters of molten brass to set upon the tops of the pillars." Now the Hebrew word כַּפְתֹּרִים (caphtorim) which has been translated "*chapiters*," and for which in Amos ix. 1, the word "lintel" has been incorrectly substituted, (though the marginal reading corrects the error,) signifies an *artificial large Pomegranate*, or *globe*.* It was customary to place such ornaments upon the tops or heads of columns, and in other situations. The skirt of Aaron's robe was ordered to be decorated with golden bells and pomegranates, and they were among the ornaments fixed upon the golden candelabra. There seems therefore to have been attached to this fruit some mystic signification, to which it is indebted for the veneration thus paid to it. If so, this mystic meaning should be traced into spurious Freemasonry; for there, after all, if there be any antiquity in our Order, we shall find the parallel of all its rites and ceremonies.

1. The Syrians at Damascus, worshipped an idol which they called Rimmon. This was the same idol that was worshipped by Naman before his conversion, as recorded in the second book of Kings. The learned

*Vid. Cumberland Origines Gent. Antiq. tract. II. §ii. p. 54. The original meaning is not preserved in the Septuagint which has σφαιρωτηρ, nor in the Vulgate which uses "sphærula," both meaning simply "a round ball." But Josephus in his Antiquities has kept to the literal Hebrew.

Digitized by Google

have not been able to agree as to the nature of this idol, whether he was a representation of Helios, or the Sun, the God of the Phœnicians, or of Venus, or according to Grotius, in his commentary on the passage in Kings, of Saturn, or what according to Statius seems more probable, of Jupiter Cassius. But it is sufficient for our present purpose to know that Rimmon רִמּוֹן is the Hebrew and Syriac for *Pomegranate.*

2. Cumberland, the learned Bishop of Peterborough, quotes Achilles Statius, a converted pagan and Bishop of Alexandria, as saying that on Mount Cassius, (which Bochart places between Canaan and Egypt,) there was a temple wherein Jupiter's image held a Pomegranate in his hand, which Statius goes on to say, "had a mystical meaning."* Sanconiatho thinks this temple was built by the descendants of the Cabiri. Cumberland attempts to explain this mystery thus: "Agreeably hereunto I guess that the Pomegranate in the hand of Jupiter, or Juno (because when it is opened it discloses a great number of seeds) signified only that those deities were, being long-lived, the parents of a great many children, and families that soon grew into nations which they planted in large possessions, when the world was newly begun to be peopled, by giving them laws and other useful inventions to make their lives comfortable."

3. Pausanias (Corinthiaca, p. 59) says, he saw not far from the ruins of Mycenæ, an image of Juno holding in one hand a sceptre, and in the other a Pomegranate; but he likewise declines assigning any explanation of the emblem, merely declaring that it was *απορρητοτερος λογος*—"a forbidden mystery." That is, one which was forbidden by the Cabiri to be divulged.

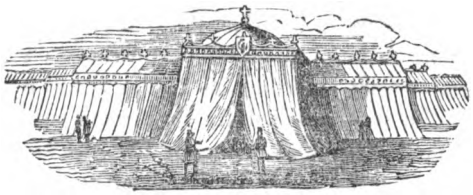
4. In the festival of the Thesmophoria, observed in honor of the Goddess Ceres, it was held unlawful for the celebrants (who were women) to eat the Pomegranate. Clemens Alexandrinus assigns as a reason, that it was supposed that this fruit sprung from the blood of Bacchus.

The coincidences in the Pagan mysteries with respect to this emblem, might doubtless be extended still further, but I have neither time nor opportunity to pursue the research. I am however content, if by these few illustrations, I have added another to the many already existing proofs of the antiquity, as well as the beauty of our beloved Order.

---

*Cumberland Orig. Gent. Ant. p. 60.

Digitized by Google



LAYS OF THE CRUSADES.—NO IV.

THE TEMPLE KNELL;

OR,

THE RED CROSS OF SCOTLAND'S SCATHE.

THE Grand Prior sat in the Temple-hall,
By South Eske fair to see,
High chief of Scottish Templars all—
Sir Walter de Clifton he.

Around him ranged his white-robed knights,
In silence waited they;
For sternly sad was that Prior's brow,
Beneath his locks so grey.

"Oh heavy news, my men!"—he cried;
"Oh, heavy news to me,
To you, and every Red Cross true,
Of the Scottish chivalrie!

"A fast friend from king Edward's court,
Doth secret tidings bring,
That ere the morrow's break of day
Our Temple knell shall ring!

"Now heaven assoilize that false Prince,
And cruel Pope also,
For that they have together leagued,
To work our Order's woe!

"A bloody legate fresh from Rome—
May Satan scorch his cowl!—
This day to Holyrood hath come,
To seal their intent foul.

"Our broad lands and our houses all,
By pious princes given,
Shall soon be wrenched by robber gripe,
And rudely from us riven.

"Farewell the bonnie banks of Eske
And Ballintradock's fraes!

Digitized by Google

Farewell that hall and chapel fair
Which did St. David raise!

"Then up, my few and faithful knights,
The hour of doom is nigh!
Give now your good and gallant swords,
With Bruce to do or die.

"Already lo! your king hath won
Full many a victory;
And soon the glorious day shall come
When Scotland shall be free.

"The Red Cross with St. Andrew's joined
Must triumph o'er the foe;
While heart and hand unite to lay
The proud usurper low!

"For me—full oft in Holy War
I've faced grim death, I ween;
And that I now should turn my back,
May not be said or seen.

"With good Sir William de Middleton
Who shall with me abide—
In my own hall I meet the foe,
Betide whate'er betide.

"Haply my word, if not my sword,
May still defend your fame,
And heap on our oppressors' heads
The infamy and shame.

"Speed then, and spur my gallant knights;
Methinks I yet shall see
My comrades brave in better days,
When Scotland shall be free!

"Aye, future monarchs shall be proud
To fill your Master's place;
And the Red Cross shall deck the last
Of Scotland's royal race!"* PILGRIM.

---

*The words of the prophetic Prior, who doubtless possessed the gift of *second sight*, would seem to have been actually fulfilled in the reception of Prince Charles Stuart as a Knight Templar at Edinburgh, in 1745, and his elevation to the Grand Mastership of the Order on the demission of Lord Mar.—*Freemasons' Review.*

Digitized by Google

A NEW AND VALUABLE MASONIC WORK.

The Rev. Brother Dr. George Oliver, of Scopwick Vicarage, (Eng.) Past Provincial Grand Master for Lincolnshire, and one of the most learned and indefatigable writers and Masons of his age, gives notice in the London Quarterly Review, that he is about to take his leave of the public and the Fraternity as an author, with a series of Practical Lectures on the Historical Landmarks, and other evidences of Freemasonry, under the arrangement which has been enjoined by the Grand Lodge of England. We give a part of the Doctor's *programme* of the work, for the information of our readers, and that they may see to what extent the *explanations* and *illustrations* are given in the text-books most approved by our European Brethren. The work will unquestionably be the most important and useful Masonic Manual,—for practical purposes,—ever published. It will of course be adapted to the English system. The learned author says—

"In the prosecution of this design I have adopted an arrangement corresponding with the order in which our Degrees are conferred. After an Introduction containing an inquiry into the legality and usefulness of Masonic publications; and two Preliminary Lectures, giving a general view of the landmarks intended to be illustrated, I shall enter upon a series of disquisitions illustrative of the First Tracing Board; in which the Form, Situation, Extent, Ground, (including the first and second Grand Offerings) Support, and Covering of a Lodge, will be dilated on in so many Lectures. The deliverance from Egyptian bondage, and the ancient custom of opening a Lodge on the highest of hills, or in the lowest of valleys, will close the illustrations of the First Degree.

"The Second Degree will open with a Lecture on the symbolical references of the Order. I shall then proceed with a critical examination of the number of workmen employed about the Temple of Solomon; and the system of classification which was adopted in the quarries, the forest, and the mountain of Moriah. The Second Tracing Board will occupy our attention—the Porch and its Pillars—Jephtha and the Ephramites—the Winding Staircase and its Steps, with their symbolical reference—the Letter G, &c.; and Lectures on the Grand Architect's Six Periods—the Inundation of the Nile—the Twelve Grand Points—and the Third Grand Offering, will close the Second Degree.

"In the Third and its accompanying Degrees and Orders, the subject becomes more diffusive, and will require to be more extensively treated. Accordingly, commencing with the Legend, I shall endeavour to trace its origin amidst the darkness of a remote antiquity, and to explain its symbolical application. Then the nature and design of Freemasonry before the Flood, and the subject of "Worldly Possessions" will be examined; while the Sacred Lodge, the decorations of the Temple, and the sources of King Solomon's wealth, will be discussed in order; as well as the Masonic reference attached to the Fall and Restoration of our first parents. Then follows, in due course, a consideration of the Burning Bush, the Tetragrammaton or Incommunicable Name, and the Rod of Moses, which will be examined, each in a separate Lecture. After which I shall open the Holy Lodge at the foot of Mount Sinai, and consider the application to Masonry of the Ark of the Covenant—the Priestly Orders—the Camp of Israel, and the Banners of the Twelve Tribes; none of which will be dismissed without distinct and exclusive notice. The remarkable events in the reign of Josiah will be considered before we proceed to the Babylonish Captivity, its termination, and the opening of the Grand and Royal Lodge—the building of the Sacred Temple—the Triple Tau, and the departure of the Sceptre from Judah. A careful examination of all

Digitized by Google

these subjects, so far as they are connected with Freemasonry, will illustrate the fact, that our ancient and Royal Order, is a progressive system, consistent in all its parts, and symbolizing the way to salvation through the merits of a Redeemer who made atonement for the sins of men by the sacrifice of the Cross.

"In the construction of these Lectures, I propose to subjoin copious authorities for every fact and argument that it may be necessary to introduce in illustration of the general system of Freemasonry. The Notes will therefore be extremely numerous, and gathered from every accessible source which is worthy of credence. It is hoped that these Notes will be found of some service in clearing up doubtful or difficult points of discipline and doctrine. They will be selected with great care, and will constitute a series of vouchers for the credibility of every important rite connected with the several Degrees of the Order, which are practised at the present day. *They will be a mirror to reflect the opinions—a registry to chronicle the Masonic sentiments of living Masons, not only in this kingdom but in all others, as well as of those who have flourished in by-gone ages.* It is true, I do not profess to engage in any formal illustration, beyond the three symbolical or Blue Degrees ending in the Royal Arch and its subsidiary appendages; but every other Order which is in any way allied to Freemasonry, will be incidentally noticed, and its claims to credence briefly investigated. I am anxious that the Brethren should familiarly understand every point, part, and secret connected with the Institution; and though I am not ignorant of the responsibility which will naturally accompany an attempt to communicate this knowledge, yet I flatter myself that I shall be able to accomplish it with a conscientious regard to the terms of my O B, and at the same time, with such perspicuity as may render the explanation plain and intelligible to the Fraternity, while they continue an impenetrable mystery to those who have not had the advantage of initiation.

"In the system, as it is practised in our Lodges, the connection between the several consecutive degrees is not accurately defined; nor perhaps would it be possible, in practice, to establish a series of rites by which that connection could be distinctly impressed upon the mind of a candidate during the ceremony of initiation. This important effect can only be accomplished by the subsequent explanations of a zealous and indefatigable Master; and to do this effectually, he must depart from the usual routine, or rather, he must amplify and illustrate the authorized lectures by the introduction of parallel facts, and explanatory observances, connected with the history and antiquities, manners and customs, laws and usages, of the country and period which may form the subject of disquisition. And there are many reasons that make such a course, under present circumstances, almost impracticable. The Master of a Lodge has generally other objects of pursuit to engage his mind, and occupy his attention, which leave him little leisure to pursue the investigations necessary to accomplish so extensive an undertaking. The present work is intended to supply materials for accelerating these studies. No subject will be left untouched, doubts will be removed, and difficulties explained. The links of connection between the several Degrees will be supplied; and thus the Brethren will be furnished with a clue to direct their inquiries into the right channel: and it may not be too much to anticipate that the path to Masonic knowledge will be thereby relieved, in a great measure, from the difficulties which obstruct the progress of scientific research into the mysteries of the Order."

The learned Doctor adds, that it is his intention "to leave no point unexplained connected with the *theory* of Masonry, which may be prudently committed to print." He proposes to issue the work in monthly and quarterly parts,—the former at twentyfive and the latter at seventyfive cents each. It is expected that it will embrace upwards of forty lectures,

Digitized by Google

viz :—ten on the first Degree, twelve on the second, and twenty on the third, including the Royal Arch,—these, according to the Grand Lodge of England, composing the whole of "pure ancient Masonry."

HON. J. LEANDER STARR.

THIS distinguished Brother has recently been on a visit to our city, and has availed himself of the opportunity to visit several of the Masonic bodies, of different Orders, and to witness their ceremonies. The commander of the Boston Encampment of Knights Templars, M. E. JOHN B. HAMMATT, Esq., obligingly summoned a special meeting of his commandery, and thus afforded the respected visitor an opportunity to witness the excellent manner in which the Order is conferred in that Institution,—which, for accuracy and discipline, is not surpassed by any similar body in this country. Br. Starr, in an excellent and appropriate off-hand speech, paid it the highest compliment, as he did the work of the Lodges and Chapters he had visited. The Sir Knights had prepared a slight entertainment for the occasion, and the evening passed away in the most delightful and satisfactory manner.

It may be proper to state, that Br. Starr holds the responsible and honorable office of Provincial Grand Master for Nova Scotia. His commission, which we have been permitted to examine, is from the Grand Lodge of Scotland, issued under "the sanction of the M. W. Grand Master, the Right Honorable Lord FREDERICK FITZCLARENCE, G. C. H., &c. &c. &c., constituting and appointing the R. W. Brother the Hon. JOHN LEANDER STARR, &c. &c. &c., Halifax, Provincial Grand Master for Nova Scotia, New Brunswick, and Prince Edward's Island," with the same powers and authority as are now exercised by Sir ALLAN MCNAB, Provincial Grand Master for Canada.

We have likewise been favored with an examination of Br. Starr's Commission as Grand Prior. It is from Scotland, and is directed by Admiral Sir DAVID MILNE, G. C. B., Grand Master of the Religious and Military Order of the Temple, "constituting and appointing the Hon. J. Leander Starr, Knight Commander of the Order, GRAND PRIOR for Nova Scotia, New Brunswick, and Prince Edward's Island, with full powers to erect and consecrate, under his immediate authority, a GRAND PRIORY, to be called the Grand Priory of the Order of the Temple," for Nova Scotia, &c.

The respected Brother left for Halifax in the steamer Britannia, on the 3d ultimo, carrying with him the best wishes of his Brethren in Boston, for his future happiness and prosperity.

Digitized by Google

THE TRESTLE-BOARD.

If the voluntary testimony of competent Brethren, or the increasing demand for the work, is any evidence of its value as a text-book, and of its adaptation to the purposes for which it is designed, we certainly have no cause to complain. Since our last number was issued we have received the following from the Grand Secretary of the Grand Lodge of Rhode Island.

The committee on the printed proceedings of the doings of the National Masonic Convention presented in their report the following on the Trestle-Board.

The Convention appointed "a committee to prepare and publish a text-book, to be called the Masonic Trestle-Board, which work is now completed agreeably to the rules and designs laid down by the Convention. A copy of the same has been examined by your committee, which has their cordial approbation, and it is earnestly recommended to this Grand Lodge for their approval, as a text book worthy the patronage of the Fraternity.

Which recommendation was adopted.

Attest, JAMES HUTCHISON, *G. Secretary.*

The following is from the Rambler, published at Charleston, S. C., under the editorial charge of R. W. Br. JOHN B. IRVING, M. D., Senior Grand Warden of the Grand Lodge of that State :—

"MASONIC.—We return our thanks to R. W. Charles W. Moore, for a copy of the Masonic Trestle-Board, recently published by him.

"A particular examination of it has not altered, but confirmed the opinion we had previously expressed of its merits in the Rambler.

"The editorial remarks it contains are instructive—the different sections of the lectures are correctly arranged—the necessary illustrations are in few words, fitly chosen—and the Master who is 'apt to teach,' if he takes the Trestle-Board for his guide, will not wander from the ancient landmarks. The three Carpets are in good taste: they contain the different emblems, and that of each Degree being by itself on one page, is far more convenient than any we have before seen. We can discover no reason why the Trestle-Board should not be adopted as a Text Book in all our Lodges, and believe it will tend to produce greater uniformity in the work, as well as unite the Brotherhood in a general language."

[From the (Kentucky) Masonic Mirror.]

"THE MASONIC-TRESTLE BOARD.—A more acceptable new year's gift, we could not have desired. Thanks to our worthy Brother C. W. Moore, for a copy of so valuable a work.

"The TRESTLE-BOARD is a practical as well as comprehensive collection, of all the information necessary to a correct understanding of the duties of a Mason, authorized by, and prepared under the direction of the late National Masonic Convention, which assembled at Baltimore in May last. The principles, ceremonies, and illustrations, embodied in this work, are all consistent with the most assured and orthodox authorities, improved greatly in the style of composition, and adapted to the Fraternity of the United States. Much credit is due to the committee, by whom the work was prepared, for the excellent and able manner in which they have discharged their duty.

"Each degree, from the Entered Apprentice to the Past Master, is copiously illustrated, and all necessary information to render the industrious Mason proficient in his degree, is given in a practical and familiar style. The work also contains full and complete instructions, as to the ceremonies of constituting a Lodge, Installation, Laying Corner Stones, Funeral Processions, &c., all of which are arranged in excellent style, and calculated to be highly useful to the officers as well as Brethren of our Lodges. One most desirable feature in this work, is, the appearance of no more matter than is indispensibly necessary, being uncumbered with the great mass of useless matter with which so many of our manuals, are burdened. The work contains all that is necessary and no more. It

Digitized by Google

is embellished with three elegant engraved plates, containing the emblems of each Degree, arranged in a beautiful and appropriate style.

"We most cordially commend the work to every Brother, who may see this notice, and hope it will be introduced into our Lodges, to supersede those now in use. It may be had at the office of the Freemasons' Magazine, Boston, by forwarding one dollar, postage paid, to the Editor, who will send the work by mail, *free of postage*, to the subscriber. They may be had cheaper by the dozen or half dozen."

THE GRAND LODGE OF WISCONSIN.

We are gratified to learn that the growth of the Institution in this remote part of the country,—the extreme boundary of civilization,—has been such, within the last year or two, as to authorize the forming of a new and independent Grand Lodge for the Territory. Our attentive correspondent, under date of Platteville, Jan. 20th, 1844, writes as follows:

"I have recently been on a visit to Madison city, the capital of this Territory, —to which place I was called to attend a Convention of Lodges to organize a Grand Lodge for Wisconsin. The object was accomplished much to the satisfaction of all who were present. The Legislature was in session, and it brought together a number of Masons of high standing, most of whom came from 'beyond the flood,' and gave by their past integrity the highest proofs of their purity, and promise of future usefulness. Our Grand Secretary, (who is the Secretary of the Legislative Council,) will, in a week or two, give you an abstract of the proceedings, with a list of the officers."

We presume that immediate application for recognition and interchange of fraternal kindnesses, will be made to the Grand Lodges, and we cannot doubt that they will be most happy in extending the right-hand of fellowship to their young and promising sister.

AN IMPOSTOR.

The Brethren in this city, and other parts of the country, have recently been grossly imposed upon by a person who is strolling through the States, exciting the commisseration of the Fraternity by his pitiful tales of misfortunes by sea and land—flood and fire. While here he called his name William Bird. In New York, he assumed the name of Roseberry. In Paris (France,) he passed under the cognomen of Rozenberg, a Prussian officer. He is about 55 or 60 years of age,—is an Englishman by birth,—talks fluently and plausibly, and is paralyzed on the left side. He has neither Grand Lodge Certificate nor Diploma,—and had the Brethren here and elsewhere adhered strictly to the regulation which in *all cases* demands such vouchers, they would not only have escaped the mortification of having been imposed upon by the unworthy, but would have saved their money for the relief of the truly deserving. Let them learn from experience, and be wise for the future.

Digitized by Google

ENGLISH ITEMS.

THE Grand Lodge of England held a quarterly communication on the 6th December. The Earl of Zetland, Pro-Grand Master, presided, assisted by the Marquis of Salisbury, as D. Grand Master. Both of these Brethren were nominated for the vacant Grand Mastership. The election takes place on the 6th of the present month. The Earl of Zetland is the most prominent candidate and will probably be elected. The Earl of Salisbury, is in nomination, we believe, contrary to his wishes. Both are highly esteemed by their Brethren, and the interests of the Craft would be safe in the hands of either.—Five hundred dollars were voted to two widows of deceased Brethren. The "Committee of Masters," notice the receipt of "addresses of condolence from the Provincial Grand Lodge of the Cape of Good Hope, the Grand Lodge at Boston, U. S. A., and from Berlin," on the death of the Duke of Sussex.

The presentation of the "Masonic Offering" to the Rev. Dr. OLIVER, is expected to take place at the ensuing meeting of the Grand Lodge of Lincolnshire. Our English Brethren are ever prompt to reward those who devote their talents and energies to the service of their Institution. The contributions for the present purpose, as in the cases of the Duke of Sussex and Dr. Crucefix, are from all parts of the jurisdiction—that is, from every country where an English Lodge is to be found.

A Grand Masonic Ball, in aid of the funds of the "Asylum for worthy aged and decayed Freemasons," took place on the 23d January. The annual festival for the same purpose, will be held in June.

The "Royal Masonic Benevolent Annuity Institution," is represented as being in good condition.

The "Girls' School," for the support and education of the orphan daughters of deceased Masons, is also in flourishing circumstances. The Festival is to take place on the 15th May, when the benevolent patrons of the Institution will have an opportunity to exercise their accustomed philanthropy in aid of this interesting charity.

The project of erecting a new building for the accommodation of the "Boys' School," (for the education of the orphan sons of Masons) is still in agitation. The funds we presume are ample.

A Past Master, who has not actually presided over a regular Lodge, holding of the Grand Lodge, is, in England, called a "*bundled* pretender!" and is not allowed to attend the "Board of Installed Masters."

Digitized by Google

DRAFTS FROM THE TRESTLE-BOARD.—NO. II.

BY A PAST MASTER.

THE BOATMAN'S RESCUE.

'Tis *not* fancy's sketch.

A MIGHTY change hast thou witnessed upon thy shores, within the last twenty years, old "Father of Waters!" Where erst the deep-tangled forest and the impervious cane-brake threw a sombre shadow upon thy turbid stream, there now smile the teeming fields of the husbandman; and the waste places which but a few years since echoed only to the whoop of the Chickasaw and the horn of the occasional flat-boatman, now resound with the hum and industry of civilization. Rich and cultivated farms begem thy margin, and the "bluffs" where once the owner of the "broadhorn" tied up to trade with the wild Indian, converted into depots for the wealth of western enterprize, have exchanged the homely names wherewith they were christened by the earlier navigators, for those of towns and cities, famed in the Prices Current for the abundance of their exports and the heaviness of their trade. The "Chickasaw Bluffs" and the "Walnut Hills" are no longer heard of. These have passed away, with the hardy race of men whose adventures upon thy stream gave notoriety to these localities; and in their stead we have Natchez, and Vicksburg, and Memphis, and Randolph, with their teeming population and rich export of cotton bales. The white man has "laid his hand upon thy mane," and thou art subdued: his steamers plough thy bosom continually, while the axe of the wood-chopper hath let in the sun upon the lair of the bear and the panther all along thy shores. Could'st thou but speak, old Flood, what tales would thy murmuring waves babble to the wonder struck listener!—of peril, of crime, of heroism, and of distress, exemplifying the best and worst attributes of our nature. But thou art dumb, and tellest no story of human sympathy; *thy* voice is lifted up only in utterance of that anthem in which all nature joins, to HIM whose might and power thou dost faintly shadow—and we must needs question of tradition the story of the events which have transpired within thy domains. The following is one of her revelations:—

It was in the winter of 182—, that two flat-boats or "broadhorns," laden with produce from the Cumberland, were seen floating down the Mississippi. At the period of which I write, it was the custom of the farmers of that region to unite together and build boats, which were to be the common receptacles of all the surplus produce of the neighborhood. When the "boating season" came on, the little fleet was generally placed under the direction of some one of the oldest and most substantial farmers, who was made "captain"—the crew being made up of the sons

Digitized by Google

of the neighbors who had produce to send to that far distant market, New Orleans. Many was the strange story of peril and adventure which these simple inland mariners brought back, after a six month's absence :—of escapes from snags and "sawyers" on the voyage—of 'cute traffickings with the dusky "creole," and *amours* with his dark-eyed daughters—and their sojourn among the Indians as they threaded the old "Notchy Trace" on their way homeward. But I must not follow this digression. It would lead me back to the "green pastures" of memory—the sunny days of boyhood—wherein the imagination so loves to revel ; and recal troops of recollections which, however pleasant or sorrowful to the dreamer, have little to do with the true history he essays to write. *Revenons à nas moutons !*

It was, as I have said, in the winter of 182—, and towards the close of a cold and stormy day, that two "broadhorns" were seen floating down the tide, about midway between the points on which now stand the towns of Memphis and Randolph ; but which then boasted no other population than a few Indian traders. The two rude crafts were lashed together, and the skill and strength of their united crews had been severely tasked during the day to escape the dangers by which they were encompassed. The "head captain" was a Mr. H—n, a venerable and highly respectable farmer and one of the principal owners of the cargo, while his son acted in the capacity of "mate," or captain No. 2. Mr. H—n was a minister of the gospel, and the first Master of the new and flourishing —— Lodge No. —, then recently established.

The day had been cold and stormy ; but the wind increasing in fury, it was deemed expedient to land and "tie up" until the weather should become calmer. All hands were put to the oars, and the ponderous mass had been urged to within about a hundred yards of the shore, when *crash !*—they were immoveably upon a snag. The lashings which united the two boats together snapped like flax ; and quick as thought the largest boat, freed from her consort, glided past the danger and went bounding down the tide, without steersman or crew—for in the confusion all happened to be on the grounded boat, and the movements of the other were unnoticed until she was out of reach. What was to be done ? One boat was stuck fast upon the snag, in a most dangerous situation for her safety, while the other was fast receding from view. Short time was allowed for deliberation. To jump into the only remaining skiff, and after landing him and his son with their axes for the purpose of cutting sweeps and poles, to go in pursuit of the runaway boat, land and tie her up securely and then return, were the prompt and promptly obeyed orders of Capt. H—n to his crew. Propelled by the brawny arms of the hardy water-

Digitized by Google

men, the little skiff shot down the stream like an arrow, and was soon lost to sight beyond a bend in the river.

It was not until their task had been accomplished, and the two H—ns sat themselves down to watch the frail ark with whose now doubtful safety was adventured the fruits of their year's hard toil, that they were made fully sensible of the perilous situation in which they were placed. They were on a wilderness shore, without any means of reaching the boat, without food or fire, and with the comfortable prospect of perishing from the biting cold, if by any accident their friends should be prevented from returning before nightfall. Such a result, however, was not deemed probable; and our voyagers made themselves as content as one may deem such a state of mind possible to two men, situated as these were, exposed to a piercing winter wind, laden with snow and sleet, which now commenced falling thick and fast—the sky giving every token that there was going to be a most pitiless storm.

Minutes, hours wore away, and although Capt. H—n and his son strained their eyes through the thick-falling sleet over the expanse of waters, heaving like a miniature ocean under the influence of the terrible nor'-wester by which their limbs were chilled into insensibility, nothing was to be seen of the returning skiff—which had now become to them, literally the "life boat," without which they must inevitably perish during the fast approaching night. To follow on through the tangled thickets and bayous of the river's bank, and overtake their companions, was impossible; to reach the settlement some twenty miles above, equally so; while to attempt getting to the stranded boat, in such a tempest, by any means within their reach, was but to embrace a speedier death than that which seemed to be awaiting them,—a death which they now did not doubt their companions had met with under the weltering billows of the storm-agitated Mississippi.

* * * * * * * *

But whence comes that wreath of smoke behind yon distant point, driving before the wind? It is—a *steamboat!* and our despairing ones are saved! Nearer and nearer, she breasts the storm and current, flinging the white-caps from her prow as she approaches:

> "She walks the waters like a thing of life,
> And seems to *dare* the elements to strife!"

Nearer and nearer, she urges her foaming way—she is around the point—she is abreast the stranded "broadhorn"—her pilot *hears* the shout on shore—but he does not *heed* it! Let us charitably hope he deems it but the customary salute with which the men of the *flat* boat hail the passing by of the proud steamer, and that he is all unconscious of the

Digitized by Google

agony his inattention is causing to his brother man! He lays his course for the next "point"—the tempest howls, but his good river-steed is stout and strong—the freezing sleet eddies around the "wheelhouse," but he defies its cutting breath to penetrate his coat of "dreadnought." Against wind and storm, and stream, the gallant steamer dashes on her way;—*she is passing*—SHE HAS PASSED! GOD pity that father and son perishing with cold in the desolate wilderness!

* * * * * * * *

"*Round-to and take these men on board!*" thundered the voice of old Capt. T—, who had been looking through the stern windows of the ladies' cabin at the eddying snow, but who now rushed bare-headed on deck like one possessed.

"*Round-to, I say!*—quick! *quick!* AND BE D—D TO YOU!" he thunder ed, with startling energy.

"Ay, ay, sir!" responded the man at the wheel, while the spokes flew round in his hands,—and the noble vessel, obedient to her helm, swept in a rapid circuit up to the shore in less time than I have related the occurrence.

* * * * * * * *

"Its confounded strange!" exclaimed the whole crew, some days after—(when Capt. H—n and his son after being *thawed* and made comfortable with the requisite creature appliances, were landed at the next "settlement"—and provided with a yawl to go in search of their broadhorns—and money besides, in case these should have been lost—and they had overtaken their companions, and learned from them that they had been compelled to land the runaway broadhorn on the opposite side of the river—and that they had not returned because the storm would have "swamped" their little skiff—and young H—n had in his turn, given them the whole singular story of his own and his father's deliverance, and still more singular generosity afterwards of that gruff old Capt. T— of the steamer *****)—"Its *confounded* strange!" said a young man whose petition had been presented to —— Lodge No. —, the last regular meeting, and who had already often wondered whether he should find himself "black-balled," on his return, or be admitted a member of an Order for which he had long entertained the most exalted respect;—"Its confounded strange," said he, "and so here I go to ask the old'un there how it all come about!"

"*If you are found worthy*, you shall know in due time!" was all the reply the "old'un" gave him.

Digitized by Google

ANECDOTE OF FREDERICK THE GREAT.

[From Campbell's " Frederick the Great, and his Times."]

One day at table, the conversation turned upon Freemasons, against whom Frederick William launched out with great acrimony. The Count of Lippe-Buckeburg, himself a member of the Fraternity, defended it with such warmth and eloquence, that the Prince afterwards privately intimated to the Count his wish to join a society which numbered such staunch champions of truth among its members. The Count accordingly requested some of the Brethren residing at Hamburg and Hanover, to meet at Brunswick, which city the King was to visit on his way to Berlin. Beilefeld, a merchant then at Hamburg, was one of the members; and he gives an amusing account of the embarrassments which he and his companions had to encounter in preserving the necessary secresy. "I left Hamburg," he says in his report to M. Von Striven, "you know with whom, on the 10th of August; on the evening of the next day we were at the gates of Brunswick. The Custom House officer made preparations to search our baggage, as it was his duty to do; this threw us into no little perplexity, as you may judge yourself. We had a large chest filled with the implements belonging to the Lodge. In spite of the freedom enjoyed during the fair time at Brunswick, these things might be prohibited goods. We considered for a moment, if the searcher had insisted on the opening of the box, we should have had no other resource than to give ourselves out for conjurors or gold-makers. All, however, passed off well. I slipped a ducat into the man's hand, on which he said, he was sure we were real gentlemen, who would not smuggle any thing contraband into the city. We took up our quarters at Korn's hotel. Next morning the thunder of the cannon proclaimed the arrival of the King of Prussia and his retinue. The presence of that monarch, and the numerous strangers whom the fair attracts to Brunswick, produced an extraordinary bustle in the city. We agreed that none of us should be presented at court but the Count of Lippe, who was directed to settle with the Prince Royal the day, hour and place of reception. He appointed the night between the 14th and 15th, and fixed upon our quarters as the place for holding the Lodge, which being very spacious was well adapted to the purpose; the only objection seemed to be the proximity of a Mr. Von W., whose apartment was separated from the saloon only by a thin boarded partition, so that he might hear all that passed and betray us; this gave us at first some uneasiness; but our Brethren from Hanover being acquainted with the happy disposition of our neighbor, began plying him with bumpers in his room after dinner, and reduced him to such a state, that he would probably have slept close to a battery without waking.

"The whole of the 14th was spent in preparations for the Lodge, and at twelve at night the Prince Royal arrived, accompanied by Count Wartensleben, a captain in the King's regiment at Potsdam. The Prince introduced him to us as a candidate whom he very warmly recommended, and begged that he might be admitted immediately after himself. At the same time he desired that he might be treated like any private individual, and that none of the usual ceremonies might be altered on his account. Accordingly, he was admitted in the customary form, and I could not sufficiently admire his fearlessness, his composure, and his address. After the double reception, a Lodge was held. All was over by four in the morning, and the Prince returned to the ducal palace, apparently as well pleased with us as we were charmed with him." The zeal of the Prince for the Brotherhood induced him to invite the Baron Von Oberg and Bielefeld to Rheinsbery, where in 1739, they founded a Lodge, into which Keyserling, Gordan, Moollendorf, Queis, and even Frederick's first Valet de Chambre, Fredersdorf, were admitted. Bielefeld* gained a patron in the Prince, and subsequently entered into the Prussian service at his invitation.

*His name is frequently mentioned in history as a celebrated and useful man.

Digitized by Google

AN EXTRACT.

THERE is probably some *truth* in the following extract from the London Review. Whether it be applicable to any of the Grand Lodges in this country, the reader will judge for himself. We shouldn't wonder if it was!

"Whoever steps forward with single-heartedness of purpose in Grand Lodge, as an improver or strengthener of the Masonic laws—whether his object be to get rid of the most absurd anomaly, or efficiently to carry out that which is imperfect or inoperative, however essentially important—must make up his mind to every species of opposition short of personal insult. He must be ready to repel the unworthy sneer—he must be prepared to endure the puny objections of those who see danger in every change, and would retain, without reason, an acknowledged evil, rather than risk the uncertain quality of a promised good—he must be content to be opposed by sophistry and special pleading, in substitution of frankness and fair argument—he must expect the exercise of every underhand influence to defeat his undisguised and straightforward purpose—he must look for hyper-criticism where he would more naturally expect fraternal courtesy—and he must patiently submit to the necessity of again and again renewing his labors, for the same object, after the wished-for result has appeared to have been finally accomplished. For whatever credit may be given to him for honesty of intention or general ability, however discreetly he may conduct himself, and however efficient he may be as a practical Mason, or however self-evident may be his proposition, if cunning could over-reach him, it would, in certain quarters, be sure to be exercised. In short, if he be determined to do ought that is serviceable to Freemasonry, he must calculate upon every species of unmasonic opposition."

CORRESPONDENCE.

Portsmouth, Ohio, January 30, 1844.

COMPANION C. W. MOORE,

Dear Sir:—* * * The Magazine is certainly worthy of all the labor one may bestow in procuring subscribers. So well convinced am I of the usefulness of the work, that I would willingly bestow a month's labor to procure subscribers, and think the time well spent. Were any one to make up his mind to attach himself to any of the many sects of christians now in existence, his first thought would be to make himself acquainted with the peculiar tenets of that sect. Well, he is satisfied after a thorough examination and is admitted a member. What next? Does he rest then and make no more inquiries concerning the denomination to which he has attached himself—of its prosperity in other parts of the country? If he did we should certainly consider him either one of two things—either that he was a very lukewarm member, or was not able to procure the means of further knowledge. But, sir, if he was a member who would add any thing to the society, he would strain every nerve to procure the means of information. Just so with any one who has made up his mind and been admitted a member of some Lodge. *Mark this*—If he be such a man as will add any thing to Masonry, he will get into his possession every thing calculated to give him knowledge of the principles of the Institution, and will use every endeavor to make himself acquainted

Digitized by Google

with its doings abroad. Why is it that so many Masons are so grossly ignorant of the principles of the Institution? Because they either consider it a trifling concern or they do not wish to be enlightened for fear they would find too many motives to acts of virtue. Their depravity shrinks back and fears the light,—their deeds are evil. But, Br. Moore, if such would or could be prevailed on to take your valuable publication, and be attentive readers, I venture the assertion, if they ever had any zeal it would be waked up to all its original vigor. I sometimes think, when perusing your work, and noticing some act of pure Masonic charity, that if all men were Masons and would walk as becometh Masons, this earth would be a happy home, a pleasant abiding place. I hope to continue a subscriber to your Magazine as long as it continues, and if I have to procure the means by day labor I will have it.

Yours, Fraternally, C. H. D.

Wilmington, N. C., January 20, 1844.

Dear Sir and Brother:—Our Masonic prospects were never more flattering than at the present time. Our members both in the Lodge and Chapter are constantly increasing, and these Institutions have attained a high standing both in regard to their government and moral influence. "Brotherly Love, Relief and Truth," those inestimable jewels of a Mason, are properly appreciated and kept in view. Many of the old members, who had withdrawn from the Lodge, probably on account of irregularities practised therein, are returning to their "first love," as very properly they should do; and by their presence, experience and counsel, exercise a most happy influence in preserving the ancient landmarks and principles of the Order, and in the deliberations of our meeting. Refreshments of every description are excluded from the Lodge, and no intoxicating drink is allowed within its walls. I look upon this as one of the most wholesome and salutary arrangements that could be made, and best calculated to perpetuate the Institution. Gluttony and drunkenness are the very antipodes to Masonic virtues. The anniversary of St. John was a proud day for the Fraternity in this place, and was observed with unusual splendor. Agreeably to previous arrangement, a large procession, in full regalia, preceded by a fine band of music, moved to the Presbyterian Church, where a most excellent address was delivered by Rev. Comp. Albert Case, of Charleston, S. C. Other appropriate exercises were likewise performed. The Officers of the Lodge were publicly Installed in the morning, and at night the Officers of the Chapter were Installed by Comp. Case, in the presence of a large concourse of both sexes. The whole front of the building was brilliantly illuminated, and the weather, and all things, proved most propitious. Br. Case, in his exercises among us, has fully sustained the high reputation he has earned. The publication of his address is in progress, and will be forwarded you when out. A number of us are taking the necessary steps preliminary to opening an Encampment of Knights Templars.

Yours, Fraternally, W. A. B.

Digitized by Google

MASONIC INTELLIGENCE.

OHIO.

THE annual communication of the Grand Lodge of Ohio, was held at Lancaster, in October last. The proceedings were interesting and somewhat important. We make the following extracts from the opening address of the Grand Master:—

TO THE M. W. GRAND LODGE OF OHIO:

Brethren:—In presenting for your consideration the customary annual communication required of the Chair, I feel that the duty would be but imperfectly discharged, were the occasion not made available for the expression of our gratitude to the Great Master, who has throughout another year graciously signalized our Institution with his blessing. There is good cause to believe that the Order, with its every variety of interest, both at home and abroad, has been specially remembered by Him, who planned the heavens and the earth; and you will permit me here to invoke upon your deliberations the continuance of His approbation, and to trust that all of your doings will be conducted with such wisdom, concord and harmony of feeling, as will permanently secure the various high privileges which belong to your organization.

During the past year, it has not been my lot to discharge many of the active duties of my station, and some that were enjoined, I have been obliged to leave unperformed.

Matters of business, requiring strict personal attention, compelled me to be absent from the State during several months of that period; and I exceedingly regret that considerations of a like character will prevent my attendance upon your present meeting.

* * * * * * * *

As a fact illustrative of the onward progress of Masonry, and the triumph of reason over prejudice and error, I take pleasure in calling your attention to the location of two of the dispensated Lodges in Northern Ohio.

Within two years past, there have been created in this section of the State, six new Lodges. To those familiar with the history of the Grand Lodge of Ohio, the presentation of this fact is eloquent of the great change that has taken place in public opinion, and would, a short time since, have been considered beyond the reach of probability. All such will recollect how gloomy and forbidding were the elements in opposition to our Institution in this part of the State—how despondent were the hearts of its friends, and how its enemies rejoiced over the tokens of victory and success. The tide of an intolerant persecution swept over it, carrying away Lodges and Charters, until scarcely a vestige of Masonic organization remained, so that the North became to us literally "a place of darkness." Now it is exactly the reverse of this; there has been poured over it the kindred influence of sunshine and showers, and the beautiful light is streaming in mellow radiance from many an altar erected and consecrated there to Masonry. There is just reason to believe that if this portion of Ohio were still further explored, and the statistics of the Order explained and made mention of, that more trophies yet would be won, and many insulated fields, now rank from disuse, would again wave with the thick and golden harvest.

* * * * * * * *

On the 24th of June last, I attended, by special invitation, the public commemoration of the day at Zanesville, by the Brethren of Lafayette Lodge; a large and very respectable body of the Craft were in attendance, and I take pleasure in stating the pleasure and gratification I experienced on the occasion—having rarely, if ever, witnessed proceedings calculated in all respects to reflect more credit on the Institution. I considered it proper on this occasion to open a Grand Lodge, which was done with the usual formalities.

Since the last session, I have received an official letter from Brother A. C. Smith,

Digitized by Google

Grand Secretary of the Grand Lodge of Michigan, written under instructions, and proposing to furnish such additional testimony as you shall deem necessary, to the full recognition of that body, as a legal and constitutional Grand Lodge. This letter was undoubtedly induced in consequence of the ambiguous report of the committee to whom this matter was specially referred at your last session.

It is a subject of regret, that the Grand Lodge of Ohio could not have expressed a decided opinion upon a matter involving a constitutional rule of so much importance. Such an expression is due to your position, as a distinctive, integral part of the great Masonic Family, and particularly is it due to our Brethren of Michigan. If they are a constitutional Grand Lodge, founded and established upon the canons of the Order, the Grand Lodge of Ohio has no right to withhold the hand of fellowship, but is bound at once to recognize their Masonic organization. If, on the other hand, our Brethren in Michigan have committed an error in this most important particular, it is an error which strikes at the very foundation of the Institution; and a proper regard for the common weal and common safety, requires that they should be pointedly and affectionately admonished of the fact. We cannot suppose that they are acting from any other than from conscientious motives; and so long as various opinions are entertained and expressed upon subjects which ought to be considered settled by the dicta of established rule, so long is danger to be apprehended to the stability and integrity of the Order. I feel it my duty to recommend that the letter from the Grand Lodge of Michigan have special reference, and that some decided action be had thereon, at your present session.

* * * * * * * *

I have more than once expressed to you my opinion in regard to the qualifications requisite for the incumbent to possess, who occupies the Grand Master's chair. These I have always been disposed to rate very high; and hence for some years past have desired of you to select for the station, some Brother who could bring to the discharge of its various duties more leisure, more energy and more influence than it has been my lot to possess. The station is one that will confer honor upon any man, no matter how high may be his pretensions to rank and respectability in society,—and just in proportion as it elevates in official dignity, it demands characteristic attainments to meet the responsibility of its requirements. The influence that goes out from the Grand Master's Chair, is either for good or for its contrary upon the Fraternity. It can never be passive in its operation. This high officer is the centre of the Masonic system of his State; and like his great prototype in the natural world, must diffuse around him an atmosphere of light and heat, or there will be dearth and sterility and barrenness over every field of his labor.

* * * * * * * *

During the month of May last, I had the gratification of attending for two days upon the deliberations of the National Convention of Grand Lodges, then in session in the city of Baltimore, and feel pride in saying to you, that I never had the honor to associate with a body of men, which ranked in its number more of respectability of character, intellectual attainments and Masonic experience than were assembled at the convention. It was organized by the appointment of the R. W. Brother John Dove, of Virginia, as president, and the R. W. and Rev. Brother Albert Case, of South Carolina, as secretary, and the Rev. Brother W. E. Wyatt, D. D., of Maryland, as Chaplain. Delegates were in attendance from sixteen of the Grand Lodges of the United States. You are all aware that the principal object sought to be obtained through the instrumentality of this Convention, was to perfect a uniform system of work in the first three degrees of Masonry. I am happy to inform you that this great desideratum has been accomplished with singular unanimity and concord of feeling. The convention at Baltimore fully appreciated the heavy responsibilities under which they were acting: they brought to the discharge of the great duty they had to perform, a spirit of concession, of forbearance and of wisdom; and the result of their labors has been the compila-

Digitized by Google

tion of a beautiful and harmonious system, worthy of the faultless symmetry of the Temple, whose mysteries it unravels and elucidates. There can be no doubt, but that the work agreed upon by the Baltimore Convention will ultimately be adopted by every Grand Lodge in the United States.

It may be matter of interest for you to know that the venerable Brother who represented you in that Convention, was an active and efficient member of its most important Committee, to wit: "On the Work and Lectures in conferring Degrees," and was one of five members of the Convention who became perfectly familiar with the "Work and Lectures," as the agreed channel of communication to others. I take it for granted that you will give to this system the direct sanction of your approval, and thereby establish and enjoin its use upon the Lodges of Ohio; and to the end that all may become intimately acquainted with it, permit me to suggest that the present favorable opportunity be availed of, and that the Representative in the R. W. Brother John Barney be directed to make a special visitation to each Lodge in Ohio, and communicate the Work and Lectures adopted by the Committee at Baltimore. This should be done at once, and adequate measures devised to carry it into full effect. Your Representative at Baltimore, will doubtless make you acquainted with the doings of the Convention generally.

* * * * * * * *

I notice that some of the Grand Lodges abroad, and in the United States, have protested against a practice which has lately sprung up in Germany, of interdicting the admission of Jewish Brethren into the Lodge rooms. To any one conversant with our Masonic Constitutions, so broad and catholic in all matters of religious tolerance, it will appear strange that such an interdict should have ever been seriously thought of, let alone practised upon. Especially does it seem most strange and unnatural, that the lineal descendants of our "Ancient Brethren" who projected the comprehensive system of Freemasonry, should be deprived of those inestimable privileges, which their Fathers planned for every "good man and true," upon the face of the broad earth. I do not suppose that a question like this has ever been agitated in any Lodge of the United States; and I trust that the day is very far distant, when such a partizan interpretation of Masonic qualifications will obtain among our Fraternity.

I do not know that you will consider this subject of sufficient proximity of interest to engage your specific attention; but as it deeply involves a matter of Constitutional right, and is in my judgment subversive of a fundamental principle of Freemasonry, I have deemed it proper to make you acquainted with the fact, so that in case you shall deem it advisable, you can, as a sovereign Grand Lodge, put upon perpetual record, your solemn disapprobation of proceedings so utterly in opposition to the catholic spirit of our Order.

I feel that I cannot bring this last official communication to a close, without violation to my own feelings, unless I am permitted to advert to the intimate relationship which has so long subsisted between us, and the peculiar circumstances which force the severance of a tie of Brotherhood, inexpressibly dear to me. For more than seven years it has been my great privilege to preside over the Grand Lodge of Ohio, and thereby to exercise the functions of Masonic Government over the Fraternity of the State. It is surely unnecessary for me to say to you, how highly I have appreciated the honor of the station, and of the continuous confidence you have reposed in me. The recollection of it will always be to me a source of unmixed gratification, which neither absence nor time will have power to impair; and will under all circumstances be regarded as the most distinguished honor of my life. While I cannot censure myself for any wilful neglect of duty during my long ministration of office, I have much cause to regret that it has not been more available to you for good. Within the last two years particularly, the cares incident to a perplexed personal business, left me but little leisure to devote to its active duties.

At the last session of the Grand Lodge, I had looked as a matter of course to retire from the station; and had hoped that my wishes so frequently expressed,

Digitized by Google

would have met at that time, your concurrent approbation. You, however, were pleased to determine different, and I felt bound under the circumstances to acquiesce in your decision, although at the time I considered it quite probable that before your next annual meeting my business residence would be fixed in another State: subsequent events have fully justified this apprehension. My first practical acquaintance with Masonry was learned in Ohio; and some of the most cherished friendships I have formed on earth, have been made in your Lodge rooms. From these dear friends, I part with emotions of the deepest regret; and I am free to say that I never anticipate to realize from other associations and other ties, the same amount of social happiness and comfort. I had hoped that I could have so arranged my business engagements, as to have been with you at your present meeting, once more to have presided over your deliberations, and in person to have expressed to you my warm feelings of Fraternity and gratitude. This great pleasure has however been denied to me, and perhaps it is, after all, better that I should thus express to you feelings which I might not be adequate to do, were I to attempt it in person. There are many of you whom I cannot reasonably expect to meet again on earth; but, dear Brethren, little will have been gained in the experience of Freemasonry, did we not look for the fruition of our labors in the enjoyment of the better, loftier and more enduring myteries of the Heavenly Lodge, in the presence of the Great Creator and Master of all things. I trust that such a happy distinction may be the allotment of you each; and with solemn reliance upon His goodness who has hitherto smiled upon your Fraternal organization, I commend unto the gracious keeping of the God of your Fathers, your own best interests and those of our beloved Institution, in its every branch at home and abroad, in all time to come. That He may prosper and abundantly bless you in all your relations of life, family, social and Masonic, is the fervent prayer of him who herewith begs to tender to you each an affectionate Farewell.

WILLIAM J. REESE,
Grand Master.

Philadelphia, Oct. 14, 1843.

UNIFORM WORK.

The following preamble and resolution were adopted:

Whereas, at the last Communication of the Grand Lodge, a Resolution was adopted to the following effect, that this Grand Lodge do approve of the contemplated Convention of the Grand Lodges of the United States, proposed to be holden at Baltimore, Maryland, and that Brother John Barney, Grand Lecturer, attend as a delegate from this Grand Lodge to said Convention; and whereas, such Convention duly assembled, and after mature deliberation, unanimously agreed upon a uniform mode of work to be pursued in the Degrees of Entered Apprentice, Fellow-Craft, and Master Mason; therefore

Resolved, That this Grand Lodge do approve of the proceedings of said Convention in that behalf, and order that the mode of work so adopted, be obligatory upon all Lodges subordinate to this Grand Lodge, and that the Grand Lecturer act in accordance with this resolution in imparting Lectures.

GRAND LODGE OF MICHIGAN.

The following report on this subject was adopted. We give it without comment, further than to remark, that the document is a very singular one, as was the former report in relation to the same matter. We presume the Grand Lodge of New York will answer for its own measures:

The Select Committee to whom was referred so much of the Most Worshipful Grand Master's communication as relates to the proceedings of the Grand Lodge of Michigan, herewith Report:

That they have carefully examined all the papers, and communications, in relation to the subject now in possession of this Grand Lodge, and inclusive of the

Digitized by Google

document of date the 8th of July last, and have had no difficulty in arriving at one and the same conclusion, to wit: That the Grand Lodge of Michigan, as at present constituted and organized, is a lawful Masonic Body, and justly entitled to respect and recognition by this and all other Grand Lodges, as well as by all of the Fraternity, as the "Grand Lodge of Michigan."

The Committee have deemed it unnecessary to encumber your minutes with a detail of the facts connected with the resuscitation of that Masonic Body, as, with the exception of the last official communication received through our late Grand Master, they are embodied in the report of a Select Committee, made at our last Grand Communication.

That report furnishes a correct synopsis of the facts, and your Committee desire the members of this Grand Lodge to refer to it as part of this report, and for the better and more satisfactory understanding of the case. The reason that this Grand Lodge did not at their last session recognize the lawful existence of that body, may be found in that part of the Committee's report which implied a doubt whether the "subordinate Lodges still retained their organization and had not crumbled to pieces by lapse of time." By the late official information that doubt must cease to exist. We are assured that they constantly retained their organization, to the extent as your committee believe necessary, under the circumstances, for resuscitation and work. "They had their Charters, By-Laws, Records and a sufficient number of Officers and Brethren in each case to assemble and open a Lodge at a moment's notice, and some of them actually did so by permission of the Old Junior Grand Warden, who remained in the State."

Their condition it is true, was a peculiar one. They had at the instance of their Grand Lodge, suspended work for the "time being"—a phrase appropriately applicable at that period. They were to leave work for the present, but to hold themselves in readiness as soon as the proper time arrived, to resume labor. In this, and throughout, they conformed to a regulation of their Grand Lodge.

At length—and after a full and free interchange of opinion, by the remaining Officers of the Grand Lodge, and of the subordinate Lodges, and members of the Masonic Fraternity in general—the auspicious and long looked for moment had arrived, in which they might in peace and confidence resume their Masonic labors. The Junior Grand Warden, succeeding, according to Masonic usage, to the powers *ex officio* of the Grand Master—required the Old Lodges to resume their labors; they did so. By virtue of the powers in him vested, as the representative of the Grand Lodge, he, on application, issued a Dispensation for a *new Lodge* at Mt. Clemens. The day appointed by the Constitution of their Grand Lodge for the assemblying of that body arrived, and under that sacred instrument, and at the time and place appointed therein, the representatives of the subordinate Lodges assembled, chose their officers and transacted the business of the Grand Lodge; and from that time hitherto have continued in full life and vigor as Grand and subordinate Masonic Bodies of Michigan.

Your Committee have noticed with regret, that our sister Grand Lodge of New York has granted a dispensation to applicants within the bounds and jurisdiction of the Grand Lodge of Michigan, to hold a subordinate Lodge of Master Masons therein. This course, if persisted in, must inevitably lead to the establishment, in time to come, of two, and adverse Grand Lodges in the same State, to the serious and lasting injury of the whole Masonic Body. As each Grand Lodge in the several States is supreme within its own borders, and answerable to itself for any abuse of its powers, the only remedy in cases of this kind is by an appeal to the better feelings and judgment of the Officers and Brethren composing such Grand Lodge, and, with great respect for their high standing and upright intentions, to beseech them to assume no act of even doubtful power. Actuated by the kindest feelings towards each of the aforesaid Grand Lodges, your Committee express the earnest desire that fraternal intercourse and harmony may be restored between them. And to the Grand Lodge of Michigan, and the subordinate Lodge or Lodges working under authority of a foreign Grand Lodge,

Digitized by Google

we would as mediator, respectfully suggest, that such subordinate Lodge, apply for and receive a Charter from the Grand Lodge of Michigan, the fees for which to be remitted, and that it be duly installed and healed, if necessary, by the Grand Master or his Deputy. All of which is respectfully submitted.

W. B. HUBBARD,
T. B. DRINKER,
M. Z. KREIDER,
M. M. LAUGHLIN,
} *Committee.*

EXCLUSION OF JEWS.

We make the following extract on this subject, from the report of the Committee on foreign correspondence:

The only remaining subject for the action of your Committee under the rule they have prescribed for themselves in making this *ad interim* report, is one of deep and abiding interest,—one in which are enlisted all the nobler feelings and kindly sympathies of our nature, as men, and as Masons,—one on which we shall fail adequately to express our feelings, yet to which we cannot forbear from alluding. We refer to the course of certain Masonic Lodges of the German States in relation to the Jews. A number of Lodges in those States have excluded them from all the privileges accorded to the professors of other religions, both as candidates for initiation into the mysteries of the Ancient Order, and as visiting Brethren, after they have been regularly and legally made Masons in other Lodges, or other countries. At the head of these opposing Lodges are those of the three Grand Lodges of Berlin and their subordinate Lodges. A full and deeply interesting account of these difficulties will be found in the able and valuable Report of the Committee on Foreign Communications, made to the Grand Lodge of the State of New York in the month of June, in the present year. To that document we refer the Masons of Ohio for the particulars of this controversy, and for much more valuable information.

Your Committee cannot refrain from expressing their deep mortification, that such, in our opinion, unmasonic a position should have been assumed, by any Brethren, of our holy, generous and liberal Order. Your Committee had always believed that Masonry in its wisdom and purity, its beauty and strength, was elevated far above the petty strifes of sectarianism, and beyond the reach of vulgar and malignant prejudice—that the foundations of its glorious Temple rested upon the eternal rock of Truth—that it ascended to the heights of the starry Heavens, where reigns the one, universal, and all seeing and omniscent God. We had thought that Masonry extended to every clime, and embraced within its ample bounds, men of every nation, sect, name and denomination, who acknowledged, and, with holy reverence, bowed, to that Almighty Being to whom the Temple of Masonry was first, and ever has been dedicated.

We had thought that to be faithful, just and true—to be upright, honorable and sincere, were the requisites of Masonry. We had thought that the want of these qualities, with others particularly known to Masons, were the defects which excluded men from partaking in our mystic rites. But it seems that in some parts of the world, it is at this late day discovered that to be descended from the chosen people of God, to claim affinity to the founders of our holy Order, to claim origin from the subjects of King Solomon, is a defect and a crime sufficient to exclude them from the honors and the privileges of the Institution erected and handed down to us by their ancestors. If such doctrines and such practices are to find favor among us, we had better at once cut down the Evergreen Tree of Masonry, and plant the Cassia over the ruins of our fallen edifice.

Masonry, at least, should not join in the unholy persecution of that scattered and fallen, and yet protected race. If driven by the unrighteous hatred, and unjust prejudices of a hostile world from every other asylum, the children of Israel should still find a refuge in the Temple of Masonry, erected and established by their fathers, and dedicated by them to *their* God and our God. Let the voice of Ohio be loud and emphatic in condemnation of the course pursued by the German Lodges towards our Israelitish Brethren; and while we thus condemn, let us hope they will perceive their error, and retrace their steps.

Digitized by Google

RIGHTS OF JURISDICTION.

The matter referred to in the following report will, we doubt not, be promptly attended to by the Grand Lodge of New York.

The Select Committee to whom was referred so much of the Right Worshipful Deputy Grand Master's communication as refers to the evils consequent upon Candidates leaving the jurisdiction of the Grand Lodge, to obtain the degrees in Masonry elsewhere, are ready to report.

That, it appears by an official communication from Lafayette Lodge, No. 81, Cincinnati, that in September last, a Mr. Marcus Fitchheimer presented a petition to that Lodge for Initiation, which was received and disposed of in the usual manner. That in the *interim*, before their next regular meeting, in the next month, (this October,) the applicant made a visit to New York city, and there became a Master Mason, and as such, on his return, claimed admission into the very Lodge who yet held under consideration, and who were then in fact balloting upon his application for the privileges of Masonry. This Lodge, for the present refused his admission "upon the ground, that in accordance with strict Masonic usage he did not obtain the degrees *lawfully*." Your Committee are advised that the Lodge in New York city, thus improvidently and unjustifiably acting in the premises, is known as Mount Moriah Lodge, No. —, working under the authority of the Grand Lodge of New York.

Nor is the foregoing a solitary instance of like misconduct of Lodges in that city. Your Committee will forbear citing more than one instance more. During this fall, another individual, a resident of Cincinnati, has taken the incipient steps, to become a member; although he was not rejected by vote, yet his application was not pressed upon the Lodge after it was well ascertained that he *would* be rejected. He was so advised. This man, shortly after being called to New York city, was there made a Mason "at sight" as it were, and returned to Cincinnati, claiming all the privileges of a Brother! And in one, if not both the instances alluded to, the certificate of the Grand Lodge of New York was produced as a passport to the recognition and confidence of Masons.

It is not necessary at this late day, when the science of Masonic jurisdiction, and Masonic government is so universally known, for your Committee to go into reasonings to demonstrate the gross abuse on the part of these New York Lodges, of the rights of the Grand Lodge of this State; to exemplify their palpable departure from the Masonic usage that has hitherto obtained, in all well regulated Masonic bodies and Masonic minds; nor to exhibit the evil consequences that must inevitably result to our Order, if such a reprehensible practice is persisted in, or, indeed, if a speedy, prompt, and efficient remedy is not applied by the energetic action of the Grand Lodge of New York.

Your Committee, however, yet entertain such high respect for that body, as to rest in the confident belief that she will at once apply a suitable remedy to prevent in all time to come, the recurrence of the evils complained of, and therefore forbear, at this time, to recommend measures for the action of this Grand Lodge, whereby to fully protect herself and Brethren in the legitimate exercise of her lawful rights and privileges, within her own jurisdiction.

Your Committee would recommend to her subordinate Lodges not to recognize, as Masons, those who have wilfully and knowingly gone out of the jurisdiction of this Grand Lodge, for the purpose of obtaining the Degrees in Masonry in a foreign jurisdiction. And that, in all other cases, where the person who has been admitted to the privileges of the Order in a foreign jurisdiction, without knowing that in so doing, he, with such foreign Lodge, was violating the *usages of Masonry*, he be, if otherwise worthy, recognized as a Brother, all of which is respectfully submitted.

W. B. HUBBARD,
M. Z. KREIDER,
T. B. DRINKER,
SAML. REED,
JOHN BARNEY,
} *Committee.*

Digitized by Google

REGISTER OF OFFICERS.

GRAND LODGE OF MASSACHUSETTS.

M. W. Augustus Peabody, G. Master.
R. W. John B. Hammatt, D. G. M.
" Robert Lash, S. G. W.
" Thomas Power, J. G. W.
" John J. Loring, G. Treasurer.
" Charles W. Moore, R. G. Sec.
W. Winslow Lewis, Jr. C. G. Sec.
" Rev. Addison Searle, } G. Chap-
" " Joseph O. Skinner, } lains.
" John R. Bradford, G. Marshal.
" Robert Keith, S. G. D.
" John Hews, J. G. D.
" William Eaton, }
" Ruel Baker, }
" Francis L. Raymond, } G. Stewards.
" William Palfrey, }
" Hugh H. Tuttle, G. Sword Bearer.
" Daniel Tenney, } G. Pursuivants.
" Charles R. Train, }
" John R. Bradford, } G. Lecturers.
" Gilbert Nurse, }
" John Hews, }
" Hugh H. Tuttle, }
" Osgood Eaton, } Com. on Charity.
" William Palfrey, }
" Martin Wilder, }

DISTRICT DEPUTY GRAND MASTERS.

W. Rev. E. M. P. Wells, Boston, 1st D.
" Jona. Greenwood, Framingham, 4th.
" Samuel Chandler, Canton, 5th.
" Lucien B. Keith, New Bedford, 7th.
" Robert F. Parker, Nantucket, 8th.
Brother Josiah Baldwin, G. Tyler.

GRAND CHAPTER OF MASSACHUSETTS.

M. E. Elijah Atherton, G. H. Priest.
E. Thomas Tolman, D. G. H. P.
" John R. Bradford, G. King.
" Robert Keith, G. Scribe.
" Abraham A. Dame, G. Treasurer.
" Thomas Waterman, G. Secretary.
" Hugh H. Tuttle, G. Marshal.
" Ruel Baker, } G. Stewards.
" Gilbert Nurse, }
" Sebastian Streeter, }
" E. M. P. Wells, } G. Chaplains.
" Benj. Huntoon, }
" Elias Haskell, }
" S. W. Robinson, } Committee of Finance
" Ruel Baker, }
" Charles W. Moore, } G. Lecturers.
" Simon W. Robinson, }
Comp. Josiah Baldwin, G. Tyler.

COUNCIL OF ROYAL AND SELECT MASTERS.

Charles W. Moore, M. I. Grand Master.
Robert Keith, R. I. Grand Master.
Hugh H. Tuttle, I. G. M. of the Work.
Joshua Holden, Master of the Exchequer.
Thomas Waterman, Recorder.
John R. Bradford, Con. of the Council,
Edwin Barnes, Master of the Guards.
Constant Southworth, Sentinel.
Willim C. Martin, Door Keeper.

ST. ANDREW'S CHAPTER, BOSTON.

Hugh H. Tuttle, H. Priest.
Samuel Millard, King.
George L. Oakes, Scribe.
John J. Loring, Treasurer.
Thomas Waterman, Secretary.
Francis L. Raymond, R. A. C.
John B. Hammatt, C. H.
John R. Bradford, P. S.
Smith W. Nichols, }
Jonathan Emerson, } Masters of the Veils.
Peter C. Jones, }
Rev. Sebastian Streeter, Chaplain.
John F. Edwards, } Stewards.
Loyal Lovejoy, }
William C. Martin Tyler.

MOUNT LEBANON LODGE, BOSTON.

Gilbert Nurse, Master.
John F. Edwards, S. W.
Osgood Eaton, J. W.
Simon W. Robinson, Treasurer.
Thomas Waterman, Secretary.
Charles Bates, S. D.
Geo. B. Swasey, J. D.
James L. Kendall, S. S.
Justin E. Stevens, J. S.
Wm. Eaton, Marshal.
Wm. C. Martin, Tyler.

STAR OF BETHLEHEM LODGE, CHELSEA.

Rev. Horace G. Barrus, Master.
William Knapp, S. W.
David Granger, J. W.
John Bridge, Treasurer.
Anthony Brackett, Secretary.
David W. Smith, S. D.
Wm. S Merriam, J. D.
Nathan Brown, S. Steward.
Joseph Noyes, J. Steward.
Rufus R. Cook, Marshal.
Abel Bowen, Tyler.
Meets 4th Wednesday each month.

AMITY LODGE, ZANESVILLE, OHIO.

Geo. L. Shimick, Master.
Warren Lillibridge, S. W.
R. M. Crow, J. W.
Adam Peters, Treasurer.
N. G. Abbott, Secretary.
Geo. W. Harris, S. D.
Valentine Best, J. D.
Isaac Campbell, Tyler.
Meets Friday night preceding full moon.

ST. JOHN'S LODGE, HANNIBAL, MO.

W. D. Marmaduke, Master.
S. A. Bowen, S. W.
F. A. Davis, J. W.
Thos. W. Lane, Treasurer.
Z. G. Draper, Secretary.
John H. Bowen, S. D.
James L. Wiley, J. D.
Joseph McCowan, Steward and Tyler.

Digitized by Google

GRAND LODGE OF ALABAMA.

M. W. James Penn, Grand Master.
R. W. Felix G. Norman, D. G. M.
" G. W. Creagh, G. S. W.
" Wm. Hendricks, G. J. W.
" Rev. Thomas Chilton, G. Chaplain.
" " Eugene V. Levert, G. Lecturer.
" Wm. Garrett, G. Treasurer.
" Amand P. Pfister, G. Secretary.
" N. L. Whitfield, G. S. D.
" S. F. Hale, G. J. D.
Brother Joseph W. Pierce, G. Tyler.

TYRIAN LODGE, GLOUCESTER, MASS.

William Ferson, Master.
Thomas Ireland, S. W.
Bartholomew Ring, J. W.
Aaron Plumer, Treasurer.
Isaac A. Smith, Secretary.
Ephraim Brown, S. D.
John Ayars, J. D.
John Somes, Joseph Stacy. } Stewards.
William D. Winchester, Tyler.

RISING STAR LODGE, STOUGHTON, MASS.

Simeon T. Drake, Master.
Azel Capen, S. W.
Joel Talbot, J. W.
Samuel Chandler, Treasurer.
Ansel Capen, Secretary.
Consider A. Southworth, S. D.
John Cram, J. D.
Nathaniel Blake, William Morse } Stewards.
James Swan, Marshal.

WINYAH LODGE, GEORGETOWN, S. C.

Thomas R. Sepiens, Master.
R. E. Fraser, S. W.
R. M. Houren, J. W.
Ralph Woolf, Treasurer.
W. J. Howard, Secretary.

DRESDEN LODGE, DRESDEN, TENN.

Alfred Gardner, Master.
Evans J. Looney, S. W.
William R. Ross, J. W.
Thos. H. Etheridge, Treasurer.
Churchill P. Bondurant, Secretary.
James A. Overton, S. D.
A. G. Holden, J. D.
W. S. Langdon, Chaplain.
Emerson Etheridge, Tyler.
Lodge meets 1st Monday in each month.

JACKSON LODGE, GAINESVILLE, TENN.

S. S. Perry, Master,
John H. Gamer, S. W.
E. R. Fawcett, J. W.
Wm. H. Dandridge, Treasurer.
B. H. Kisser, Secretary.
Wm. Barnes, S. D.
Wm. H. Neville, J. D.
Sabat Southerland, M. Carlton, } Stewards.
John M. Gilbert, Tyler.

ST. ANDREW'S LODGE, BOSTON.

Hugh H. Tuttle, Master.
Smith W. Nichols, S. W.
John R. Bradford, J. W.
John J. Loring, Treasurer.
Charles W. Moore, Secretary.
Hamilton Willis, S. D.
Robert N. Tullock, J. D.
Ezekiel Bates, Marshal.
Robert A. Parker, Andrew T. Leman, } Stewards.
Edward Stearns, Inside Sentinel.
William C. Martin, Tyler.

MIDDLESEX LODGE, FRAMINGHAM, MASS.

Joseph O. Skinner, Master,
James B. Puffer, S. W.
Charles R. Train, J. W.
Adam Hemmenway, Treas.
Edward Holbrook, Sec.
Malachi Babcock, S. D.
Embylin Leeland, J. D.
Samuel O. Daniels, Marshal.
Timothy Evans, Tyler.

WASHINGTON LODGE, CUTHBERT, GEO.

James L. Sweet, Master.
Isaac E. Bower, S. W.
Edmund W. Hodges, J. W.
Edward McDonald, Treasurer,
James Buchanan, Secretary.
David Rumph, S. D.
Simon Wooten, J. D.
John Harper, Tyler.

MELODY LODGE, PLATTSVILLE, WIS. TER.

Rev. B. T. Kavanaugh, Master.
Hugh B. Colter, S. W.
William C. Fillebrown, J. W.
J. H. Rountree, Treas.
L. W. Link, Sec.
J. Barton, S. D.
R. Spaulding, J. D.
W. Rilay, Tyler.

ST. JOHN'S LODGE, WILMINGTON, N. C.

S. D. Wallace, Master.
J. S. James, S. W.
R. G. Runkin, J. W.
B. Baxter, Treasurer.
W. A. Burr, Secretary.
A. Martin, S. D.
E. V. Kelly, J. D.
J. T. Morris, Tyler.

CONCORD CHAPTER, WILMINGTON, N. C.

P. W. Fanning, High Priest.
A. P. Repiton, King.
J. A. Taylor, Scribe.
W. A. Burr, C. Host.
Alexander McRae, P. S.
James T. Miller, R. A. C.
A. Martin, T. F. Peck, J. S. James, } Masters of the Veils.
John Smith, Tyler.

Digitized by Google

MASONIC CHIT CHAT.

☞ 24TH JUNE.—We understand that Star-in-the-East Lodge at New Bedford, contemplate celebrating the approaching anniversary of the nativity of John the Baptist, by a public procession, oration, dinner, &c., and that invitations will be extended to the Lodges and Brethren generally to participate in the festivities of the day. As New Bedford *does* whatever she undertakes, we anticipate a joyous occasion. There is one suggestion we respectfully offer for the consideration of our Brethren there. The Grand Lodge of Rhode Island holds its annual meeting on the 24th. This will prevent the attendance of many Brethren from that State who might probably desire to be present. Besides, the 24th falls on a Monday, and this will be a hindrance to the attendance of distant Brethren who would not, or could not, travel on the Sabbath. Would it not, therefore, under the circumstances, be best to hold the celebration on the 25th?

TO AGENTS.—Many of our agents are very backward in settling their accounts; in consequence of which we are frequently subjected to inconveniences, which might, by a reasonable degree of promptitude on their part, be avoided. They will greatly oblige us by giving the matter their earliest attention. Complete sets of the present volume will be furnished to new subscribers.

Br. John Scott is an authorized agent for Danville, Mo.

Br. Wm. Hubbell, of Eaton, Ohio, is authorized and requested to take the agency of the Magazine for that place.

Has not our agent at Memphis committed an error in ordering the Magazine for Br. Maples to be sent to that place? We infer so from a remark in his letter of 21st January. It has, however, been sent to Memphis; if wrongfully, he will please give it the proper direction and notify us.

Our agent at Natchez is informed that the Magazine was sent to Br. Ray, at Natchez, until the Post Master notified us that it was not taken from the office. We cannot furnish 1st vol. but send back Nos. of 3d vol. If this arrangement does not answer, he will please inform us in his next letter.

Br. G. McDonald of Macon, and Br. Wm. Cline, of Griffin, Geo., are authorzed agents for the Magazine.

☞ We will receive and forward to England, subscriptions for Dr. Oliver's new work, on the guaranty of responsible references in this city.

☞ MASONIC ALMANAC, AND BIOGRAPHICAL SOUVENIR OF 7000 POLES.—We have received a private letter from Count de TABAY KROSNOWSKI, under date of Paris, Dec. 12, 1843, desiring us to give notice to the Brethren in the United States, that he is now preparing a 2d edition of the above work, (of which he is the author,) and that any orders for it left with the editor of this Magazine will receive prompt attention. The Count writes, that he has sent us a prospectus, in which the character of the work is fully defined, but it has not yet come to hand. The price to subscribers is as follows:—on fine paper 4 francs—on common paper 2 francs,—to which are to be added duties and charges—making the whole cost about $1 12 or $1 25 a copy, for the fine edition, and perhaps 75 cents for the common. It is, of course, in the French language. Orders will be received by the editor of this Magazine.

☞ The TRESTLE-BOARD, neatly bound in printed covers, will be forwarded by mail, free of postage, to any part of the United States, for *one dollar* a copy. Brethren ordering the work must, however, either pay the postage on their own letters, or get the Post Master to make the remittance for them. This he will probably do if requested. Bound copies will be sent, safely packed in boxes, as may be directed, at eight dollars a dozen.

☞ We have received a copy of the minutes of the proceedings of the Grand Chapter of Alabama, but they contain nothing of interest, except the report given in our last, in relation to the assumption of the Grand Chapter of Virginia, touching the degrees of Royal and Select Masters. We have also a copy of the doings of the Grand Council. Both bodies seem to be in prosperous circumstances.

☞ We are under obligations to our intelligent correspondent at Lynchburg, Va., for his excellent letter. We may hereafter have occasion to make use of it. What he says of the importance of the Lodges looking to their own interests, and not relying upon the dictation of others, is just and proper.

☞ No 3, of "Drafts from the Trestle-Board," has been received, and will appear in our next.

Digitized by Google

THE

FREEMASONS' MONTHLY MAGAZINE.

VOL. III.] BOSTON, APRIL 1, 1844. [No. 6.

THE EARLY HISTORY OF MASONRY IN AMERICA.

WE took occasion some months since to speak of the origin of Freemasonry in America, and to lay before the readers of the Magazine such evidence of its probable introduction into this country, prior to its discovery by Columbus, as our archæological researches had rendered available.* In continuation of the subject, we propose, in the present paper, briefly to trace its history after the settlement of the country by Europeans, to the period of its organization, and the opening of the first Grand Lodge in Massachusetts.

Previous to the year 1717, there were no *chartered* Lodges in America. We have, therefore, no available records of Masonic proceedings in the Provinces, until subsequent to that date. Hence the history of our Institution, from the landing of the Pilgrims on the Rock of Plymouth, in 1620, to the organization of St. John's Grand Lodge, at Boston, in 1733, is little more than a blank. Antecedent to that event, the Brethren usually met in small parties at each other's lodgings. When the requisite number were assembled, they were authorized, by the ancient Constitutions and usages of the Craft, to transact all business that regular Lodges are now empowered to do by their Charters. Lodges were also attached to the British armies, stationed in the Provinces, both before and after that period. They were called travelling Lodges. They are, at present, common to the armies of Europe, and are productive of wholesome effects. Their tendency is to strengthen the bonds of friendship and to diffuse among the officers and privates a spirit of charity, fraternal kindness, and subordination. This is beautifully illustrated by an event which occurred during the revolutionary war. After having routed a detachment of the

*Vide Magazine, Vol. I, page 289.

Digitized by Google

British army, the Constitution and regalia of a Lodge fell into the hands of the American General PARSONS.* Actuated by the genuine principles of Masonry, he immediately returned them to the British commander, with a note in the following words :

" When the ambition of monarchs, or the jarring interests of States, call forth their subjects to war, we, as Masons, are disarmed of that resentment which stimulates to indiscriminate desolation; and, however our political sentiments may impel us in the public dispute, we are still Brethren; and, *our professional duties apart,* ought to promote the happiness and advance the welfare of each other. Accept, therefore, at the hands of a Brother, the Constitution of the Lodge ' Unity, No. 18,' held in the 17th British regiment, which your late misfortunes have put it in my power to restore to you."

There were Lodges, likewise, in the American army.† In the campaign of 1779, the Commander in Chief sent forces under General SULLIVAN, of New Hampshire, (a worthy Mason,) into what was then called the Susquehanna country, to stop Indian ravages. The different detachments of those forces formed a junction at Tioga Point. While there, Colonel PROCTOR, of the Artillery, obtained from the Grand Lodge of Pennsylvania, a warrant to hold in the camp a movable Lodge of Freemasons. During the campaign, this Lodge was opened almost every evening in the encampment. At Tioga, two tents were united for its accommodation. On clearing away the rubbish and leaves from the spot where these tents were to be pitched, which had, apparently, been gathering there for centuries, the workmen found an old IRON SQUARE, very much decayed, but still strong enough for the use of the Lodge; and it was so appropriated during the remainder of the expedition. What is particularly remarkable in this circumstance is, that the country was a

*We give this anecdote on the authority of the very intelligent and accurate Brother, JAMES MILNOR, Esq. Past Grand Master of the Grand Lodge of Pennsylvania. A similar anecdote is told of Gen. WASHINGTON, on the authority of the records of Lodge No. 227, attached to the 46th British regiment. Vide Mag. Vol. 1, p. 15.

†In 1779, a Charter was granted by the Massachusetts Grand Lodge to Gen. JOHN PATTERSON, Col. BENJ. TUPPER, and Maj. WILLIAM HULL, to hold a travelling Lodge in the American army, called "WASHINGTON LODGE."

On the 13th May, 1756, the M. W. Grand Master, JEREMY GRIDLEY, Esq. commissioned his Brother, the R. W. RICHARD GRIDLEY, Esq. " To congregate all Free and Accepted Masons in the present expedition against Crown Point, and form them into one or more Lodges, as he shall think fit, and to appoint Wardens and other officers to a Lodge appertaining." In 1762, a Dispensation was granted to Col. JOSEPH INGERSOL to hold a Lodge at Crown Point.

On the 13th Nov. 1738, a Dispensation was granted by St. John's Grand Lodge to the R. W. EDWARD HUNTINGFORD, to hold a Lodge in His Majesty's 28th regiment, stationed at Louisburg. And on the 13th April following, the R. W. ABRAHAM SAVAGE was authorized " to congregate all Free and Accepted Masons in the expedition intended against Canada, at Lake George, or elsewhere, into one or more Lodges, as he shall think fit, and appoint proper officers, &c.

Digitized by Google

perfect wilderness. It was not known that the foot of the white man had ever previously ventured so far into the home of the savage.*

We will venture to cite one other anecdote as indicative of the character of these movable Lodges. It is, we believe, a well authenticated fact, that the presiding officer of the Lodge which held its meetings in that division of the army which was under the immediate command of General WASHINGTON, was a common soldier; and that the "*Father of his Country*," influenced by the heaven-breathing principles of Freemasonry, cheerfully submitted to serve under him in the capacity of a private member! To the ingenuous mind this simple fact speaks more than volumes could speak for our Institution. No man can doubt the patriotism and republicanism of WASHINGTON. To his moral character we are not less indebted for the establishment of this magnificent Republic, than to the more brilliant achievements of his victorious sword. That man—that GREAT MASON—whom all other great men approach *proximo longo intervallo*,—at a great distance,—sat as an humble Brother, in a Military Lodge, with an obscure Sergeant for his Worshipful Master, when he was as much the Dictator of this country as Cæsar was of Rome!

Such was the condition of Masonry in America prior to the year 1717, at which time the Grand Lodge of England issued the following regulation:

"That the privilege of assembling as Masons, which has been hitherto *unlimited*, shall be vested in certain Lodges or assemblies of Masons, convened in certain places: and that every Lodge to be hereafter convened, except the four old Lodges at this time existing, shall be legally authorized to act by a *Warrant* from the Grand Master for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication; and without such Warrant no Lodge shall be hereafter deemed regular or constitutional."

The adoption of this regulation wrought an entire revolution in the polity of the Fraternity. Lodges, organized for the time being, were no longer permitted. Dispensations and Charters were, therefore, issued by the Grand Lodge at London, for the holding of Lodges in all parts of the world. The first, for this country, was received about the year 1720. It

*The following anecdote illustrates the importance of a knowledge of Freemasonry, in the most distressing and eventful scenes in military life:—

At the battle of the Cedars, thirty miles above Montreal, on the St. Lawrence, Captain MCKINSTRY, of Col. PATTERSON's regiment of Continental troops, was twice wounded and taken prisoner by the Indians. His intrepidity as a partizan officer, had excited the fears and unforgiving resentment of the savages. They determined to put him to death. Already had the victim been bound to the tree, and surrounded by the fagots intended for his immolation. Hope had fled; and in the agony of despair he had uttered that mystical appeal which the Brotherhood of Masons never disregard; when, as if heaven had interposed for his preservation, the warrior BRANDT understood, and saved him. This Indian warrior had been educated in Europe, and had there been initiated into the mysteries of Freemasonry. Feeling the force of his obligations, he immediately preserved a Brother's life, and ultimately obtained his ransom. Capt. MCKINSTRY died in June, 1822.

Digitized by Google

was a Dispensation authorizing the opening of a Lodge in this city. We have the fact from a clergyman of the Church of England,* who found it stated in an old document in the archives of King's Chapel (Boston). The Lodge was regularly organized, but was soon after discontinued.

No other chartered Lodge was held in America, until the year 1733, when, upon the application of a number of Brethren residing in Boston, a Warrant was granted by Lord Viscount MONTAGU, Grand Master of the Grand Lodge of England, dated the 30th of April, 1733, appointing the R. W. HENRY PRICE, Grand Master in North America, with full power to appoint his Deputy, and the other officers necessary for forming a Grand Lodge; and also to constitute Lodges of Free and Accepted Masons as often as occasion should require. In consequence of this Commission, the Grand Master opened a Grand Lodge at the "Bunch of Grapes Tavern," in King (now State) street, in Boston, on the 30th of July, 1733, in due form; and appointed the R. W. ANDREW BELCHER, Deputy Grand Master, and THOMAS KENNELLY and JOHN QUANN, Grand Wardens, pro tempore.

This Grand Lodge was organized under the designation of "ST. JOHN'S GRAND LODGE," and, for the reason that it derived its authority from the Grand Lodge at London, it was sometimes called the "*Grand Lodge of Modern Masons.*" It was the first Grand Lodge formed in America.

The first Charter which issued from it, was granted on the petition of "several worthy Brethren residing in Boston, praying to be constituted into a regular Lodge." This Lodge was originally styled "the First Lodge in Boston," but subsequently, "St. John's Lodge;" which name it still retains. It received its Charter on the 30th July, 1733,—the day on which St. John's *Grand* Lodge was organized. HENRY HOPE, Esq. was its first Master; and it was the *first* subordinate Lodge in America, deriving authority, by warrant of constitution, from a Provincial Grand Lodge.

On the day of the nativity of St. John the Baptist, in 1734, "a petition was presented from BENJAMIN FRANKLIN, and several Brethren residing in Philadelphia, for a Constitution for holding a Lodge in that city." The M. W. Grand Master, HENRY PRICE, having in the early part of that year, received authority from the Grand Lodge of England, "to establish Masonry in all North America," the prayer of the petitioners was granted; and the renowned FRANKLIN was appointed Master of the first Lodge in Pennsylvania. Yes! FRANKLIN, whose profound wisdom, practical sagacity, and enlarged benevolence, could neither adopt nor pursue any equivocal or dangerous course of social action, was the pioneer-Master

*The late Rev. Mr. Montague, formerly of Dedham.

Digitized by Google

of Masons in Pennsylvania; and printed, at his own press, the *first* Masonic Book published in this country. It was a small volume of Masonic constitutions, history, charges and regulations, and bears date 1734. A copy of it is still preserved in the archives of the Grand Lodge of that State.

In this connexion it may not be improper to remark, that at a later period, on the 13th January, 1780, the Grand Lodge of Pennsylvania resolved, that a Grand Master of Masons throughout the United States ought to be chosen; and unanimously nominated GEORGE WASHINGTON for that station.*

Circular letters were addressed to the other Grand Lodges in the several States, requesting their assent and co-operation in this measure; but in consequence of the unsettled state of the country, and the difficulty of ascertaining the opinions of the Fraternity, the further consideration of the project was deferred. Among the records of the Grand Lodge of Massachusetts, for 1781, is the following vote:—"That any determination upon the subject cannot, with the propriety and justice due to the Craft at large, be made by this Grand Lodge, until a general peace shall happily take place throughout the continent." The subject was never revived.

St. John's Grand Lodge continued to grant Charters for the erection of Lodges in different parts of the country. From this source originated the first Lodges† in Massachusetts, New Hampshire, Rhode Island, Connecticut, New Jersey, Pennsylvania, Maryland, Virginia, the Carolinas, Newfoundland, Nova Scotia, and several of the West India Islands.

In the meantime, a number of Brethren residing in Boston, who styled themselves *Ancient Masons*, had received from SHOLTO CHARLES DOUGLASS, Lord Aberdour, then Grand Master of the Grand Lodge of Scotland, a Dispensation, dated Nov. 30, 1756, constituting them a regular Lodge, under the title of "St. Andrew's Lodge, No. 82."‡ St. John's Grand Lodge, conceiving that their jurisdiction had been infringed upon by the Grand Lodge of Scotland, "refused any communications or visits from such members of St. Andrew's Lodge as had not formerly sat in their Lodges." The consequence of this refusal was, that St. Andrew's Lodge united with Lodges No. 58, of the Registry of England, and No. 322, of the Registry of Ireland, then attached to the British army, and petitioned the Right Hon. George, EARLE OF DALHOUSIE, at that time

*This was the first movement towards a General Grand Lodge in this country, on record.

†Working under a Provincial Charter.

‡This Lodge retains its original Charter. Joseph Warren, Paul Revere, and other master spirits of the American revolution, were members of it. The original code of By-laws signed by them, is still preserved.

Digitized by Google

Grand Master of Masons in Scotland; and from him received a commission, bearing date the 30th May, 1769, "appointing JOSEPH WARREN, Esq. Grand Master of Masons in Boston, New England, and within one hundred miles of the same." The Grand Master was Installed, and the new Grand Lodge organized on the 27th of December following.

This was the origin of the "MASSACHUSETTS GRAND LODGE," or, as it was then called, the "*Grand Lodge of Ancient Masons.*" And it is worthy of remark, as indicating the zeal and Masonic attachment of our lamented Brother, the great martyr, WARREN, that from the year 1769 to 1775, inclusive, the records show that the Grand Master was not once absent from the meetings of the Lodge. On the 17th of June, in the last named year, he closed his earthly and Masonic career on the blood-drenched battle field of Bunker Hill. It is not presumptuous to trust that he is received into the everlasting Grand Lodge above.

The two Grand Lodges, thus formed, continued to grant Charters for Lodges in different parts of the country, until the breaking out of the revolutionary war, when their operations were, for a time, suspended. They however afterwards resumed their labors and continued to discharge the duties devolving upon them, independent of each other, until the 5th of March 1792, when they assembled, in their individual character, for the last time. A proposition for a union of the two bodies having been previously considered and agreed upon, each nominated a Grand Master, Grand Wardens, Grand Treasurer, and Grand Secretary. They then appointed fourteen Electors,* (seven each,) who met in Convention, on the 19th of June following, and having duly considered the merits and claims of the respective lists of candidates, *unanimously* elected the following Brethren officers of the "Grand Lodge of Ancient, Free and Accepted Masons of the Commonwealth of Massachusetts," viz.:—M. W. John Cutler, G. M.; R. W. Josiah Bartlett, S. G. W.; R. W. Mungo Mackay, J. G. W.; Samuel Parkman, G. Tr.; and Thomas Farrington, G. Sec.—All invidious distinctions ceased, and the rival societies united their efforts to accomplish the objects of their Institution.

Such is an accurate, though very brief sketch of the organization of Masonry in this country, and of its early history in Massachusetts,—*the birth-place of Freemasonry in America.*

---

*Paul Revere, Saml. Barrett, Jas. Jackson, Saml. Dunn, Job Prince, Thos. Dennie, Wm. Shaw, Thos. Farrington, John Lowell, Aaron Dexter, Wm. Scollay, Saml. Bradford, Wm. Little, and Caleb Swan.

Digitized by Google

HISTORY OF MASONRY IN IOWA.

Br. Moore :—Dear Sir. While I have long and anxiously sought the pages of your truly valuable Magazine for the excellent matter and interesting items of Masonic information therein contained, emanating from *all* the States and the *Territories* of Florida and Wisconsin, I have been some little disappointed, that Iowa, the home of my adoption, the dwelling place of many, very many Masons, good and true, and the location of several flourishing Lodges, and one Chapter,—promising much for the advancement of the noble principles of our worthy Institution,—should be unrepresented in the organ of the Fraternity throughout the Union, and consequently unknown to our Brethren beyond our Territorial limits, except to the Grand Lodge with which we are in fellowship. But, believing this state of things to have had its origin and existence in the fact, that the Fraternity here have no Grand Lodge of their own, (though we have been fondly cherished by our paternal guardian,) to act as the channel of communication to others, and you no attentive correspondent, as you have in every other region where the pure principles of Masonry have extended themselves, (and where is the place in which they do not exist?) I have volunteered myself as the latter, now that we have the *former*, and in this number propose to give you a concise sketch of the

INTRODUCTION OF MASONRY INTO IOWA TERRITORY.

On the 29th day of December, A. L. 1840, the Grand Lodge of Missouri issued letters of Dispensation to *seven* Brethren at Burlington, Des Moines county, constituting them into a Lodge by the name of Burlington Lodge, which was *Chartered* at the session of the Grand Lodge aforesaid, held in October, 1841, by the name of Des Moines Lodge, No. 41. You will perceive they had just the constitutional number requisite to form a Lodge,—among whom was the writer of this communication, then and now a resident of Bloomington, (but there during the session of the Legislature, which then met at that place,) and without whose name a Lodge could not at that time have been formed. The first Master was Br. H. C. Bennet, formerly of Kentucky, a colonel of the last war, and a devoted Mason. They now number some thirty members, and are in a flourishing condition.

Iowa Lodge, at Bloomington, (this place,) was constituted by letters of Dispensation from the Grand Lodge aforesaid, dated February 13th, 1841, and Chartered at the same time as Des Moines Lodge, and numbered 42. This Lodge commenced with some fourteen members, and now numbers only about twenty, in consequence of the removal of many and the uniting of others to Lodges formed in the neighboring towns, (three having since the organization of this Lodge been constituted within 30 miles of this place.) Br. Ansel Humphreys, formerly of the Grand Lodge of Connecticut, and latterly D. D. G. M. of the Grand Lodge of Missouri, for Iowa District, was the first Master, and having been instructed by Br. Cross, is the brightest and best informed Mason in the Territory.

Du Buque Lodge, at Du Buque, and Iowa-City Lodge, at Iowa-City, were constituted by letters of Dispensation from the same Grand Lodge, dated the 10th

Digitized by Google

October, 1842, and were both chartered at the last session of the Grand Lodge, held in October, 1843, and numbered 62 and 63. The Master of the former is Timothy Fanning, formerly of Ohio, an Irishman by birth; of the latter is Dr. William Reynolds, formerly of Penn. Each of these Lodges number about thirty members. The Masters of all four are R. A. Masons.

In May, 1843, a Lodge was constituted by letters of Dispensation, from the Grand Lodge aforesaid, at Davenport, by the name of *Clinton Lodge*, and their Dispensation was continued from the last to the next session of said Grand Lodge. Joseph Webb, from Ohio, by birth an Englishman, is the Master thereof, who is also a Royal Arch Mason.

Our Lodges are in good repute with the citizens, stand fair with the Grand Lodge of Missouri, and are patronized by the great and good among us. The Ex-Governor of the Territory, and Judge of the second Judicial District and Associate Justice of the Supreme Court, are Past Warden and Secretary of Iowa Lodge, No. 42, while we have admitted, and initiated four officiating clergymen, of various evangelical denominations. Other Lodges are equally honored.

In this enumeration I must mention, that the Grand Lodge of *Illinois* has issued letters of Dispensation to certain Brethren residing at the town of Montrose and Keokuk (situated at the head and foot of the Lower Rapids) constituting them into Lodges, by the name of "Rising Sun, No. 12," (for the former is chartered) and "Keokuk Lodge." Of them I know but little at this time.

This brings my history to the 2d day of January, 1844, when a *Convention* was held by the *first four* Lodges aforesaid, to organize a GRAND LODGE OF IOWA, of which you shall be informed.

The proceedings of the Convention, and the Grand Lodge, together with the Constitution and By-Laws, are in the course of publication, and when published I will forward you a copy, with a request that you notice the same in the Magazine, and if there are errors, point them out, and if we deserve any credit show us wherein. And for our benefit, as well as a matter of general interest to the Craft, I would be pleased that you would publish the names of the Officers of the several GRAND LODGES, the location of the same, and the *residences* of the former, particularly the GRAND SECRETARIES, that we may know to whom and where to transmit our proceedings.

I have received the "MASONIC TRESTLE-BOARD," through a friend, and carefully perused the same, and am highly pleased therewith. It contains all the information requisite to conduct the Work of a Lodge in the Three Degrees of Ancient Craft Masonry, fitly arranged and wisely adapted to accomplish the purpose of its publication, and suitably, I may say admirably, illustrated by the three Carpets, presented in a style of arrangement better than any I have heretofore seen. It must, and will, be acceptable to the Brethren. I have already disposed of six copies, and an order accompanies this for six more for Iowa.

Yours, Fraternally, T. S. P.

Bloomington, Iowa, February 4, 1844.

Digitized by Google

DRAFTS FROM THE TRESTLE-BOARD.—NO. III.

BY A PAST MASTER.

HOW WAS IT DONE?

MYSTERIOUS, potent Genius of our time-honored Order! thine is, indeed, a high, a heavenly mission. To restore order amid discord—to curb and make gentle the savage propensities of man—to protect and give safety to the defenceless—to raise up the fallen, and place honest misfortune upon a level with sympathizing prosperity—these are thy employments, oh heaven-descended Genius! Thou broodest over the populous city—the thronged thoroughfare—the wide wild ocean and desert wilderness—like a spell flung down upon the earth by some good angel. On the red field of carnage, and by the dreary hearthstone of the desolate and forsaken—in the wild tumults of the lawless, and by the side of the wayward and the friendless—art thou ever! At thy voice the lamentations of the miserable are hushed—the cry of the bereaved and destitute suppressed—the tears of the broken-hearted and the fatherless dried up. Thou stretchest forth thy wand over the troubled waves of human passion, and they are stilled into harmony. Thou liftest up thy peaceful banner among the battle-pennons of the nations, and "the sword and the spear and the instruments of death," are stayed in the hands of mailed warriors!

Ay! thine is indeed a HEAVENLY mission.

* * * * * * * *

The blood-wasting strife of kings had ceased, and the Old World was again calm and still, not in the repose of freedom, but the quiet of exhaustion consequent upon the terrible struggle. He, the mighty one of France, whose tread over the territories of Europe had been like that of an earthquake—tumbling thrones to the dust, and blanching the face of Monarchy with fear—borne down at last, by the weight of a regal coalition which no human genius could resist, and stripped of every vestige of his power, was a dweller upon the barren rock of St. Helena. The *Vive l'Empereur!* which, as the battle-cry of the chivalry of France, had as often been the death-knell of dynasties, was changed to the utterance of a people's lamentation for a fallen though still idolized chief. The *tri-couleur* had been struck down—NAPOLEON was a captive and an exile. Thrones, which had been trodden under foot by his iron heel, were once more elevated; and kings came forth from their hiding places to batten again upon the toil and sweat of the people—and to forget, in their pride and lust of power, the terrible lesson taught them by the ruthless leveller of Corsica. The lion-monarch was in the toils of the hunters; and the meaner tyrants and their petty parasites joy-

Digitized by Google

ed in the freedom they had regained to put burthens upon the backs of God's human creatures, unchecked by fear of that fierce king-maker and king-destroyer, who, in the palmy days of his prosperity and grandeur, had sported with their crowns as a child sports with toys.

Though fallen, he was not forgotten. The love of his people—deep and wild as idolatry itself—still clung to him as when his standard floated proudly over the empires of the earth, an ensign and a token of the grandeur and glory of France!

No matter in what quarter of the world his lot may be cast, or what may have become his allegiance as a citizen in other lands, the Frenchman ever cherishes with an enthusiastic nationality of feeling which challenges our highest admiration, the renown of his illustrious countryman and the honor of his gallant fatherland. Perhaps no where is this sentiment more strongly felt than among the inhabitants of Louisiana. True Americans in feeling and in political faith, there mingles in their devotion to the "Star Spangled Banner" of our Republic, the memory of the time when it was first given to the breeze, sustained and upheld by the high-hearted valor of Frenchmen. While they revere with patriotic ardor the name of WASHINGTON, they kindle with the thought that his friend and companion in arms was LAFAYETTE; and that the war which these waged and the victories they jointly achieved, are hallowed not only by their vindication of human liberty, but also as having humbled the pride and chastised the insolence of an hereditary foe and rival. The downfall of Napoleon, and his subsequent captivity under the guard of a British soldiery, were galling in the extreme to the sensibilities of the French. It is no marvel, then, that their descendants on this side of the Atlantic should have been stung to madness and desperation by an insult from a British subject of the character presently to be described.

* * * * * * *

The venerable old clock had pealed the hour of high noon in New Orleans, from the gray tower of the cathedral of Saint Louis, on the 17th of March, 1817. The sun, as he pursued his career through the heavens, unobstructed by a single cloud, flung down a flood of radiance upon the green earth, which seemed to return his genial smile with laughing joyousness. It was, indeed, a lovely day—so soft and balmy—so redolent of the perfume of orange blossoms and the fragrance of blooming flowers—so peaceful and so calm—so full of the sweet and "skiey influences" which render the glad spring-time of the voluptuous South like unto a glimpse of Eden-land! A denizen of the cold and rigorous north, placed by a sudden transition in the midst of the scene I am describing, would have exclaimed—"What a paradise is here!" Enchanted with

Digitized by Google

earth, air, and sky, he would have imagined he had reached that fairy land the romantic heart yearns for,

> "Where the virgins are soft as the roses they twine,
> And all, *even* the spirit of man, is divine."

But while nature without wore so serene and heavenly an aspect, the human nature within the breasts of the fiery-hearted sons of this sunny clime, was in intense agitation. A public indignity had been offered to France, and every *Creole* bosom burned to avenge the insult. A merchant vessel, but recently arrived in port, had exhibited at its mast head the *tri-couleur* surmounted by the flag of England—thus tauntingly reminding the Frenchmen of the city of the misfortunes of their captive chief, and insolently asserting the supremacy of Britain over *la belle France.* The author of this outrage upon the feelings of a whole community, was himself an Englishman. For two successive days it had been endured with unexampled patience by the citizens, while friendly remonstrances were employed by the lovers of order to induce the commander of the vessel to remove a cause of discontent which threatened to vent itself in popular violence. These remonstrances had been in vain. With a dogged insolence—as foolhardy as it was unprovoked and unmanly—he persisted in keeping the *drapeau* in the degrading position in which it had been placed.

* * * * * * *

I do not think the character of the SOUTHRON is generally well understood. Fiery of spirit and quick in resentment for injury received, he certainly is; but the *genuine* southron is equally scrupulous not to give others occasion for resentment. Fastidious in avoiding encroachment upon the feelings of others as he is in repelling any invasion of his own, there is in the composition of his character a greater infusion of true amiability—a more active disposition to oblige and render others happy—than is generally to be found among his countrymen who enjoy a far less unenviable reputation for ferocity. Act towards him in every respect "upon the *square*," and the *Creole Louisianais* is one of the most amiable, refined and engaging of companions and friends. Rudely disregard his just rights, and violate the obligations and duties of the gentleman, and he is to the full as deadly a foe—a foe whose

> "————————revenge is as the tiger's spring,
> Deadly, and quick, and crushing."

But to return from this digression. The Cathedral clock had told the hour of high noon, when a concourse of citizens assembled in the *Place d'Armes*—that spot which had witnessed so many stirring events in the early history of Louisiana—to deliberate upon what was next to be done.

Digitized by Google

Further remonstrance was out of the question. The intervention of the civil authorities was unauthorized; for the audacious Briton was violating no law, State or National, was infracting no regulation of the port, and although with others they had, as private individuals, desirous to preserve the peace, united their remonstrances with those of others, against the elevation of the flag, they could not *order* it to be taken down. It still hung drooping beneath the proud banner of England, presenting a spectacle which every moment added to the public ferment. It was a spectacle intolerable to the chivalric *Orleanais*, whose forefathers had, even when but feeble colonists, on the very spot where they were now standing, hurled defiance to the power of Spain; and here they had met to deliberate what steps were to be taken. Pusillanimous submission to the insult, or a resort to violence, seemed to be the only alternatives left them.

One of their number, Capt. L—, rose and addressed the assembly. He was a bold intrepid man, and had distinguished himself in the war with England, which had then but recently closed, as the daring commander of an American privateer. His words were few, but they were fraught with burning eloquence, which went home to the bosoms of his hearers. Their eyes flashed and their brows were bent with the fierce determination which gleamed in the countenance of the speaker, as, pointing to the degraded flag, he proposed to drag it down by force, and if need be, over the dead bodies of its dishonorers.

En avant! aux armes! was shouted by fifty voices; and in a few minutes the *Rue Saint Louis*, at the foot of which the obnoxious vessel was moored, resounded with the tread of armed men, rushing cutlass in hand to avenge the indignity offered to their fatherland. Arrived at the water's edge they paused for a moment, but at the animating cry of their heroic leader:

A la bordage! à bas les Anglais! they leaped like so many tigers darting upon their prey, upon the deck of the ship. The onslaught was quick, terrible, and resistless as the hurricane of the tropics. The deck was swept of its defenders in an instant. One of them was killed outright, and several severely wounded before they could make their escape below. The Captain's hat was thickly perforated with pistol balls as he descended the companion way. His agility in getting out of the fray equalling his foolhardiness in provoking it, alone saved his life. Masters of the ship, the assailants accomplished their object by hauling down the glorious *tri-couleur* amidst the approving huzzas of the spectators on shore. Intoxicated by their fury, some of the victors proposed to haul the vessel out into the stream and set her adrift enveloped in flames; but at the earnest entreaties of Capt. L—, the proposition was abandoned.

* * * * * * *

Digitized by Google

The scene is changed. The storm-cloud of human wrath has spent its fury, and the spot which witnessed its explosion is left to the dying and the dead. The armed men who had wreaked such terrible vengeance, are gathered in a group around their leader upon the *levèe*, while on all sides are assembled their fellow-citizens, applauding the bloody deed,—all lawless as it was, as it must be expressed. The rioters were, in popular regard, the champions of the people, and the vindicators of the honor of France; and a bold man must he be who shall dare question or arraign their act of righteous retribution.

Yet there *is* one in that excited multitude who has the high moral courage to do his duty even amid armed rioters. He is a civil magistrate, and he cannot, if he would, shrink from doing what in him lies to uphold that ægis of the American citizen—THE SUPREMACY OF THE LAW. Blood has been spilled—life taken away from a human being—and there, before him, in the face of day, stand the slayers. Shall he, the sworn minister of the law, stand by and see it thus trampled upon, without one effort to vindicate its majesty? No—to his honor be it said—and he did not. With firm step and steady mien he advances into the throng, and laying his hand upon Capt. L—, arrests him in the name of the State, AS THE RING-LEADER OF THE RIOTERS!

Bold man!—art mad, thus to beard the enraged tiger?—thou art in the extreme of peril!—Recoiling from the grasp of the law's minister, quick as lightning—Capt. L—'s pistol is snatched from its belt, and pointed by a hand whose nerves had been firm as steel in many a wild scene of battle carnage, the huge muzzle almost touching the heart of the magistrate, while fifty cutlasses were raised on high to cleave to the earth the audacious intruder. Bold magistrate! thy *possee*, an thou had'st one at thy beck, were powerless here. One twitch of the muscle of his hand whose eye is now meeting the steadfast gaze of thy own—one movement of menace, one word of threat—and instantly thou art like him who lies stiffening in death on yonder slaughter-stained ship. *Mort à lui!* is shouted from the enraged multitude. Thou art in the wild lion's jaws, brave magistrate—commend thy soul to God! * * * * * * * * * * Suddenly the murderous weapon drops to the ground, and the hand which grasped it is clasped in friendly embrace with that of the heroic supporter of "legal authority."

"Lead me where you will, my Brother; I will not prove disloyal to my country." Then turning to his associates he exclaimed—*El faut nous soumettre à la loi!* and, passive as a child, he suffered the magistrate to take him in custody and lead him from the crowd.

* * * * * * * *

Digitized by Google

"How was it done?" Whence was this mysterous agency, whose support of *the supremcy of the law over the brute force of a mob*, came so opportunely? Had it its source in the fear of man? Ah no! He who bent himself, with child like docility, to that potent spell, was equally, with his lion-hearted comrades, a stranger to such an influence. Whence came it then?

"HOW WAS IT DONE?"

In sooth, kind yet curious reader, I care not to blazon such answer as, peradventure, I might be able to accord to thy questioning, upon the tell-tale page of an everywhere read Monthly Magazine. *Perdu!* I had as well confide the secret to the gossipping old housewife! But if thou hast, in honest heart, a desire for knowledge, and would'st serve thy kind through the medium of such Craft-learning as that whereof these unskilful "Drafts" are but feeble illustrations, go thou to yon venerable temple wherein the sons of light and science do congregate. Seek,—ask—and knock for admittance in the appointed ways. If thou art worthy of the trust, and hast patience, diligence and perseverance, thou shalt be apprenticed to a Master, who will teach thee this and many mysteries. He will teach thee that mystery which renders the whispered word, though soft and low as the maiden's sigh, louder to the Brother's ear and heart than the thunder's voice;—which giveth to the mute gesture, though unnoticeable as the trembling of the leaflet on the coronal of the virgin springtime, power to paralyze the uplifted arm of the slayer. He will indoctrinate thee in the pecepts which inculcate patient submission to legal authority and perfect obedience to constituted government. And when thou hast passed through thy noviciate, and art in possession of the rewards of thy fidelity and zeal, why—*then* thou wilt know for thyself, "HOW IT WAS DONE."

NOTE BY THE AUTHOR. The materials for the foregoing "Draft" are derived from a highly interesting and valuable historical "Narrative of the Riot on the 15th, 16th and 17th of March, 1817, in the city of New Orleans," which was published in the "*Weekly Picayune*," of that city, of December 4, 1843. The "narrative" is evidently from the pen of a *Brother*, who I trust will receive as my apology for the freedom I have used with his facts, my desire to give them in such a shape as to render them more attractive to a particular class of general readers, and thereby make them the better subservient to the developement and advancement of the principles of our Order. "If I have done well, and as is fitting the story, it is that which I desired; but if slenderly and meanly, it is that which I could attain unto."

Memphis, February, 1844.

Digitized by Google

LIGHT AND TRUTH.*

BY REV. BR. LUTHER HAMILTON.

FATHER, the LIGHT thou biddest shine,
And chase the shades of night away,
Is but an emblem of thy TRUTH,
That gives to man his mental day.

As that unfolds, to wand'ring eyes,
The glorious forms of power and love
Thy hand hath shaped, thy goodness crowned,
In earth below, in heaven above.

So doth thy Truth with brighter beams
Illume the vision of the soul;
Cheer the sad heart with hope's fair scenes,
Beyond where waves of sorrow roll.

Or, if to me must be denied
To see the Light of cheerful day,
On field, or flood, or mountain height.
Shed over all its varied ray,—

Or doomed to be in error's thrall,
The darkness of the mind to feel,
Be superstition's trembling slave,
And at her shrine of terror kneel;

Let me, O God! no more behold
Nor sky, nor sea, nor verdant field,
But give me Truth and I will own
A brighter heaven and earth revealed.

WHAT IS CHARITY?

'T is not to pause when at my door,
A shivering Brother stands;
To ask the cause that made him poor
Or why he help demands.

T' is not to spurn that Brother's prayer
For faults he once has known;
T i's not to leave him in despair,
And say that I have none.

The voice of CHARITY is kind—
She thinketh nothing wrong;
To every fault she seemeth blind,
Nor vaunteth with her tongue.

In Penitence she placeth Faith—
Hope smileth at her door;
Relieveth first—then softly saith,
"Go Brother, sin no more!" *Selected.*

---

*This beautiful and truly Masonic Poem was written some years since, and published in the papers of this country and England. We are indebted to the author for a corrected copy.—EDITOR.

Digitized by Google

MASONIC CHARGES.

Delivered by Rev. Br. ALBERT CASE, on occasion of the Installation of the Officers of Concord Chapter, at Wilmington, N. C. on the 27th Dec. last.

ADDRESS TO THE HIGH PRIEST.

MOST EXCELLENT COMPANION:

IT affords me much satisfaction to induct you into the high, honorable, and responsible office to which the Companions of Concord Chapter have elevated you. Having Installed you and invested you with the Jewels and Symbols of your sublime station, you will permit me to say a few words before you enter upon the active duties of your office.

The presiding Officer of every deliberative assembly is placed at all times in a delicate, and sometimes in a perilous situation. But when in the discharge of his duty, he looks singly to the good and the prosperity of the Institution over which he presides, and steadily, with firmness and impartiality pursues it, he seldom fails in the undertaking. As we are all of the same family, Masons cannot claim an exemption from those passions, prejudices and asperities of temper which we daily see breaking forth in all communities and societies, not excepting (with pain I say it,) those of religion.

But although Masons are but men, Masonry, if rightly understood and practised, is calculated to make a good man better; and if there exists such a being as a perfect Mason, both Masonry and religion have combined to make him so; and he may stand upright in the image of his Heavenly Father and challenge the universe for a superior.

It will be expected of you in your high station, to set an example of that perfection which it would be the pride of all Masons to strive to imitate. If, in the deliberations of the body over which you are to preside, you should ever see the asperities of temper breaking forth, jealousies engendered, prejudices or unjust combinations and partialities about being formed, it will be your duty to throw oil upon the troubled waters, and by kind admonition—nay more, by gentle reproof if necessary, point to those many landmarks of the Order, which are calculated to call to a sense of duty and propriety an erring Brother; and when he retraces his steps, let him be welcomed and received as was the prodigal son of olden time. In this way you but imitate the Supreme Grand High Priest—your Brethren of the Order will be the more endeared to you, and the fragrance of the burning incense shall reach that celestial Lodge where all distinctions are laid down, and the just made perfect meet upon the same *level*.

Your influence will often be required to make the "darkness light and the crooked things straight" before the Brethren and Companions, and while you instruct and guide in wisdom's path, it will devolve upon you to lead the way. Impress this important truth upon all, that "he that humbleth himself, shall be exalted," and exert the power God has given you to lead them to the numerous sources of instruction opened in religion and her hand-maid Masonry, that wisdom and prudence may dwell with them, and "*Holiness to the Lord*" be engraven on their hearts.

In the discharge of your duty, you have every inducement to persevere. Your own, and the well being of the members urge you; the good of the Chapter, and the interests of Masonry demand that you be in all things a faithful High Priest. Then the rough road of life will be travelled with ease; for, trusting in the power of Omnipotence, and guided by divine *light*, you will be prepared for every emergency, and enabled to triumph over every difficulty.

It is not proper that a station so influential for good or for evil, should be filled by the careless, the immoral, or profane; for by such the sacred robe of the Priesthood would be dishonored, and the breast-plate used as a cover to a depraved heart. I entreat you to let your Companions know that they have placed the *Mitre* upon a brow that bends in humility before the great I AM, and searches His sacred word, and delights to see the Divine Law obeyed.

Digitized by Google

But all I could say upon the discharge of your moral and Masonic duty, I feel to be superfluous; for you must have been familiar with the principles and zealous in the practice of Masonry, to have reached the station you now occupy. That kindness and fraternal love which has elevated, will sustain you.

Onward then, and fear not. Your course will be plain, and the urbane exercise of those powers which your official station requires and enjoins, will be neither a yoke nor a burthen, but perfect freedom to those over whom you are to preside. You will cause them to keep the sacred word alive in their hearts, to manifest that charitable spirit, and practise that righteousness which religion and Masonry require. And to this end may the Grand Architect of the Universe, the dispenser of all light and knowledge, guide, direct and sustain you.

ADDRESS TO THE KING AND SCRIBE.

EXCELLENT COMPANIONS—KING AND SCRIBE:

As you have just assumed the stations of King and Scribe, permit me to congratulate you on the occasion, and to say a few words appertaining to your office. It is said that "in the midst of councillors there is safety," and this is true when the deliberation of council is in wisdom, and the requirements are observed by the law-makers.

You are to sit in council with the Most Excellent High Priest, to aid him in the government of his Chapter, and to do his pleasure in Lodge. You are to be an example worthy of imitation to your inferior officers, and the members of this Chapter. By performing this duty faithfully, you will help to sustain the high standing of Masonry, and commend its principles and spirit to the community at large.

In the absence of the High Priest you are to preside—then you will find it necessary to exercise great firmness and decision. But let your firmness be marked by an urbanity of manner, and your decisions united with kindness and moderation.

What I have just said to the High Priest you have heard, and repetition would be tedious. Onward then, and may you enjoy the approbation of your Companions, and above all, the approval of the Grand Master Supreme.

ADDRESS TO THE CHAPTER.

COMPANIONS:

IT is well sometimes to rest from our labors, to survey the past, to examine our own work, gain lessons of experience, and prepare as much as possible for the future.

The present is a befitting season for this useful retrospection. The Masonic year has passed away, and it becomes us to see how our labors for that period have been performed. Let the eagle eye make the inspection and conscience declare the result. If you find that your work has been done, and well done, that you have faithfully and in the spirit of charity watched over the household; rebuked and exhorted, where admonition was necessary; that you have relieved the needy, consoled the afflicted, inspired with confidence the wavering, and encouraged the penitent, you are abundantly satisfied with the wages you have received. But, if the verdict is against you, and you find you have not performed your duty to the Fraternity or the family of man, then from this starting point, redouble your diligence, and endeavor to regain the time.

The Installation of your Officers and the commencement of a new Masonic year, will serve you to commence anew your journey; and improving by the past, I trust you will go forward to the accomplishment of labor more successful, and that in coming time you will derive all useful instruction from the grand council, and be found entitled to wages as worthy and most excellent Masters.

Remember that the *all-seeing* eye constantly inspects your work, and let it be in accordance with the square of virtue. Allow no strange fire to be kindled

Digitized by Google

upon your sacred altar; nor allow those to worship around it who would blindly offer sacrifice to strange Gods. Let "the incense of piety ascend continually to heaven, from off the altar of your hearts, and burn day and night, as a sweet smelling savor unto" the High Priest Supreme!

You have elevated some to power. You will, if need be, assist them in the exercise of the authority you have given them, and thereby preserve peace and harmony within the precincts of the Chapter.

In the examination of materials with which to rebuild places laid waste, you will look for those moral qualities, so necessary to preserve your character as a sublime Order; yet you will allow no trivial reason, or no unnatural prejudice to cause you to reject that which possesses the requisite qualities, and which, under a judicious application of the chisel and mallet, might be fitted for the "head stone of the corner."

In all your acts let truth and charity direct and influence you, and the fire of love will burn around your altar, not to consume, but to purify and preserve the good and true.

So live and act, and this shall be an ornament with its sister Chapters, and a promoter of our royal art. So live, and may you be permitted to feast upon the "hidden manna" and possess the "white stone" whereon is a "new name written," and find at last an entrance into the celestial Chapter above, be clothed with the spotless robe of immortality, companions of the Angels, and dwell forever with the High and Holy One.

THE FREEMASON'S LEXICON.

TRANSLATED FROM THE GERMAN.

[Continued from page 114.]

ALTAR.—An altar must be a most holy place to every Christian, and more especially to every true worshipper of God. It was so to the first nations who conceived the idea of a most High Being. High above all the stars they conjectured was his most elevated seat. They fell upon their knees when they worshipped Him, as more emblematical of the immense distance they were removed from Him; and they built altars, upon which they offered fruits and other things, that the smoke might arise towards Him, as a proof of their gratitude. We, as enlightened Christians and Freemasons, make no offerings of fruit upon our altars, neither are they any more to be found upon the tops of the mountains, or in the depths of the caverns, but under a clouded canopy, as emblematic of the heavens, and our offerings are the hallowed oblations of a grateful and pious heart.

ALTER, *Age*.—The Order of Free and Accepted Masons should consist solely of men of mature age, and it is in accordance to this rule that young men and boys are denied admittance. In the ancient charges of the English Constitution Book, under date 29th December, 1729, it is laid down as a rule that no person shall be initiated under 25 years of age. The Lodges of other countries initiate at an earlier period, and the son of a Freemason, called Lewis, is allowed even in England to be initiated much earlier.

By the laws of Prussia no native of this country can be initiated under 25 years of age, and the Lodges are allowed to make no exception to this rule except travellers from foreign countries. The Lodges in foreign countries, held by warrants from the three grand Lodges in Prussia, are not bound by this law; but should a young Prussian be initiated in a foreign country, and return unto his native land before he has attained his 25th year, he is not permitted to visit a Lodge until he has done so. It is always a great pleasure to the Order when men of mature age offer themselves as candidates. The celebrated *Wieland* was initiated in his 72nd year.

It is men of mature age and sound judgment alone who can preserve the Order in its native purity: and those Lodges whose officers are careful to act in

Digitized by Google

strict accordance to the laws and to the spirit of Freemasonry, will always have a supply of men of mature age as candidates. In the lectures the question of age occurs, but that refers merely to the degree wrought upon. In the ancient mysteries, the mystical age of 1, 3, 5, and 7, refers to so many years of probation.

ANDERSON JACOB* lived in the beginning of the 18th century, and it is from him that we have the so deservedly celebrated Book of Constitutions of the Ancient and Honorable Fraternity of Free and Accepted Masons. The first part contains the history of the Order, and the second contains the charges, rules, laws, duties, &c., &c., together with an historical account of the origin of the Order.

Anderson, in the dedication to the then Prince of Wales, calls himself Secretary to the Grand Lodge in London, and states that the work was composed by the command of the Grand Lodge, from its Archives, Traditions, and Lodge-books. The first edition appeared in 1723, a second in 1738; since then various editions have been published, viz., one by Entick, in 1758, one in 1776, one in 1784, and in 1806† one by Northbroke, the latest. To the second edition a superior privilege was attached by the Grand Lodge in London, no other Constitution book being allowed in the Lodges but that of Anderson, and no alteration being allowed to be made in it. Although in this work the history of Freemasonry is carried back unto the Creation, yet the valuable information it has been the means of preserving with regard to the duties of a Freemason, the constitution of the Order, and the history of the English Lodges, make it a valuable work, and caused it to be highly prized by every Lodge and every Brother. In the first edition no mention is made of the formation of the Grand Lodge in London in 1717, but it is added to the second edition. There is a German translation published at Frankfort-on-the-Main, and various French editions.

ANDREAS JOHAN VALENTIN, *Andrew John Valentine*, born in 1586, and died in 1655, Abbot of Adelburg, and Lutheran Almoner to the Duke of Wirtemberg. He is generally considered as the founder of the Rosicrucian Order, although it has never been proved that he was so. It cannot be denied that he had a great propensity towards mysticism, although in every other respect he was a man of great genius and had a kind heart.

ANDREAS DER HEILIGE UND ANDREAS ORDER, *St. Andrew and St. Andrew's Order.*—St. Andrew is the patron saint of Scotland. In Lawrie's History of Freemasonry and the Grand Lodge in Scotland, it is stated "It was long customary for the Brethren to hold their annual festival on the 24th June, but for many important reasons the Grand Lodge of Scotland determined, in the year 1737, that it should not be held on that day any longer, but on the 30th November, the birthday of St. Andrew, the patron saint of Scotland." Thus St. Andrew's day is a festival for the Brethren in Scotland, as St. John's day is for us. Andrew, a disciple of St. John the Baptist, was the first who went over to Jesus Christ. We also know that a St. Andrew's order existed in the 14th century, which was afterwards incorporated with Freemasonry, and that this St. Andrew's Order was formed in 1679 or 89, as a peculiar degree in Freemasonry. A profane St. Andrew's Order exists unto this day in Scotland.

ANERKANTE LOGES, *Acknowledged or Regular Lodges.*—By this term we understand such Lodges as work under a regular warrant, granted by the Grand Lodge of the country in which they are situated, and which are acknowledged by, and are in correspondence with, their neighboring Lodges. It is possible that there may be Lodges which work according to the purest principles of Freemasonry, and yet not be regular Lodges. By the laws of Prussia, every new Lodge in that country must belong to, or join itself unto one of the three Grand Lodges in Prussia, and are forbidden to stand isolated or independent, whereby they, *eo ipso*, become regular Lodges. Yet there are single or independent Lodges, which are not only regular, but stand in correspondence with their neighboring Lodges. They were in existence before the present Grand Lodges were formed.

---

*James not Jacob. †This is an error, the latest was in 1784.—ED.

Digitized by Google

THE MORAL POWER OF CHARITY.

BY REV. BR. ALBERT CASE.

[From an Address delivered before St. John's Lodge and Concord Chapter, at Wilmington, N. C., on the 27th December last.]

I have dwelt long on this subject—longer than may seem proper for an occasion like this, but I wish to establish in your mind the fact, that CHARITY, the chief of the Masonic virtues, possesses a superior moral power. I have thus far plead for principle, for humanity, for that God-like charity which is the cement of every virtue! I have done so that I might impress your minds with the excellency of that charity which is the crowning glory of our Institution, and that it may be the great moving principle of your lives. And what more fitting opportunity could I desire—what better could I have?

It is the natal day of the Patron Saint of our Order. We have gathered at the altar of Masonry in gratitude and love, to revive its spirit in our hearts—to draw instruction from the rich fountains of the past—to examine the present, and to refresh and strengthen ourselevs for future labors.

It has been customary on the return of this Anniversary, to trace the history of our Institution through ages that have rolled away; to endeavor to gain for it esteem on account of its antiquity; to rehearse the names of those who laid the broad and deep foundations whereon rests the fair fabric which has withstood the shocks of time, the revolutions of ages, the concussion of empires; and whose pillars, planted in *wisdom*, erected in *strength*, and adorned with *beauty*, have pointed unmoved to Heaven, amid the convolving clouds of darkness, the vengeance of the fierce lightnings, and the deep-toned thunders of human wrath and indignation. It is well at times to dwell upon these things, but we have a higher and a nobler duty to perform. We admire the wisdom and the integrity of those 'good and true' men of yore, who reared the proud temple, and who preserved the Ark of the Covenant when war's destructive power blotted out kingdoms, and buried temples in ruins. We venerate their names, we glory in their principles. Their virtues, like the great lights in the constellation of heaven, continue to glow in the breast of every true Freemason. But it is not enough that we declare ourselves Free and Accepted Masons, and then act as though we had nothing more to do since so much has been done by those Master spirits who have gone before us. We have a great work to perform. The mighty principles which they embodied into a system, we are to cultivate and extend; to clear away the rubbish, preserve the valuable and the good, and keep bright and glowing the fair proportions of the great moral edifice.

In the prosecution of this work we are to be influenced by that charity of which I have spoken. We cannot fail so long as this is the chief moving power. Let it be imbedded in the deepest recesses of our hearts, and its fruits shall be such as shall glorify God, and moralize and bless humanity. Freemasonry is said to extend from East to West, and between North and South, and the Mason is instructed that his charity should know no bounds save that of prudence. Our Lodge is a world in miniature; hence the propriety of the injunction to the entered apprentice, on his initiation, to perform the important 'duties he owes to God, his neighbor, and himself. To God, by never mentioning his name but with that awe and reverence which are due from the creature to the Creator, by imploring his aid on all lawful undertakings, and by looking up to him for comfort and support. To his neighbor, by acting with him upon the square, by rendering him every kind office which justice or mercy may require, by relieving his distresses, and soothing his afflictions, and by doing to him as in similar cases he would wish to be done to. And to himself, by such a prudent and well regulated course of discipline, as may best conduce to the preservation of his corporeal and mental faculties in their fullest energy; thereby enabling him to exert the talents wherewith God has blessed him, as well to his glory as to the welfare of his fellow creatures.'

Digitized by Google

That charity which we are required to exercise consists not alone in giving alms; no, we have seen that it has a power to improve the moral, as well as to support the animal nature. It involves the doing all we can for our fellow-beings. Under its influence we shall endeavor to protect the good name of our fellow, to bear with his failings, to cover his faults rather than bring them before the telescope of a greedy world; to win him from sin, and rejoice with him when he comes up from the murky pit of iniquity, and puts on the robe of spotless virtue.

As Freemasons, I say, we are bound to act upon this principle. Sin and imperfection are attached to our nature. We all do err; and how often is it the case that individuals are lost by the avidity with which their secret faults are heralded, when by the exercise of charity the sin which has become mountainous might have been in oblivion, and the victim *now* buried in contumely, a pest to the world and to himself, might have trod the paths of virtue and usefulness. Too frequently does it happen, if a Brother steps aside from the path of rectitude, that we join with one voice to proclaim his disgrace. I ask you not to look with charity on his sin, but on the unfortunate transgressor. Remember he is thy Brother, a child of God, an heir of immortality. Instead of aiding to crush him deeper in misery and sin, admonish him of his iniquity—warn him of his danger—extend your hand in token of your affection, and point him to the path of virtue. Relax not your exertions if at the first he declines your proffered kindness, for sooner or later it will prove effectual. An oriental proverb says 'with time and patience the mulberry leaf becomes satin,' and a figure familiar to many of us, teaches that 'time, patience and perseverance will accomplish all things.'

Some friend of your youth or a Brother may have permitted temptation to grapple with and lay dormant the faculties of his soul, or for the first time he drank deep to intoxication, and when excited passion smothered judgment, and ruled sole monarch in his bosom, he committed a deed of horror, for which he was brought to the tribunal of justice, and thrown into prison, or branded as a felon and turned loose upon society; he seeks his once peaceful dwelling, the home of his dejected parents. Behold now the effect of the opposite of charity! The big tear trickles down the furrowed cheek of the father, and the deep drawn sigh speaks the anguish of the mother; he is met by the cold looks of a sister, and the frown of his once loving brother, and turns in grief and madness from the scene. He seeks the society of his former companions, and the finger of scorn points at him; at every corner he is jostled by cold elbows, and saluted by harsh epithets, which strike daggers to his soul. He is shunned by all. Each passing hour removes him one step further from the path of rectitude, and shortly his companions are those, who like him have been banished from virtue and honor. Coldness and harshness made him what he now is, and coldness and harshness cannot reclaim him. Had he been met with affection, had his sister and his brother, and the companions of his innocent days, but manifested an interest for his welfare; had they exercised charity, and while they pitied his departure, lured him back; had they showed him that they had confidence in his powers to amend; inspired him with respect for himself, and a love of virtue; had they blotted out his transgression, and received him to their confidence as before, he might have been saved from further transgression, and perhaps from an ignominious death, and become a useful and happy man. So great is the moral power of that charity which we ought at all times to exercise.

The Evangelist John, the Patron Saint of Masonry, has left us an example which it may be well for us to admire, and safe to follow. Returned from the isle of Patmos, to which he had been banished, he sought his brethren to counsel and encourage them. He discovered among them one to whom had been given 'a *white stone*, and in the stone a *new name* written,' who afterward became corrupt and intemperate through the influence of bad company, and fled to a band of robbers of whom he became captain. Mark well the conduct of the venerable Evangelist. As soon as he learned this, he purposely exposed himself in the robbers' haunts, and when he was captured, said 'lead me to your captain.' When

Digitized by Google

the bandit saw John he fled; but his former teacher pursued him, saying, 'my son, why flyest thou from thy father, unarmed and old? fear not, as there yet remaineth hope.' In the spirit of charity he entreated; the robber listened and wept tears of penitence, his better feelings were aroused, he forsook his sinful life, returned to his former companions and became an exemplary man. As we acknowledge the Evangelist a Patron of our Order, let us imitate his example, and we too shall find that charity is more efficacious than coldness and hate.

Masonry has long and justly been esteemed for its charity to the poor and distressed; but we should bear in mind that the *principle* has a moral power which cannot be neglected with impunity. Our work is not well done until we exercise the reforming power of charity, as well as its power to relieve the necessities of the poor in worldly goods. There is joy in the consciousness that we have restored a brother. There is a satisfaction in giving relief to the needy, the sorrow-stricken, and the fatherless.

'He who hath soothed the widow's wo,
Or wiped the orphan's tear doth know,
There's something here of heaven.'

As the voice of wisdom places the virtue of *charity* before *faith* and *hope*, and above all other graces, so Masonry regards charity as the bond of perfectness, and the brightest *jewel* in her coronal. She inculcates the useful lesson of natural equality and mutual dependence, and teaches us that in the practice of charity we are to seek the solace of our own distress.

"Tis a little thing
To give a cup of water, yet its draught
Of cool refreshment drained by fever'd lips
May give a shock of pleasure to the frame
More exquisite than juice nectarean.
It is a little thing to speak a phrase
Of common comfort, which, by daily use,
Has almost lost its sense: yet on the ear
Of him who thought to *die unmourned*, 'twill fall,
Like choicest music.'

By the practice of charity in its broadest sense, we not only benefit some, but commend the principle in the most certain way to infuse it into the hearts of others. Like begets like; charity will beget its own spirit. Let us cultivate it in all hearts, till it is made perfect in the presence of God. It will keep alive our esteem for all that is virtuous and good; inspire us with feelings of humanity and forgiveness towards our enemies, for it breathes a spirit of candor and liberality to the whole world. In the full possession of it we injure none. We are induced to perform all kind offices. We feel it is our privilege to be the comforter of the distressed, the consoler of the afflicted, the intercessor for offenders, and the reconciler of difficulties. It is an eternal principle. *Faith* is swallowed up in sight, *Hope* ends in fruition, but *Charity* will bloom throughout eternity, in unfading glory.

There are wanderers to be reformed; woes to be alleviated; tears to be wiped away; brothers to be protected; widows to be comforted; orphans to be reared. There is a great work before us; others are engaged in it. We have the evidence of this in your beautiful town, where the very elements have conspired to call your charities into exercise. Associations are formed and individuals are engaged in benefitting the great mass; and all are urging ours, as the most ancient, the father of human systems, to lead the way.

What a thrill of joy does the sight of that house,* reared by the funds of a benevolent Order for the instruction of orphans, impart?

* School House erected by the Odd Fellows.

Digitized by Google

We possess many advantages for doing good; let us keep pace with the benevolent spirit of the age. Let us cause our Masonic funds to go out in the appropriate channel, and contribute to the welfare of mankind, especially to those of the household of Masonry. Let us take sweet counsel together; act in union, as wisdom may dictate. The responsibilities resting upon us are vast.

'On Brothers, on! let us not rest beneath it:
Mercy's fair pile is but scarcely begun;
Still with good deeds, let us strive to enwreath it,
Knit heart and hand ever closely in one,
Till like a column bright,
Mingled with heaven's light,
Clear shall it stand on the dim shore of time.
Systems may fail and die,
Suns themselves leave the sky,
CHARITY lives through eternity's clime.'

Masonry is defined as 'a beautiful system of morality, veiled in allegory, and illustrated by symbols.' It is a system which stands the guardian of every virtue, and for this reason am I anxious for the extension of its light. I rejoice to have good men associate themselves with us, from a conviction of the purity of Masonry, and its power over the moral character of its members, evinced by their uprightness, justice, sobriety and benevolence. The ritual of Masonry is calculated to enlarge the mind and improve the heart. Its precepts if rightly observed prepare us to live well, and teach us how to die. For this reason is Masonry worthy of attention. 'If I study,' said Montaigne, 'it is for no other science than that which treats of the knowledge of myself, and instructs me to live and die well.' What a field does our institution open before us! Let us pursue its light, search its deep stores of wisdom, and become true accacians.

We shall find new beauties unfolding at every step, and rich rewards for all our toil. We will not be content with admiring the form and symbol, but travel on, enter the temple, scrutinize the internal workmanship, learn the adaptation of the several parts, and mark well the moral sublimity of the great whole.

Masonry is progressive. We do not arrive at the knowledge of any science at once. The farther progress we make in Masonic knowledge the more is our nature exalted, and our character improved.

Pythagoras, the ancient philosopher and Freemason, travelled in many lands, and had many masters famous in science and philosophy. He obtained letters to the priests at Heliopolis, Memphis, and Thebes, and obtained from them the secrets of their mysterious learning—Geometry, Astronomy, Philosophy, and particularly a knowledge of their hieroglyphical symbols, with the art of deciphering the characters adopted by the Egyptian hierophants to conceal their mysteries from the inspection of the profane. He pursued his course with fortitude and perseverance, visited Babylon, was instructed in Music, Arithmetic, and the other Mathematical sciences, and held communication with the learned Jews, from whom he obtained a knowledge of the science of speculative Masonry. He founded a Lodge of philosophers* at Crotona, where Laertius informs us that six hundred persons underwent a probation of five years silence, during which time they were instructed in the Exoteric doctrines of his system, hearing his lectures from behind a screen, without being admitted to his presence. After this they were allowed to participate in the Esoteric secrets, and received them within his house. Many there were, who for want of patience and perseverance, failed to complete their probationary course of instruction, and such were not permitted to advance to the principal and most efficacious doctrines of the Esoteric school.

* Valerius Maximus relates that when Pythagoras founded his school, he was asked what was the name of his system? To this question he replied, I am not *sophos*, wise, but *philosophos*, a lover of wisdom, and my disciples shall be called philosophers.

Digitized by Google

The secrets of this school were only revealed to the inquiring, the faithful and the true; they were not written, but transmitted by oral instruction, and then only in the private apartment of the Tutor, or within closely tyled Lodges.

Among the Esoteric followers of Pythagoras a universal bond of brotherhood was inculcated, and Cicero says that this maxim was constantly in his mouth, 'the design of friendship is to make two or more one. Men ought to be united.'

The disciples of this ancient philosopher were much celebrated for their fraternal affection, and any remarkable display of friendship called forth the expression, 'they are members of the Pythagorean Society.'

The system of Freemasonry, like the system of Pythagoras, continues the Exoteric and Esoteric schools; and in the latter the most efficacious doctrines are sternly inculcated. The pupils become intelligent Masons, acknowledge the moral power of the chief virtue—charity; and exercise it towards the universal brotherhood. There are those within our Lodges, who from their carelessness and want of energy, remain Exoteric Masons. They see and admire the form, but do not go forward in pursuit of the substance. They do not serve with freedom, fervency and zeal, and therefore they fail to advance beyond the screen where the greater light is beheld, and the most efficacious knowledge is imparted. Prevented by indolence and supineness, they seek not, nor find those hidden treasures which gladden the heart of the Esoteric disciples. The latter are not so easily satisfied. Like Pythagoras they go on with a firm and upright step, seeking and finding a more intimate knowledge of the philosophy of Freemasonry. They become ennobled in character and distinguished in the science. Masonry is by them made subservient to the practice of religion, and conveys peace and enjoyment in this world, while it inspires the hope of happiness in those bright mansions of immortality, which hath no need of the sun or the moon to lighten them, but which are lighted by the glory of God.

Permit me to impress upon you the necessity of studying Masonry as a science, and as you advance, light will dawn on your enraptured vision, and illumine your pathway. Enter within the porch, pursue the narrow winding way, examine well the nooks and crannies, measure the steps that invite you upward, view the majestic arches, pass the veils to the inner court, enter the Holy of Holies where incense burns day and night on the holy altar, and as you interrupt the meditations of wisdom she will reveal to you those mysteries which were hidden for ages; and grasping the rich treasure you will exclaim, 'Eureka,' 'Eureka'—I have found it.

You will find encouragement on your way; verdant fields and flowery lawns will ravish your sight, and sweet waters will gush forth from the flinty rock to refresh you. Having explored the deep recesses of the vast temple, and become familiar with the *arcana* thereof, you will understand that *wisdom*, possess that *strength*, and adore that *beauty*, which is hidden from those who, satisfied with *form*, seek not the *substance*. You will then be clothed with the richest jewels, and guide to light and perfection the less informed. Then you will resemble those artificers who completed the first great Temple, and engage the craft anew in repairing the walls and building up the waste places of the spiritual temple, under the written laws of our divine Grand Master—laws, the true exposition of which has been obscured by the rubbish of neglect and indifference, but which it is ours to illustrate and enforce in all their power. Let us ever bear in remembrance those brilliant points, which will aid in the illustration of the virtues of Temperance, Fortitude, Prudence, and Justice, and give to these virtues the sanction of our own example. We cannot more successfully regain, or preserve from inebriety, than by arresting the attention and speaking to the heart in tones of kindness and charity. The result of a few years' experience has fully demonstrated the superiority of this course, over that of human enactments and coercion.

If we all observe the law of *Temperance*, manifest a becoming *Fortitude*, keep within the bounds of *Prudence*, and practise strict *Justice*, our Order will go on-

Digitized by Google

ward with a firm and steady step, unscathed by the contending elements of sin; secure from the devices of ignorance and superstition, or the dark and unhallowed influence of reckless treachery.

In Lodge we are to be diligently employed, that we may promote the greatest interests of Masonry. The *great lights* will direct us to a correct understanding of the language of our symbolic nomenclature, by which our several duties will be made plain. There we shall feel that we are members of the universal Lodge of Nature—created by Him who said 'let there be light,' and redeemed by charity divine. We shall learn to prize those virtues, which will duly and truly prepare us for that great spiritual Temple above, where the system of Freemasonry in its pure and glorious state of light and unbounded charity shall be forever enjoyed. Let no levity or ill-will be brought around our sacred altar—let all here be harmony and peace, for

> 'All the contentions 'mongst Masons should be,
> Who better can work, and who better agree.'

And this spirit should not be confined to the Lodge-room, or the Brethren; we must cultivate it in all our associations with the world, that it may operate in the minds, and be manifest in the lives of our fellow-men. We may anticipate that happy period, when charity shall reign in every heart, and then shall a shout of joy from untold millions come up, like the mighty mingling of many waters.

I am thankful to see so much devotion to Masonry in your beautiful city. I am glad tha tfrom its lengthened slumber, it has awakened all over our beloved country, and with the force of some long pent-up river, it is flowing from the Atlantic coast, to

> 'The continuous woods
> Where rolls the Oregon, and hears no sound,
> Save his own dashing.'

But the greater its prosperity the greater is the necessity of watchful care, of conforming to its requirements, of showing forth its moral as well as its beneficial power. I do not say there is no longer danger, for if we guard not our portals from the unworthy, if we fail to correct the erring among us, and win them to duty, or to cause them to go out from us, the time may come when the love of many will wax cold, and like some cloud-capt tower, we shall fall from our proud elevation. We are sure of being prosperous and useful no longer than our lives are in accordance with our professions. We are strong *only* in virtue and charity. See to it, then, that you preserve the moral purity of Masonry; keep its jewels bright and fair, and watch over its interests with a vigilance that knows no slumber. There was a time when a dreaded opposition to Masonry had being. It was because of our secrecy, and arose from the fact that women were not called to work in our Lodges. But that time has passed away. Woman knows that our secrecy is not vice, that it is only maintained to prevent imposition, and the better to enable us to advance those mighty principles which war with all unrighteousness and make man what God would have him to be. In her tender nature she cherishes those sublime principles which are the foundation of every virtue; and she delights in the kind and compassionate duties of life. We know this from her holy deeds, as mother, sister, companion and friend. She views Masonry as well adapted to our wants, to elevate us to her own high station in moral purity, tenderness and worth. And now that she understands our motives, she bids us a hearty God-speed, and her approval shall urge us on to nobler triumphs.

My Brethren:—I am glad that I am permitted to address you this day. If there is any State in the Union where I desire the well-being of Freemasonry, it is in this. In that memorable National Convention, assembled at Baltimore in May last, I had the high honor of representing the Grand Lodge of this State, as well as that of its sister, South Carolina. I trust the result of the deliberations of that body will be beneficial to the craft, and that North Carolina will deem no exertion too great, that shall promote the union, purity, and useful

Digitized by Google

ness of our whole Order. And here, in your midst, may the ancient land-marks be preserved; the jewels be polished by constant use; and may your Masonic charity and excellence be so proverbial, that wherever the sails that whiten the flowing Cape Fear shall be wafted, it shall be said that in Wilmington, Freemasons are 'good and true.'

Go on, my Brethren, in the *light* and *truth* and spirit of Masonry; guard well its interests, and you will aid in extending the principle of charity, in its broad sense and mighty power; that principle which is the crowning excellence of our nature,—the cement of all that is great and good, and which flowing through all human orders, pervading earth's unnumbered millions, shall impress its law upon all hearts in fadeless light, and unite all in one common brotherhood—in the perfection of Heaven.

The great Moral Temple, approved by the wisdom of the Supreme and Most Excellent Grand Master, shall then stand firm and immovable, resplendent in beauty and immortal grandeur, all glorious and complete!

MASONIC INTELLIGENCE.

ARKANSAS.

We have received a copy of the proceedings of the Grand Lodge of Arkansas, held in the city of Little Rock, in November last, and we are gratified to perceive that the Fraternity is in a most prosperous condition throughout the State. At the organization of the Grand Lodge in 1834, there were four Lodges only in the jurisdiction. There are now eight, and we should think a fair prospect of a still more rapid increase. The Grand Lodge has adopted the recommendations of the Baltimore Convention. We find nothing else in the proceedings of particular interest, except the following:

"The committee appointed to draft preamble and resolutions concerning the death of Bro. William Gilchrist, made the following report, which was adopted:

Whereas, it has pleased the Supreme Architect of the Universe, in his inscrutable Providence, to call from among us our worthy Brother and fellow-citizen, William Gilchrist, a member and Grand Lecturer and Past Grand Master of this Grand Lodge: Be it therefore,

Resolved, That we sincerely lament the loss which our Fraternity has sustained, in the dispensation of Providence, which has called to that bourne from whence no traveller returns, our worthy Brother, William Gilchrist, and that we sincerely sympathise with his relatives aad friends in their bereavement.

Resolved, That the members of this Grand Lodge will wear the usual badge of mourning for 30 days, as a testimony of their respect for the memory of our deceased Brother.

Resolved, That, as an evidence of the high esteem, in which this Grand Lodge hold the memory of our deceased and lamented Brother, William Gilchrist, that they propose with the concurrence of the subordinate Lodges under the jurisdiction of this Grand Lodge, and by the assistance of the Brethren throughout the State, to erect a suitable monument over his remains.

Resolved, That in order to carry out the foregoing resolutions, this Grand Lodge appropriate the sum of ——— dollars, out of any funds now in the Treasury.

Resolved, That the Grand Officers of this Grand Lodge be a committee to correspond with, and receive contributions from, the subordinate Lodges and Brethren of the Fraternity throughout the State, and that they be authorized to attend to the receiving of contributions and to the erection of a monument.

Digitized by Google

Resolved, That the Grand Secretary transmit a copy of this preamble and resolutions, to the family of our deceased Brother.

R. T. REDMAN,
JOHN MORRIS,
JOHN H. STRONG,
JAMES MCVICAR."

GEORGIA.

We have given in a previous number of the Magazine, a brief synopsis of the proceedings of the Grand Lodge of Georgia, had at its annual communication in November. The Grand Master not being able to attend, transmitted the following letter:

Columbus, 3d November, A. L. 5843.

Brethren—Circumstances, in a measure beyond my control, preclude my enjoying the annual greetings of my Brethren, at this communication of the Grand Lodge of Georgia; and I need not say to you that I regret it, as it has been always a source of much pleasure to meet my Brethren in full council, assembled to legislate for the best interest of the Craft.

I have granted, during the recess of the Grand Lodge, two Dispensations, one to St. Patrick's Lodge, in Danville, Sumter county, Geo.—the petition and fee for which I send you,—and the other for "Concord" Lodge, in Baker county, Geo. —the petition for which I also send; the fee was received by the acting Grand Secretary.

The cause of Masonry in Georgia, seems to be onward, and if our older Brethren would use half the zeal they once did, in days gone by, our glorious Institution would flourish rapidly. For myself, I can say, that my desire to see it flourish but strengthens with my age and exertions in the good cause, and if my fiat could place it beyond the reach of its enemies and detractors, it would be able to frown down all opposition. A united and persevering course of industry and attention, on *all* of our parts, will yet place us upon high ground in Georgia; and I trust all will see and feel the high duty they owe to their Craft. It is peculiarly the privilege and the duty of the representatives of the Lodges, to look well into the interest of Masonry, and to bend all their energies to its advancement. Let us never be weary in well doing, and though clouds may seem to lower on our noble fabric and threaten its distress, we should stand up the firmer in the good cause, and press onward with the fervor of him who feels that he is in the right cause.

Though I am bodily absent from you, my heart and soul are with you, and I invoke the blessings of the Supreme Architect above, upon your labors, that they may redound to the credit of yourselves, and the highest interest of glorious Freemasonry. Very truly and fraternally yours, in the bonds of Brotherly love,

PHILIP T. SCHLEY, *Grand Master G. L. G.*

To the officers and members of the Grand Lodge of Georgia, Milledgeville, Geo.

The Committee on the state of the Grand Lodge, close their report as follows:

"The Committee cannot, in justice to their feelings, close this report without extending to the members of this Grand Communication, their sincere and heartfelt congratulations on the increasing prosperity of the Craft. A review of the past, a realization of the present, and a contemplation of the future, cannot fail to excite in the bosoms of all true and worthy Craftsmen, emotions of the most grateful character. Whilst candor compels us to look back with pain and regret to the time, not far distant in the past, when our beloved institution was threatened with dark and lowering clouds, when the Craftsmen had almost forgotten the implements of his trade, and all around bore the evidences of ruin and decay, we trust it will not be attributed to an unworthy vanity, to direct our attention to the

Digitized by Google

present, when those clouds have passed away, leaving a bright and serene sky to elevate the spirits and gladden the hearts of the just and faithful; nor yet to contemplate the future, so full of hope and promise. Are we asked for the evidences of this rapid improvement, this sudden transition from darkness to light? You will find them in the increased number of our Lodges, in the improved respectability of our members, in the numerous attendance of our Brethren, "all good men and true." upon the sitting of this Grand Lodge. You may read it in the countenance of every Mason present, beaming with pleasure and gratitude. These facts are true—none can question or doubt them.

The fullest realization of our most sanguine hopes, depend upon ourselves; for be assured, if we be all of one mind, if we be just and faithful, the God of love and truth will be with and bless us."

Bro. Leak submitted the following preamble and resolutions, which were read and agreed to:

Whereas, in the opinion of this Grand Lodge, the interests of our widely extended Craft may be promoted and defended by a paper that shall furnish general Masonic knowledge, the views and statistical information of the fraternity: and such Magazine is published by R. W. Charles W. Moore, of Boston, Massachusetts. Therefore be it

Resolved, That this Grand Lodge do cordially approve of the "*Freemasons' Monthly Magazine*," edited and published by R. W. Charles W. Moore, of Boston, and recommend it to the Craft under our jurisdiction, as eminently useful, and worthy of the support of the Brethren.

Resolved, That the Grand Secretary be, and is hereby directed to subscribe for a copy of the Magazine, for the use of this Grand Lodge.

MARYLAND.

A semi-annual communication of the M. W. Grand Lodge of Maryland, was held at Baltimore, in November last. We are happy to learn from the proceedings that the Grand Lodge have appointed the R. W. Br. DANIEL A. PIPER, Grand Lecturer, and employed him to visit every Lodge in the State, for the purpose of imparting instruction in the work and lectures, as agreed upon by the late National Convention. If all the Grand Lodges in the country would pursue the same liberal policy, strict uniformity would be the result.

The Committee to whom the proceedings of the Convention were referred, at the last communication, submitted the following report:

To the Most Worshipful Grand Lodge of Maryland:—

The undersigned, a Special Committee, to whom was referred the printed Journal of the Proceedings of the Masonic Convention recently held in this city, respectfully report—

That they have carefully examined the several matters and things in the said Journal contained, and find there are many deserving the special consideration of this Grand Lodge; amongst which may be mentioned certain services and ceremonies, arranged and adopted by the Convention for the use of the Fraternity, viz.—A Funeral Service—the manner of Consecrating a Lodge of Master Masons—the Ceremony of the Installation of its Officers—the Ceremony to be observed at laying the Foundation Stone of Public Structures—that to be observed at the Dedication of Masonic Halls,—Order of Processions,—and certain Prayers and Charges at the opening and closing of Lodges, and the conferring of the several degrees—And although most of these are, and have long been, in use

Digitized by Google

amongst the Craft, yet, inasmuch as there has been some lack of perfect uniformity throughout the country, and as your Committee are of opinion that the Convention have much improved certain parts thereof, and particularly that of the Funeral Service, the whole is recommended for adoption by this Grand Lodge.

The Convention recommends the establishment of a Grand Masonic Convention for the United States, with certain specific powers, to be composed of delegates from the several Grand Lodges, to meet once in three years, at such times and places as from time to time may be agreed upon. This scheme, if carried out by the Grand Lodges generally, your committee are of opinion, will be productive of much good to the Order, in that it will not only promote and perpetuate that uniformity of work now so happily begun, but will be eth means by which a more familiar intercourse will be established between the several Grand Lodges, by occasionally bringing together some of their influential members, and thus increase their usefulness by greater concert of action.

Your Committee find that the Convention has ordered to be prepared and published, a text book, to be called "THE MASONIC TRESTLE-BOARD"—which is to contain the services and ceremonies to be used on various occasions by Ancient Craft Masons, as also such Archeological research into the history of the Order as may be interesting and useful. This your Committee highly approve; believing, as they do, that it will be productive of much good to the Fraternity. And, as somewhat connected with the same subject, they will embrace the present opportunity to recommend to the attention and patronage of the Fraternity, a work, edited and published monthly, in Boston, by Br. CHARLES W. MOORE, entitled the "FREEMASONS' MONTHLY MAGAZINE." This periodical contains much that is of importance to be known, and is highly commended by said Convention.

The Committee regret to find anything amongst the acts of the Convention which they cannot recommend to the favorable consideration of this Grand Lodge. They however feel themselves bound to present all these matters according to their own judgment, and to approve or disapprove according as they may seem useful or otherwise.

A resolution was passed by the Convention recommending the several Grand Lodges to require of every Mason, within their respective jurisdictions, who is not a contributing member of some subordinate Lodge, an annual sum of money, equal to what would be the annual dues *per capita* of the subordinate Lodge, in the vicinity of which he resides. Whatever may be the beneficial effect of such a rule in other States, your Committee are of opinion that there are many cogent reasons why it should not be adopted here.

The Convention also recommends that the several Grand Lodges of the United States unite in sending a delegate to Europe for the purpose of laying the foundation of a more intimate union amongst the Fraternity throughout the world. Your committee have no confidence that any beneficial result can come of the measure, and therefore recommend that this Grand Lodge decline the proposition.

Thus your committee have reviewed the several matters contained in said Journal, which seemed to require special notice; but for the purpose of raising more specifically the several questions involved in this report, they offer the accompanying resolutions.

All which is respectfully submitted.

CHARLES GILMAN,
J. R. W. DUNBAR,
SAML. MASS,
HUGH DEVALIN.

Baltimore, Nov. 13, 1843.

The resolutions were of the same tenor as the report. Both were adopted without a division.

We notice that the Grand Lodge acted upon and matured a new Constitution, to be adopted at the next regular communication. The prospects of the Institution throughout the State, are encouraging.

Digitized by Google

Obituary.

At Marietta Hotel, Cobb County, Georgia, on the 15th February last, of disease of the lungs, Maj. EBENEZER BOLKCOM, of this city. The Marietta Advocate furnishes the following notice of the deceased. It will be gratifying to his friends in this section of the country to learn that although he died among strangers, he was surrounded by *Brothers*, who were both willing and able to administer to his necessities and sympathise with him in his affliction. Maj. Bolkcom was a faithful Mason, and we believe had been Master of a Lodge at Waterville, in the State of Maine. The Advocate says:

"He had resorted hither a few months since, to avoid a Northern winter, with the hope and expectation that the mild climate of the South, would be favorable to his health, and prolong his days. But alas! too late. Death, the last messenger to mortality, was on his track. No speed can distance him; no ocean so wide that he cannot pass it with a bound; no land so broad that a single stride will not enable him to overtake and secure the object of his pursuit. Still in many cases, he should be regarded as a friend, because life hath no ills that he cannot cure; and if man is called away from the pleasures of this world, which are few, he is at the same time placed beyond the reach of its troubles, which are multiform. Let the surviving and distant relatives of the deceased be assured, that medical skill was exhausted, and all that affection could suggest, or friendship devise, was done to effect a recovery, and render his illness less painful. May they view this event as the kind summons of Him "who hath done all things well;" and though they must feel intensely the great loss of an affectionate father, a kind brother, and true friend, may see that it is gainful to the departed. May the sad thought that he has been commanded to lie down far away from the graves of his kindred in the land of strangers, be alleviated by the reflection, that he is not the less in the immediate presence of his God, who will never forsake him. May they hold in lasting remembrance his many virtues, and resolve to be prepared for a re-union in that spirit-world, where friends and kindred meet to part no more forever, and where sorrow never enters.

His remains were interred on the 17th inst. with Masonic honors, by the Kenesaw Lodge, of Marietta. The concourse of people was large; the services on the occasion, performed at the grave, were appropriate, solemn, and impressive."

BR. MOORE—It is with feelings of sorrow I inform you of the death of a firm supporter of our Order. THOMAS WHITNEY, Esq. of Shirley, died Jan. 14th, aged 73 years. He was beloved by his Brethren and Companions, and by all who knew him; but the leveller of human greatness has swept him from the roll of the living, and reminded us that we too must sooner or later, throw aside our frail bodies to mingle with their native dust. Rest in sweet repose, thou venerable Brother! Death, the Tyler of Eternity, has indeed ushered thee through the veil, but in another day the true and potent word shall be given at which thou shalt rise to a deathless immortality.

In Framingham, Feb. 28th, of consumption, Br. LUTHER HORNE, in the 56th year of his age. He was a worthy townsman and citizen, too generally known and respected to descend to the grave without more particular notice. In his family he was every thing that could be reasonably expected of a husband and a father. In the town, and in the religious society with which he attended public worship, he at various times held various and responsible offices, and discharged their respective duties with great correctness and punctuality. He was remarkable for sociability, and was kindly greeted in every circle. His fund of good humor seemed inexhaustible, and if he had any unpleasant duty to perform, he

Digitized by Google

accomplished it so as not to give offence. He was not a professor of religion, yet he cheerfully contributed his part toward its support, and uniformly attended upon the means of grace. Whenever and wherever his services were required, he was at the post of duty, ready to aid any object calculated to promote the happiness of his race. For about thirty years he was a pillar and ornament of Middlesex Lodge; for a number of years its presiding officer, and often its representative in the Grand Lodge. He was strongly attached to the Masonic Institution in the days of its prosperity, and in the days of its adversity his attachment became still stronger, and with the broad shield of his character and influence he protected it against the missiles of those who sought its overthrow. He was constant in his attendance at the meetings of the Lodge, and if on any occasion an officer was absent, he was ready for the time being to fill the vacancy. How can such a man live in a moral and religious community without being respected and beloved, or depart this life without being truly lamented? On the 2d of March his remains were conveyed to their resting place, and buried with Masonic honors. Like him may the mourning relatives, and the members of the Fraternity, live without reproach, and at death leave a character universally respected.

At a meeting of Middlesex Lodge held on the 2d of March current, the following resolutions were unanimously adopted:—

Resolved, That the recent decease of our valued Brother, LUTHER HORNE, for many years an esteemed and active member and officer of Middlesex Lodge, calls for the expression of our grateful sense of his long and faithful services to the Fraternity, of his worth as a man, and of the unaffected sorrow with which we deplore his death. To the mourning family of the deceased we tender our most respectful and affectionate sympathies in their bereavement, and the assurance of the consideration, love and honor, in which we shall hold the memory of their dear deceased friend.

Resolved, That we will wear the usual badge of mourning in token of our respect for our deceased Brother.

Resolved, That the Secretary transmit a copy of these resolutions to the family of our deceased brother, and to the Freemasons' Monthly Magazine, for publication. Attest, EDWARD HOLBROOK, *Secretary*.

Framingham, March 2d, 1844.

In Charlestown, Mass. on the 15th of February last, Capt. JOHN MITCHELL, aged 63. Br. Mitchell was one of the oldest living members of King Solomon's Lodge, in which he had sustained various offices. He was at the time of his death, tyler,—a post he had held, we believe, for nearly thirty years. As a Mason he had ever been true to his engagements, and constant in the discharge of his duties; and as a citizen he was highly respected,—not less for his honesty and uprightness, than for the kindness and benevolence of his character. He was buried by King Solomon's Lodge, with Masonic honors. There were about seventy Brethren present in their regalia; and being the first movement of the kind which had taken place in this vicinity for the last fifteen or twenty years, it excited a very considerable degree of interest. The new funeral service (as laid down in the Trestle-Board,) was performed at the grave by the Rev. E. M. P. WELLS, in a peculiarly solemn and impressive manner. After which the Brethren returned to the Lodge room, and were dismissed. The whole business was conducted with great propriety, by the officers of the Lodge, and the impression made on the minds of the spectators was decidedly favorable.

Digitized by Google

MASONIC CHIT CHAT.

☞A part of the excellent Address delivered by our talented friend and Brother, the Rev. ALBERT CASE, at Wilmington, N. C., will be found in the pages of the present number of the Magazine. We commend it to our readers. The author is a devoted Brother, and takes enlarged and liberal views of the whole subject of Masonry. It is refreshing to hold communion with such Brethren.

☞We thank our correspondent at Jackson, for his kind expressions, and will endeavor to bear his request in mind when the proceedings shall come to hand. In the meantime, we do not hesitate to say, that any departure from the usual course of proceedings, or the omission of any of the usual forms, in order to avoid discussion, or to carry a point, was entirely unmasonic. Was there not some *foreign* influence at work?

☞The Brother who writes from Mansfield, Ohio, shall have his request attended to. We shall send by the steamer which leaves for England on the 4th inst; but it is not probable his order will be answered under three or four months.

☞We shall be pleased to hear from our correspondent at Demopolis, (Ala.) on the subject to which he refers, or any other of a Masonic character. He has our full authority to make the appointments he suggests, and our thanks for his kindness.

☞Our London correspondent writes us that the election of the Earl of Zetland to the vacant Grand Mastership of England, is certain. He was probably elected at the quarterly meeting held last month.

☞We are happy to perceive that arrangements are making for a very general observance of the approaching festival of St. John.

EXPULSION. We are requested to state that *Abram Congleton* has been expelled from Masonry by St. John's Lodge, at Kingston, N. C.

AGENTS. Br. Joseph C. Baker is authorized and requested to take the agency of the Magazine for Courtland, North Alabama. Br. D. Tamborin is an authorized agent for the Magazine for Vienna, Ala., and neighboring towns.—Br. T. S. Parvin, Esq. of Bloomington, Grand Secretary of the Grand Lodge of Iowa, is an authorized agent for the Magazine for that Territory.—Brs. Haskell and Kemm are authorized agents for Londonville, Richland Co. Ohio.—Br. Patrick Gorman is authorized and requested to take the agency of the Magazine for Lagrange, Tenn., in place of Br. Johnson, removed. Br. J. will hereafter act as agent for Lamar, Miss.

☞Br. Palmer having removed from Benton, Ala., Br. John R. Somerville will act as agent for that place. Br. P. will take the agency for Demopolis and vicinity.

TO CORRESPONDENTS. We acknowledge the receipt of an address delivered at Palmyra, Mo. on the 27th Dec. last, by Rev. Ezra Stiles Ely, D. D., which we shall take an early opportunity to read.

We have received a pamphlet of eight pages, published by authority of the Grand Lodge of Louisiana, entitled "Appel de la Grande Loge au Public, pour servir de reponse a l'article du Propagateur Catholique," and have made a translation, for which we shall try to find room next month.

Our attentive Hartford correspondent is informed that we cannot form any definite opinion as to the number of monthly parts, or the price of Br. Oliver's new work. The Dr. himself has not as yet determined either of these points. The next steamer from England may enable us to furnish a more satisfactory answer.

We have a copy of an Address delivered at Washington, (Texas,) which will receive due attention.

The "Funeral Address" by Br. Mackey of South Carolina, shall not be neglected.

☞We have the proceedings of several Grand Lodges, and other bodies, on hand, all of which shall receive due attention.

Digitized by Google

THE

FREEMASONS' MONTHLY MAGAZINE.

VOL. III.] BOSTON, MAY 1, 1844. [No. 7.

THE DERIVATION OF THE TERMS MASON AND MASONRY.

THE derivation of these terms has often been a matter of discussion among the learned and curious of the Order. And it is probably true that there are not any two writers on the subject, who perfectly agree with each other in the conclusions at which their investigations have enabled them to arrive. We take the question up, not because we think our views in relation to it are more correct than those of others, but in the belief that there are many among our readers to whom a brief statement of the points involved in its discussion, will be new and interesting.

The late Rev. Dr. Ash, of England, a learned and philosophical Masonic writer, remarks, that "the name of Mason is not to be considered in the contracted implication of a builder of habitations, but figuratively, pursuant to the ancient society on which this (Masonic) institution is founded; and taken in this sense, a Mason is one who, by gradual advances in the sublime truths and various arts and sciences which the principles and precepts of Freemasonry tend to inculcate and establish, is raised by regular courses to such a degree of perfection as to be replete with happiness to himself, and extensively beneficial to others. As to the appendage 'Free,' that evidently owed its rise to the practice of the ancients, who never suffered the liberal arts and sciences to be taught to any but the free-born." And the no less erudite Hutchinson, in his well-known work entitled the "Spirit of Masonry," says, "it is not to be understood that the name Mason in this society denotes that the origin or rise of such society was solely from builders, architects, or mechanics. At the times in which Moses ordained the setting up of the Sanctuary, and when Soloman was about to build the Temple at Jerusalem, they selected from out the people those men who were enlightened with the true faith, and being full of wisdom and religious fervor were found proper to conduct these

Digitized by Google

works of piety. It was on those occasions that our predecessors appeared to the world as architects, and were formed into a body, under salutary rules, for the government of those who were employed in these works: since which builders have adopted the name of Masons, as an honorary distinction and title to their profession, and I am induced to believe the name of Mason has its derivation from a language, in which it implies some strong indication or distinction of the nature of the society."

Some writers on the subject, entertaining similar views, have therefore endeavored to derive the word from the Persian term *Magus*, which, as adopted into the Latin, signifies a philosopher or priest among the Persians; and does, to some extent, indicate the nature of the Masonic society. But this is all it has to recommend itself to our consideration, or to sustain the hypothesis that the word Mason was so derived. The French *Maison*, signifies house, family, parentage, extraction, and, likewise, a particular race of people. But it by no means follows, as has been suggested, that the designating term of our Craft was derived from this source. It has also been contended that the name is compounded of the Greek words *Μαω*, to seek, and *Σοον*, safe or perfect; making *Μαωσοον*, to seek something safe, useful or perfect, or *to seek perfection and salvation;* and that Masonry is a corruption of *Μεσουρανεω, esse in medio cœli*, to be in the middle of the heavens; or to observe the heavenly bodies; or, perhaps, by seeking sublime and heavenly wisdom, to attain to happiness. This conjecture is much strengthened by the symbols used by the Fraternity. It has moreover been maintained, and pretty widely conceded, that the word Mason originally implied a member of a religious sect, and a professed devotee of the Deity, "who is seated in the centre of the heavens."

It is further contended that the terms in question had their origin in the Greek language, because that idiom is most adopted by Masons. The Druids, when they committed any thing to writing, used the Greek alphabet; and it is boldly claimed by Dr. Oliver, that the most perfect remains of their rites and ceremonies are preserved in the ceremonials of Masonry, that are to be found existing among mankind. The terms may have been derived from, or corrupted of, *Μυστηριον, res arcana*, mysteries, and *Μυστης, sacris initiatus mysta*, those initiated to sacred mysteries. But even this hypothesis, plausible as it is, is more applicable to some others of the ancient mystic associations than to the Masonic.

We come to our own conjecture. If the Masonic Institution did not originate at the building of the first Temple at Jerusalem, it beyond all question there received its consociated existence, and most probably its name, which we conjecture to be derived from the Greek word *Λιθοτομος—Lapidarius*, a cutter of stone,—*Lapicida, a digger of stone in a quarry,*

Digitized by Google

a hewer of stone, a stone cutter, a Freemason; or, in another word, a *builder;* an appellation by which the workmen employed at the building of the Temple were designated. "The stone which the *builders* refused is become the head stone of the corner."—(Psalms cxviii. 22.) We are told that the stones used in building the Temple were prepared in the quarries, and that there were employed in carrying on the work, (exclusive of the levy under Adoniram and the bondmen,) 3,300 rulers, or overseers of the people in working, and 80,000 stone-cutters, sculptors, layers, and builders. It appears, therefore, that a very large majority of the workmen engaged on the Temple, were workers in stone—stone-Masons. We are not aware of the existence of any evidence that the term Mason was originally used in a different sense, or implied anything more than the workmen employed by king Solomon in that magnificent enterprize.

From these several hypotheses the reader will select that which in his judgment is the most reasonable and satisfactory.

MASONIC SCHOOL IN MISSISSIPPI.

Our Natchez correspondent communicates the following gratifying intelligence. Not more gratifying to us, however, than it is honorable to our Brethren in Mississippi.

"You will be pleased to learn that we Masons at Natchez, have established a *Masonic Free School*, to be supported by the surplus revenue of the Council, Chapter, and the three Lodges of the city. And we are now educating, at a comparatively small expense, not only all the orphan children of Master Masons, in the city, but our own children. It is the *first* school established in Mississippi upon the "*free* principle," and I really think that it is the best plan, for cities at least, which can be adopted. The presiding officers of the above mentioned bodies, are, ex-officio, the Trustees. There are at present about *forty* scholars."

We rejoice in every project designed to educate or to meliorate the hard condition of the indigent orphan. Nor are we particular in what quarter or under what circumstances such projects may originate. The *end* is what we regard, and this we esteem to be of so holy a character, that we are almost willing to believe that the attainment of it will sanctify *any* means. We have, therefore, on this subject, no sympathies in common with those who question the expediency of applying Masonic funds for the establishment of Masonic schools. We admit the strong claims of the indigent Brother, and acknowledge our solemn engagements to minister to his necessities. All this we will do. But our charity

Digitized by Google

must not stop here. The claims of his orphan children cannot be disregarded; nor must they be postponed, through fear that our means may be so exhausted, that the next Brother, who may require our aid, will be compelled to turn away pennyless. There is no danger of such a result. Experience has fully established the truth of the position, that the more one gives in charity the more he will continue to give. When was the worthy Brother ever turned from the door of Masonry unrelieved? Never,—nor will he ever be. Exhaust the treasury of the Lodge, and it matters not. There is a treasury which is always full,—the benevolent MASONIC HEART. Its discounts are certain, if the drafts be accepted.

The Grand Lodge of Missouri has set a splendid example to her sister Grand Lodges, in the purchase and establishment of the first MASONIC COLLEGE the christian world ever beheld. She has erected a monument, which, if successfully carried on to its completion, will stand for ages as a beacon by which to direct the tempest-tost intellect over the quicksands of unprotected youth, to the haven of usefulness, virtue and happiness. We rejoice that her example is not without its influence; and although others may not be able to do as much, it by no means follows that they should do nothing. Let all imitate the benevolent zeal of our Natchez Brethren, and the time will soon arrive when the uneducated orphan shall be a stranger in the household of Freemasonry.

CAN A GRAND LODGE OF YORK MASONS GRANT CHARTERS TO WORK IN THE FRENCH AND SCOTTISH RITES?

THE above inquiry is proposed by a Louisiana correspondent, and we presume is suggested by the practice of the Grand Lodge of that State, which issues charters for the erection of Lodges in the three Rites named,—a practice which we have always regarded as irregular and inconsistent. The Rite recognized in this country and throughout the English, Irish and Scotch jurisdictions, we believe to be as near the *ancient York*, as that Rite can now be ascertained.* It is also practised in France and in most of the German States,—though the French, Modern, Egyptian, Scottish, and other Rites, prevail, in the latter countries, to a greater extent. The consequence of this state of things is, that irregularities and unpleasant misunderstandings frequently arise in the Fraternity,—partly growing out of the question of the rights of jurisdiction, and partly as to the legitimacy

*There are some differences in the ritual as practised in each country, but not sufficient to affect the unity of the Rite.

Digitized by Google

and correctness of practice. We should greatly regret, on this account, if no other reason existed, the general introduction of any foreign Rite into this country. This, however, is not to be apprehended. The Grand Lodges and the Fraternity are too firmly settled in their present practice, to be materially affected by foreign innovation.

The Grand Lodge of Louisiana is peculiarly circumstanced. The majority of her members are French, or of French descent, and are naturally attached to the peculiar Rite practised by their fathers. Time will probably lead her into a uniformity with her sister Grand Lodges in other States. It may be asked, however, by what authority the Grand Lodge of Louisiana claims to exercise jurisdiction over three distinct and independent Rites? The "Treaty of Union, Alliance, and Masonic Confederation," formed at Paris, in 1834, for the regulation of the "Supreme Grand Councils of the 33d and last degree of the ancient and accepted Scottish Rite of Masonry," and all Lodges subordinate thereto, or practising said Rite, in America, the Netherlands, Naples, France and Brazil, contains the following articles:—

"3d. Different Rites naturally produce *different powers* which govern them, and *each Rite is independent of all the others.*"

"5th. The action of the power of a Rite, whether dogmatic or administrative, cannot legally extend except to the Masons of that Rite, obedient to the jurisdiction of that power."

The high contracting powers further declare—

"That no Masonic power, professing the ancient and accepted Scottish Rite, or any of its *dependent* associations, *can, under any pretence whatever,* UNITE *or* ASSOCIATE *with any other Masonic power, or with any association depending on* ANOTHER RITE; *that it cannot, under any title or pretence whatever, become a* SECTION *or* DEPENDENCE *of any other Masonic power or association.*"

We presume the document from which the above extracts are made, is known to our Brethren in Louisiana, and its authority acknowledged by them. It is a very formal instrument, and of high pretensions. The Supreme Grand Council of France is regulated by its provisions, and we presume this to be the case with all regularly authorised Councils of the Scottish rite. If any exist independently of this, they are probably spurious and would not be acknowledged by the legal authorities. If then the Grand Lodge of Louisiana be authorized to practise the Scottish Rite; does she not depart from the terms of the "treaty of alliance," (which is to be regarded as a kind of general constitution,) in mixing the Scottish with the Modern and York Rites? On the other hand, if she acknowledge the authority of the York Constitution, is she authorized to practise any other than the York Rite? We think not.

Digitized by Google

GEN. MORGAN LEWIS.

Our readers will regret to learn that the distinguished Brother who has for many years past presided as Grand Master over the interests of the Fraternity in the State of New York, has been gathered to his fathers. He was elected Grand Master in 1829, and has been the unanimous choice of his Brethren each succeeding year to the present time. He was greatly beloved by the Fraternity, not only in his own State, but wherever his name and his virtues were known; and, in return, *he loved the Fraternity.* He was devotedly attached to its interests, and ever ready to second, and to advance by his influence, whatever was calculated to promote its prosperity. It was our happiness to make his acquaintance a few years since, while attending a Masonic celebration in the interior of the State of New York. He was then, we believe, eightysix years of age; but the fire of his intellect was burning bright, and his love for the cause of Masonry,—his desire to advance its interests, and his attachment to its principles,—the goodness of his heart and the unshaken firmness of his Masonic integrity,—were manifested in the interest he exhibited and the ardor with which he spoke of the proceedings of the occasion, of the character and tendency of the Institution, and of the unjust persecution to which it had then recently been subjected. The National Portrait Gallery furnishes the following biographical facts:—

Gen. Lewis was the son of Francis Lewis, one of the signers of the Declaration of Independence, and was born in the city of New York, on the 16th October, 1754. His classical education was principally acquired at the Elizabethtown Academy and Princeton College. He graduated 1773, and received the degrees of Bachelor and Master of Arts. In the same year he entered, as a student at law, the office of the late Chief Justice Jay. In 1774, in expectation of the rupture which afterwards took place between the mother country and her colonies, Mr. Lewis joined a company of young men, who united for military instruction and discipline. This little band, at a subsequent period, afforded the army of the revolution more than fifty of its best officers.

In June, 1775, Mr. Lewis joined the army, then investing the town of Boston, as a volunteer. Towards the latter end of August, he returned to New York, and assumed the command, to which he had been elected, of the company of volunteers before mentioned. On the 25th of the same month, he was by an order of the provincial Congress posted with his company to cover a party of citizens, who were engaged in removing the arms, ordnance and military equipments from the arsenal on the Battery.

In November of this year, the provincial Congress organized the militia of the city of New York, under the command of the late Hon. John Jay, and Capt. Lewis was appointed Major.

Digitized by Google

In June, 1776, Gen. Gates was appointed to the command in Canada, and Major Lewis accompanied him as the chief of his Staff, with the rank of Colonel; after the army retired from Canada, Congress appointed him quarter master general, for the northern department. While in this situation Colonel Lewis rendered his country and his chief, much efficient service, as may be inferred from the several orders of Gen. Gates, to the army. He says, "In the event of another conflict with the enemy, all orders given on the field by the adjutant, or quarter master general, are to be considered as coming from head quarters, and to be obeyed accordingly."

On the morning of the 7th of October, the drums again beat to arms, and Col. Lewis was selected to repair to the scene of action, and watch the movements of the enemy, and the tide of battle. On the 16th, the Convention of Saratoga, settled the preliminaries of capitulation on the part of the enemy. After they had stacked their arms, they were conducted by Col. Lewis through a double line of American troops, to the rear of the encampment, whence they immediately commenced their march to Boston.

In 1778, Col. Lewis accompanied Gen. Clinton on an expedition against a predatory party consisting of British regulars, Brant's savages, &c. &c. who were laying waste the fertile valleys of the Mohawk. On this occasion, he was honored by General Clinton with the command in advance.

In 1780, he again marched with Gov. Clinton to Crown Point, on Lake Champlain, to cut off the retreat of the same hostile troops, who only escaped by a *ruse* of Indian ingenuity.

At the close of the war, Col. Lewis returned to the profession of the law. He was again appointed Colonel commandant of a legionary corps of volunteer militia of the city of New York; at the head of which he had the honor of escorting Gen. Washington at his first inauguration as President of the United States.

In the same year, he was elected a representative from the city of New York to the State Assembly; and the next year to the same situation from the county of Dutchess, to which he had removed. He was also appointed one of the Judges of Common Pleas, and in December, 1791, was appointed Attorney General of the State. The next year he was raised to the bench of the Supreme Court, and in 1801 was commissioned Chief Justice of his native State.

In 1804, he was elected Governor; and having become *ex-officio* Chancellor of the University, his attention was drawn to the subject of general education, which he earnestly pressed on the consideration of the legislature.

Digitized by Google

In 1810, Mr. Lewis was elected to the Senate from the middle district of the State of N. York, by a much larger majority than had ever before been given.

In May, 1812, he was appointed quarter-master general of the armies of the United States, with the rank of brigadier. While in the discharge of the responsible duties of his office, Gen. Lewis not only rendered his country important services, but with a heart ever alive to the cause of the distressed, he successfully carried out his plans in meliorating the sad havoc which war ever carries in its train, both as connected with the hardships of his own countrymen, as well as that of the enemy. Through his instrumentality measures were taken to bring from captivity, those who could not avail themselves of a cartel of exchange on account of a destitution of means, which could not be obtained in an enemy's country. Gen. Lewis, by his personal responsibility, overcame these difficulties, which were extended both to friend and enemy. By the treasury books, it appears that Gen. Lewis advanced a sum little less than fifteen thousand dollars, and this at a time, when, according to Col. Worth, "the treasury was empty, and public credit nearly extinguished." During this time several British officers were taken prisoners on the lake, by Com. Chauncey, who were brought into Sacket's Harbor, destitute of funds and clothing, their baggage having been in another vessel, which escaped. These gentlemen applied to Gen. Lewis for assistance, which was readily granted. In a draft upon Col. Baynes of the British forces, forwarded by a flag, in which an answer was returned, a postscript is added—"That Sir George Provost begs to assure Gen. Lewis, that any future advances he *may in his discretion* make to British prisoners, will be immediately repaid on presentment of their draft with his endorsement."

Neither is the worth and excellence of Gov. Lewis, to be confined to his public life. Mr. Landon, who was his Agent for upwards of thirty years, died a few years since, and left the following, which were found among his papers. They were furnished by his son, to the editor of the National Portrait Gallery. The General in a note to him, says—"Every tenant, who has himself, or whose son living with his father, has served in the course of the last war, either in the regular army or militia, is to have a year's rent remitted for every campaign he has so served, either personally or by substitute. A regular discharge during a campaign on account of sickness, to be considered as serving a campaign."

It being stated, to the General, shortly after, that his tenants who had not served in the army, had not been able to improve their farms to advantage, in consequence of the diminution of labor, he sent to his Agent the following :

Digitized by Google

"Mr. Landon will remit to such tenants as are actually resident on their farms, all arrearages of rent accrued during their own residence up to the 1st day of February last. Dated October 2d, 1816."

This sum, thus released, according to Mr. Landon, amounted to upwards of seven thousand four hundred dollars.

In March, 1817, Gen. Lewis was promoted to the rank of Major General, and was ordered to the Niagara frontier. He assumed the command of his division on the 17th of April. Shortly after, the force under his command was augmented, until it amounted to 4,500 men, when he made a successful descent on the British side of the Niagara river, near Fort George, which resulted in its capture. From this time, until the close of the war, he was actively and efficiently engaged in the service of his country.

A REPRINT OF THE MAGAZINE.

WE are in almost daily receipt of orders for complete sets of the Magazine, *from its commencement*, which we are, and have been for more than a year past, unable to furnish. Our Agent at New Orleans writes as follows:—

"There is constant inquiry for the *first* and *second* volumes of the Magazine. Can they be furnished,—*say by a reprint?* Suppose you advertise for subscriptions for a reprint of 1000 copies, to be bound, &c. I will take *fifty* of each, and perhaps a *hundred*. I know that they can be disposed of in a short time. Take the subject into consideration, and if you find that it can be done, let us know it. Set your agents to work forthwith."

This is liberal and to the purpose, and if the same spirit prevail to any considerable extent, the work proposed can be easily and readily accomplished. We are willing to try the experiment. It will, however, be necessary to reprint the *three volumes*, because we now have less than a hundred and fifty copies of the present volume on hand, and they will soon be exhausted. If we begin, therefore, we must go through the whole work. We will make arrangements, however, to furnish odd volumes, if ordered before the reprinting is commenced. We propose then to reprint the entire work, so far as it has progressed, and furnish it to subscribers on the following conditions, viz:—

1. The *three volumes*, handsomely half-bound, with morocco backs and corners, at $6 00
2. The *three volumes*, bound with paper covers, (which may be sent by mail,) $5 00

Digitized by Google

3. Single copies, of first or second volume, half bound as above, $2 00
4. Single copies, of first or second volume, with paper covers, $1 50

The reprinting will be commenced as soon as 1000 subscribers are obtained. *Our agents will receive subscriptions.* Orders may also be forwarded directly to the editor; but they must in all cases come free of postage.

As the undertaking, if proceeded in, will be an expensive one, we wish it to be distinctly understood, that *the agent or Brother transmitting subscriptions, will be held responsible for their prompt payment on the delivery of the work.* They will therefore be cautious in receiving none but responsible names. The subscribers will pay the expenses of transportation, whether by mail or otherwise. If the work goes on, agents who may procure *ten* subscribers for full sets, will be entitled to the *eleventh* for their services, and in the same proportion for parts of sets. We make the proposals in compliance with the desire expressed by our correspondent. A moderate degree of exertion on the part of our agents would probably ensure the success of the undertaking. The matter is in their hands.

MASONIC MELODIES.

Our readers will be gratified to learn that the volume of Masonic Melodies, sometime since announced as being in course of preparation by R. W. Brother Thomas Power, has been printed and is now ready to be delivered to subscribers, and such Lodges and members of the Fraternity as may desire it. We have already spoken of its merits, and published sufficient of its contents to enable our readers to judge of it for themselves. The volume contains *one hundred and fourteen* Masonic Lyrics, adapted to every occasion, public and private, which will be likely to arise in the transaction of the ordinary Masonic duties and ceremonies of the Lodge, Chapter, Council, or Encampment. It forms a beautiful, as well as useful Lodge book, and we most cordially commend it to the favor of the Fraternity. It is worthy of their patronage—of the Institution, and of its gifted author. The following extract from the preface will more fully explain the character of the work:

"In presenting this little volume to the Masonic Fraternity, it is natural that some anxiety should be felt. It will readily be seen that a course has been pursued differing, in some of its characteristics, from that of its predecessors. The principal differences are of a negative character, the book having neither table convivialities, nor the usually introduced claims of divine affinities and mysteries. This is all that is necessary to be said of its qualities.

Digitized by Google

"No apology is asked for its deficiencies, no forbearance is asked for its errors. It is written for the Brethren of the Masonic Institution; and from them every indulgence will be extended. From its enemies no favors are asked or expected.

"In preparing the book,—humble in its dimensions, but ambitious in its purposes,—embarrassments have risen in the selection of topics, and in the conjunction of appropriate music, which they only can appreciate who have made the trial. Differences of sound judgment, and differences of good taste, must necessarily exist. But it is proper to say, if the experiment is a failure, it is not for the want of the greatest solicitude, nor the most untiring labor. But in the latitude which is here allowed to subjects, the writer has not permitted himself to record a line *repugnant to sensibility*, or *offensive to morals*.

"It will be seen that a leading feature of the book is seriousness. But this is in compliance with the first great principle of our Order; for, in every degree, this leading point is constantly impressed on the hearts and consciences of the members—DEPENDENCE ON GOD. This dependence is recognized in the first stanza, and in the last it is most solemnly remembered. It is preferable to the writer that the work should wholly fail with a recognition of these qualities and principles, than that it should succeed with their antagonist qualities and principles. It may be too serious; and yet, if the best forms of our Institution are kept in view, it is impossible not to feel that the most grave subjects, sober illustrations, and religious influences, are combined with its beautiful feature—CHARITY. This feature of the Institution cannot be relinquished without doing injustice to its high purposes.

"It was a point of sincere desire to prepare a book of Masonic Lyrics which might be placed with the music and songs of the domestic circle; that might be sung there, without offending good taste or intelligence. It was designed to make it essentially a combination of Songs of the Affections and Songs of Devotion?"

The work is beautifully printed on entirely new type and fine paper, and will be found to be a desirable acquisition to the private Masonic library as well as to the Lodge. The terms may be learned from the publisher's advertisement, on the covers.

A POETICAL ADDRESS,

Written by Brother J. LEE STEVENS, and spoken on Wednesday, the 24th of June, in Freemasons' Hall, London, by Brother GEORGE BENNETT, at the Fifth Anniversary Festival in aid of the Asylum for Worthy Aged and Decayed Freemasons.

WHEN I was young in boyhood's early spring,
Ere emulation falter'd on the wing—
Ere Hope to Prudence had her ear inclined—
Or fancy ceased reality to blind—
How I aspired my compeers to outpace,
And with my seniors run the stirring race;
How long'd to leave the youthful and secure,
And risk the perils of the more mature.

Digitized by Google

Selecting him in manhood's class who shone
As the most favor'd—the most happy one—
From whom of joy there was withholden nought,
I thus his life apostrophized in thought:—
"Behold him, at the concert or the ball,
All eyes attract, and ev'ry heart enthrall—
The young approach him with admiring love—
The watchful aged praise him or approve—
The fairest give him glances warm and bright—
The wisest listen to him with delight!
Again, behold him, at the altar's side
Wedding a peerless, young, and loving bride,
Whose maiden blushes seem to prelude this
As a sure advent of unceasing bliss!
See, commerce tempt him next to mend his state,
And boundless wealth on wealth accumulate;
Whilst honor, with a chaplet for his brow,
And eager homage, come to crown him now."

Alas! how impotent is human pow'r
To scan the future by the present hour!
Pleasure, love, honor, fortune, his may be
For years on years, yet he be doom'd to see
Pleasure diminish, love itself decay—
Honor abandon—fortune fade away—
Until poor, aged, friendless and unknown,
He walks a mourning wreck through life, alone!
Such was *his* fate—my boyhood's envied one—
For ah! misfortune frown'd upon his path—
Death pour'd around the vial of his wrath,
Drop after drop; and there were none to share
Even his woes, or save him from despair!

Yet he, the happiest one of earlier years,
Had often wiped away affliction's tears—
Had often with Masonic love and zeal,
Stretch'd forth his hand a Brother's wounds to heal:
Had often proved a parent to the child
Of orphanage—had often too beguiled
The widow's sorrow, or the mother's grief;
And never, having means, withheld relief!
Shall *he* then, totter helpless to the grave?
For *one like him* is there no friend to save?
Has Masonry no home, in such distress,
For one the homeless had such cause to bless?

Forbid it you, who cherish human kind!
Nor to this humble homily be blind:—
Whate'er your station now, the time may come
When *even you*, may vainly seek a home
In which to shelter your declining years!
Aid, then, the noble effort that uprears
A meet *Asylum* for *Masonic Poor!*
Give, without stinting, to the goodly store—
Give, Masons! that reproach be yours no more—
That food and raiment, comfort and repose
May cheer your aged friends, and haply soothe their woes.

Digitized by Google

THE FREEMASON'S LEXICON.

TRANSLATED FROM THE GERMAN.

[Continued from page 179.]

ANZAHL DER FREIMAURER LOGER AND FREIMAURER, *Number of Freemasons' Lodges and of Freemasons.*—As we, at the present day, have no means whatever of ascertaining the number of members who were initiated into the ancient mysteries,—as, for example, the Pythagoreans, the Templars, &c.—we cannot form a correct idea of their influence or of their extent. It cannot therefore be superfluous to say a few words here with regard to the number of Free and Accepted Masons, and of the extension of the Order, through the means of its members, over the whole surface of the earth, more especially as it is already distinguished for the rapidity with which it has spread its branches over every habitable part of the globe; as its objects are purely moral, as both princes and subjects participate in its benefits; as it requires neither rank, nor riches, nor great learning in the candidate for its mysteries. Neither does it mix itself up with worldly business; forms no party in the State, as every individual member of the Order is bound to submit to the laws of the country in which he resides, and is not allowed to interfere in causing an alteration of the government.

In calculating the present number of Freemasons, we will take the average number of the members of the Lodges under the Grand Lodge at the Three Globes, for a standard. In the year 1817, there were 70 Lodges, with 6300 members, or an average of 90 members to each Lodge.

Number of Lodges under the Grand Lodge, Three Globes, Berlin				70
"	"	"	National Grand Lodge	44
"	"	"	Royal York Grand Lodge	20
"	"	"	Grand Lodge, Hamburgh	11
"	"	"	Grand Lodge, Frankfort-on-the-Maine	4
"	"	"	Grand Lodge, Hanover	14
"	"	"	Grand Lodge, Dresden	10
Independent Lodges in Germany				25
Under the Grand Lodge of Great Britain*				300
"	"	"	of France	300
"	"	"	of Holland	100
"	"	"	of Switzerland	20
"	"	"	of Denmark	10
"	"	"	of Sweden	10
"	"	"	of Russia	15
			Making together Lodges	953

According to the average number taken above of 90 members to a Lodge, we have in Europe alone, 85,770 Freemasons. We may take 100,000 for the number; for many Brethren live inactive, or in countries where there are no Lodges allowed to be held, as Bavaria, Baden, Wirtemberg, Austria, Italy, Spain, and Portugal, without taking into account the members of the Order who live in other parts of the world. The author of the "Flaming Star" gives the number at 10,000,000; Nicolai, in his Inquiries into the Accusations brought against the Templars, at 5,000,000; Meiners, in his "Anecdotes of Religion," at 2,000,000; and Stark, in his work upon the "Ancient and Modern Mysteries," at 1,000,000. How much good may be done, if each of those Brethren, and they are all pledged to do so, gave only a small sum more to the poor annually than he would have done if he had not had this extra motive for so doing. If the Spirit of Freema-

*The number of Lodges under the Grand Lodge of England, in 1817, was 650 — ED.

Digitized by Google

sonry could point the inquiring mind to nothing but to the numbers who have been initiated into the sacred mysteries, and the benefits which its disciples have conferred upon mankind from its commencement to the present moment, it would still present a most extraordinary phenomenon,—more extraordinary than any other mysterious or profane Order; of which it is certain that none have ever, by their own strength, arrived at such a degree of greatness, durability, and extension.

He who collects materials for the history of this society acts a more important part than all the monkish chroniclers put together, who have left so many journals of the pious inactivity of their Brethren.

ARBEISER, *Labor.*—An important word in Freemasonry—we may say the most important. It is for this sole reason alone, that a person must be made a Freemason; all other reasons are incidental and unimportant, or unconnected with it. Labor is commonly the reason why meetings of the Lodge are held, but do we every time receive a proof of activity and industry? The work of an operative Mason is visible, if even it be very often badly executed; and he receives his reward if his building is thrown down by a storm in the next moment. He is convinced that he has been active; so must also the Brother Freemason labor. His labor must be visible to himself and unto his Brethren, or, at the very least, it must be conducive to his own inward satisfaction. As our building is neither like the visible Temple of Solomon, nor the Pyramids of the Egyptians, so must our industry be proved in works which are imperishable. When we vanish from the eye of mortals, then must our Brethren be able to say, "His *labor* was *good*, and he is *called* to his *reward*." But we must not think that as Free and Accepted Masons we are bound to labor in the Lodge only. The Lodge of a genuine Mason extends from the east to the west, from the north to the south, from the centre of the earth unto the clouds. Many Brethren who never visit a Lodge, are yet more active laborers than others who never miss one; there are even many of the uninitiated who are more diligent laborers than others that are initiated. If a Lodge allows its labor to become visible to the eyes of its fellow-citizens, it is not for this reason to be censured; for it is for the sake of its labor that the state grants it its protection. We must be especially careful to conduct ourselves to all our Brethren, and to all those who are related to them, in such a manner as to prove ourselves true Masonic laborers.

ARCH KONIGLICHE, *Royal Arch.*—A high Masonic Chapter in England; has been known about seventy years. The substance of the Royal Arch is taken from the second Jewish temple.

ARCHIVAR, *Archivist.*—An officer who is not necessary in all Lodges, and who is commonly found only in Grand Lodges, in which Lodges he is styled Grand Archivist. He who is chosen to fill this office must be a man who has gone through all the degrees in the Lodge, and who may not only be entrusted with the most important documents, but who knows how to prize them according to their value.

ARITHMETIK, *Arithmetic.*—The science of Arithmetic is indispensable to the architect, and highly prized by him. It is a very ancient science, and was perfected in ancient Greece. Far be it from every Mason to give himself up to the superstitious practice of foretelling future events by the science of Arithmetic; but he knows that it is by the assistance of Arithmetic that we have discovered the courses of the heavenly bodies; that without its assistance we could not know when the moon would shine, when it would be ebb or flood, when summer or winter would commence. He is not satisfied with this knowledge, but is ever anxious to avoid the imputation of having miscalculated himself, and to obey the command, "Give an account of thy stewardship."

ARMENGELDER UND WOHLTHATIGKEIT, *Poor-money and Benevolence.*—At the

Digitized by Google

conclusion of every Masonic meeting, whether it be a Lodge for labor, or a supper Lodge, a collection is made for the poor, and the cash collected is handed over to the Almoner. These collections are generally largest on St. John's day, and on other festivals of the Lodge, and at those times much depends upon the W. M. If he possesses the art of warming the hearts of the Brethren by his description of the pleasure of contributing towards relieving the necessities of our suffering Brethren, they will cheerfully augment the amount of their subscriptions, and not forget the poor weep while they rejoice. For encouragement at those collections, we have many most excellent songs. When necessity presses, every Lodge must not only faithfully apply the cash so collected, but must also have recourse to the principal Lodge fund; at the same time, Masonic charity must embrace a much wider sphere than merely collecting and distributing cash to the poor.

Asiatic System or Order of the Knights and Brethren of St. John the Evangelist, *from Asia.*—These Knights appeared about the year 1780, and the originator, or, at least, the first active extender of this system was the Freiherr Ecker von Eckhofen. In this system should be found the pure explanation of all Masonic symbols, signs, and words: but in 1784, the Lodges of this Order ceased. Its name is partly explained by the four following creations which the system acknowledged. 1st. The invisible creation, Aziloth, the creation beyond the bounds of time. 2d. The first universal visible creation called Beria. 3d The spiritual creation, Tezira. 4th. The creation of the world, called Asta. The history of the Asiatic Brethren is derived from the Apocalypse, and its objects were Rosicrucian, Cabalistic, and Theosophic. All the names in the Order were Hebraick, and they had a Synedrim. The degrees in which they wrought were—1st. The first probationary degree of the Candidate. 2d. Second degree of the afflicted. 3rd. First degree of the initiated Knights and Brethren from Asia. 4th and 5th. Principal degree of Wise Master, Grand Master, or Royal Priest, and pure Rosicrucian, or Melchisedec degree. The Secretary of State Boehman, in Stockholm, was very active in this Order.

Aspirant, *Candidate.*—A person who has expressed a desire to be initiated, and who strives to prepare himself for initiation. He, at the same time, has no claim to this title until the Lodge to which he has applied declares him to be a candidate.

Astræa, *Astrea.*—The Goddess of Justice dwelt with mortals, but their vices and crimes, which she could not restrain, disgusted her so much, that she was compelled to return to Heaven, from whence this charming goddess has never again revisited the earth to preside over the tribunals of mortals, for which reason she is generally represented as hoodwinked. Mythology further informs us, that while she was a dweller on this earth, she was so satisfied with the justice of the spirit of Freemasonry, that she took it with her into her sanctuary, where she awaits the Brethren of the Order, to bless them with all the pleasure she is able to communicate.

Astrology, *or Prophecying by the Stars*—Is the imaginary art of foretelling the events which are to occur to the world, and to private individuals, by the motions and brilliancy of the stars. Astrology has the honor of being the most ancient superstition in the world; it is through this means that we often find this deceptive art mentioned in the mystical works on Freemasonry. Copernicus, and his successors in the study of the starry firmament, have supplanted the art of Astrology by proving that all the movements of the heavenly bodies tend to promote the honor and glory of the Great Architect of the Universe.

[TO BE CONTINUED.]

Digitized by Google

PRESENTATION OF A PAST MASTER'S JEWEL, TO BROTHER A. G. MACKEY, M. D.

At a special meeting of Solomon's Lodge, No. 1, A. F. M., held at Masonic Hall, Charleston, S. C. on Saturday evening, Dec. 17th, 5843, the following Preamble and Resolutions were unanimously adopted:—

"Whereas, Solomon's Lodge, No. 1, has been highly honored with a wise and attentive Master, during the past year, in the person of Brother ALBERT G. MACKEY, who by his attention every Lodge night, and his constant zeal for Masonry, united with a thorough knowledge of its ritual, has done much to promote the interests of this Lodge, and proved himself a true *Acacian*, and by his urbanity as a presiding officer has gained our full approbation—

"Therefore, be it *Resolved*, That this Lodge regards Worshipful Brother ALBERT G. MACKEY, as an Esoteric Mason, and as a token of our respect and esteem for him as a man and a Mason, and of our gratitude for his invaluable services to this Lodge, a *Past Master's Jewel*, properly engraved, be prepared to be presented to him in the name of this Lodge.

"*Resolved*, That a Committée of three be appointed to procure the same for presentation.

"*Resolved*, That the Secretary be directed to furnish Brother Mackey with a copy of the above preamble and resolutions.

"Extract from the Minutes.

"HENRY SIEDENBURG, *Secretary*."

ANTHEM,

By Brother ALBERT G. MACKEY, M. D., Grand Secretary of the Grand Lodge of South Carolina. Sung at the Celebration of St. John's Day, 5843, in Charleston, S. C.

ALL hail to the day—'t is our great Jubilee,
And earth from its east to its westernmost border,
As the sun rises brightly our Brethren will see,
Assembled to hallow the birth of our Order.
From the snow cover'd Andes to Ind's sunny plains
In each spot that has witness'd the OMNIFIC WORD,
Now in chorus are rising harmonious strains,
And the thanksgiving voice of the Mason is heard.

Be all glory to HIM in his heavenly court,
Who gave form to existence and darkness dispersed,
HIM—whose WISDOM contrived and whose STRENGTH shall support
The full BEAUTY of Light at Creation that burst.
Feed his altars with incense, ye Children of Light;
Fill his courts with rejoicing, ye Brethren of Love,
'T ill call'd from this earth to yon realms ever bright,
Ye shall mix in the Lodge of Celestials above.

Digitized by Google

A FUNERAL ADDRESS,

Delivered at Masonic Hall, Charleston, S. C., on Tuesday evening, Nov. 21st, 1843, before St John's Mark Lodge, No. 1, in Commemoration of the Death of its Junior Warden, Brother JULIUS L. WOOD. By Brother ALBERT G. MACKEY, M. D., Worshipful Master of Solomon's Lodge, No. 1, and S. Warden of St. John's Mark Lodge. Published in the Magazine by resolution of St. John's Lodge.

> Thou art gone to the grave! and its mansion forsaking
> Perchance thy weak spirit in fear lingered long;
> But the mild rays of Paradise beamed on thy waking,
> And the sound which thou heardst was the Seraphim's song.
>
> HEBER.

WE have met my Brethren on no festive occasion. Death, inexorable death, has been among us; his victim is one whom we all well loved, and we are congregated this evening to mingle our grief for his early, his unexpected departure, and to cherish his memory, by dwelling on his many Masonic virtues. Yet melancholy as is the object of this assembly, it is not unattended with its sweet associations. There is in death this eminent and ever existent advantage, that though it may despoil us of our best and dearest friends, its visitations leave behind a lesson of utility to the living. Pride is checked in its bold and assuming step, wealth is shorn of its meretricious boastings, envy loses its envenomed sting, and malice is robbed of its chalice of gall. Death which conquers all things leaves not the evil passions of man unvanquished; and hence has it been said of old, that "it is better to go to the house of mourning than to the house of feasting"—for in the one we nurse our follies, and in the other we learn those lessons of mortality which prepare us for another and a better world.

To the Master Mason these lessons are not new. They form a part of the ritual in which he has been exercised, and they are expected to bring with them those salutary influences, which on an occasion like this, are required to be exerted. To the Master Mason the ACACIA is known. Its mystic meaning has been revealed to him, and a cheering hope has been established in his bosom of another state of being; when raised from the darkness of earth to the light of heaven—from the grave of mortality to the life of immortality, he shall ascend at the omnific word of the Grand Master of the Universe, to that Lodge of celestials whose labors have forever ceased, but whose refreshments are eternal.

There is in Masonry this peculiar beauty, that its ritual not only enlarges the mind but improves the heart. Its precepts not only teach us how to live, but, extending their influence to the last moments of life, instruct us how to die. The solemn ceremonies of the third degree, when properly appreciated, fill the mind with sensations of reverence and awe that are not easily forgotten. And the last dread scene of initiation is but a type of that state, the stedfast hope of which can alone "administer comfort in the time of trouble."

Not then to men who scoff at religion and its tenets as the dream of an enthusiast, or the device of a knave, am I now addressing myself; but to men who feel and know that death is not annihilation, but rather the beginning of true existence, of which life was but the preparation—to men, glorying in the name of "*true acacians*," which the profound Hutchinson has conferred upon us, feel, and believe and know, that though virtue be for a time entombed amid the filth and rubbish of this earthly temple of the body, it shall at length be raised in glory to dwell in the courts of the living God, and to be placed near the Holy of Holies.

In an assemblage animated by such sentiments of purity and truth, it is pleasing to indulge in those topics of consolation which are most meet to soothe the heart of the bereaved, and which are best calculated to encourage the hopes of the desponding. Those topics are to be found not in the teachings of the philosopher nor the speculations of the moralist. The wisdom of Plato and the learning of Aristotle furnish no balm for the wounded spirit. The stoic may smile at physical pain, and suffer disease without a groan, but the death of those whom

Digitized by Google

in life he best loved, will shake his iron nerves and melt his frozen heart. The Epicurean may studiously flee from scenes of misery, and seek in pleasure the only good, but death will come when it will come, and his holiday doctrines will furnish him with no antidote for its certain sting. It is in RELIGION only and in religion's handmaid, MASONRY, that we should seek and shall find that never failing stream of consolation that will vigorate the soul with the blessing of perennial hope—those tenets which make the widow's tears to cease, and the orphan's cry to be hushed, and which enable the surviving as well as the departing to exclaim "Oh! death where is thy sting! Oh! grave where is thy victory!"

What my Brethren is Masonry but a shadowing forth of life in all its continued struggles with the infirmity of nature, its occasional victories and its temporary triumphs until the last decisive conquest is gained, and death claims his victim. This lesson is its object and its end as a science. To produce this impression all its initiatory ceremonies are conducive. The resistance and yet admission—the obstructions always overcome but continually repeated—the demand for that which cannot be found—the darkness succeeded by light, and yet light which is not perfect—and the last great scene which would be all gloom were it not for the never dying verdure of the acacia—all teach our dependence on a something beyond self—a subordination to a superior and superintending power—an imbecility which needs support—a darkness which needs a guide—an ignorance which needs an instructor.

And we have all enjoyed the advantage of these great moral lessons—through these trials we have all passed—these obstructions we have overcome, and this blessed light of knowledge we have all received, and we have come here this evening to practise those precepts that we have been taught in our progress through Masonry, and to deplore with sincere grief but with humble resignation the loss of a Companion and a Brother. Let us then occupy the moments which we shall devote to this melancholy object, in the contemplation of that Order which he loved so well, considered simply as a science of ethics, and in that view the outlines of which I have already attempted to sketch.

* * * * * * *

Masonry is progressive. The ancient philosophers, in the establishment of their respective sects, divided their schools into two kinds, *exoteric* and *esoteric*. In the exoteric school, instruction was given in public places, the elements of science, physical and moral, were unfolded, and those principles which ordinary intelligences could grasp and against which common minds would not revolt, were inculcated in places accessible to all whom curiosity or a love of wisdom congregated. But the more abstruse tenets of their philosophy were reserved for a chosen few, who, united in an esoteric school, received in the secret recesses of the Master's dwelling, lessons too strange to be acknowledged, too pure to be appreciated by the vulgar crowd who in the morning had assembled at the public lecture.

Thus in some measure is it with Masonry. Its system, taken as a whole, is, it is true, strictly esoteric in its construction. Its disciples are taught a knowledge which is forbidden to the profane, and it is only in the adytum of the Lodge that these lessons are bestowed, and yet viewed in itself and unconnected with the world without, Masonry contains within its bosom an exoteric and an esoteric school, as palpably divided as were those of the ancient sects, with this simple difference, that the admission or the exclusion in the latter case was involuntary, and dependent solely on the will of the instructor, while in the former it is entirely voluntary, and dependent on the will of the disciple. In the sense in which I wish to convey the terms, every Mason on his initiation is exoteric—he beholds before him a beautiful fabric, the exterior of which he has alone examined, and with this examination he may possibly remain satisfied—many, alas! too many, are. If so, he will remain an exoteric Mason. But there are others whose curiosity is not so easily gratified—they desire a further and more intimate knowledge of the structure that has been presented to their view—they

Digitized by Google

enter and examine its internal form—they traverse its intricate passages, they explore its hidden recesses and admire and contemplate its magnificent apartments,—their knowledge of the edifice is thus enlarged, and with more extensive they have purer views of the principles of its construction than have fallen to the lot of their less inquiring Brethren. These men become exoteric Masons. The hidden things of the order are to them familiar as household words,—they constitute the Masters in Israel who are to guide and instruct the less informed—and to diffuse light over paths which to all others are obscure and dark.

There is between these studious Masons and their slothful uninquiring Brethren, the same difference in the views they take of Masonry as there is between the artist and the peasant in their respective estimation of an ancient painting—it may be of a Raphael or a Reubens. The peasant gazes with stupid wonder or with cold indifference on the canvass redolent with life, without the excitation of a single emotion in his barren soul. Its colors mellowed to a rich softness by the hand of time are to him less pleasing that the gaudy tints which glare upon the sign of his village inn, and its subject, borrowed from the deep lore of history or the bold imaginings of poesy, are less intelligible to him than the daubed print which hangs conspicuously at his cottage fireside. And he is amazed to see this paltry piece of canvass bought with the treasures of wealth and guarded with a care that the brightest jewel would demand in vain.

But to the eye of the artist how different the impression conveyed. To him every thing beams with light, and life, and beauty. To him it is the voice of art speaking in the language of nature. Prometheus-like he sees the warm blood gushing through the blue veins, and the eye beaming with a fancied animation—the correctness of its outlines—the boldness of its foreshortenings, where the limbs appear ready to burst from the canvass—the delicacy of its shadows and the fine arrangement of its lights, are all before him, subjects of admiration, on which he could forever gaze, and examples of instruction which he would fain imitate.

And whence arises this difference of impression produced by the same object on two different individuals? It is not from genius alone, for that unaided brings no light to the mind, though it prepares it for its reception. It is cultivation which enlarges the intellect and fits it as a matrix for the birth of those truths which find in the mind of ignorance no abiding place.

And thus it is with Masonry. As we cultivate it as a science, its objects become extended—as our knowledge of it increases, new lights burst forth from its inmost recesses, which to the inquisitive Mason burn with bright effulgence, but to the inattentive and unsearching, are but as dim and fitful glimmerings.

And are we here this evening of the exoteric or the esoteric school of Masonry? Have we studied its hidden beauties and excellencies or have we supinely rested content with the knowledge we received at the pedestal, nor sought to pass beyond the porch of the temple? If we have, we are not prepared to find in our Royal Art those lessons which befit a bed of death or a house of mourning, and to all purposes except those of social meeting and friendly recognition, Masonry is then to us a sealed book.

If by these brief allusions to the internal philosophy of Masonry, I have excited in any present a desire to seek and to cultivate it, the few moments thus passed around a Brother's memory, have not been fruitlessly occupied. Advance then my Brethren in these rarely trodden paths; the labor of such a pursuit is itself refreshment, and the reward is greater than you would at first conceive. Fresh flowers bloom at every step, and the prospect on every side is so filled with beauty and enchantment, that ravished at the sight you rush on with enthusiasm from fact to fact, and from truth to truth, until the whole science of Masonry lies before you, invested with a new form and sublimity.

With these views of Masonry as a system of religious philosophy before us, let us turn to the more immediate contemplation of the melancholy occasion which has this evening called us together.

* * * * * * *

Digitized by Google

Beautiful was a custom of the old Egyptians. When one among these ancient people died, his remains were carried to a public spot around which his fellow-citizens gathered, both his friends and, if he had them, his enemies, and there in the presence of all, his former life was strictly examined—his virtues recounted, and his vices or his crimes not forgotten. The forms of a trial were preserved and the relatives awaited with suspense the verdict of their countrymen. If after a strict scrutiny it was found that the virtues of the deceased outweighed his vices, he was honored with an eulogy and a funeral at the public charge; but if on the contrary his vices were found to have overbalanced his good qualities, he was consigned to an ignominious sepulture, and his name and his memory were declared infamous.

The custom has perished with the people who observed it. But the principles on which it was founded are eternal and inherent in our nature, and they still continue to control our conduct to the dead with a powerful but silent influence. Though there be no solemnities of judicial inquiry, though no multitude assemble to investigate the character, and as a grand moral inquest to pronounce a verdict on the dead, though wealth may now command for vice or profligacy the pomp of obsequies which are denied to virtuous poverty,—though the nodding plumes of the sable hearse may wave over the corpse which on the banks of the Nile would have been refused the rites of decent sepulture, Death still convenes his court in the bosom of the survivors, and praise or censure, fame or ignomony, is awarded to the memory of the departed in just proportion to his virtues or his vices.

He, whose departure from among us we are here met to deplore, has passed through this ordeal, and the fiat of truth has gone forth in his favor. We, who knew the innocence of his life and who respected the gentle and unobtrusive virtues of his heart, are here assembled to embalm his memory.

Brethren: The offices which we this evening are performing are not unaccompanied with melancholy feeling. When great men die their memories belong to the world. And the world feels no sympathy for individual loss. The ostentation of a statesman's or a hero's obsequies swallow up all grief for his departure; his grave is dug without anguish, his mausoleum is erected without sorrow. Through life we have encountered him but seldom, and then only as some erratic meteor that dazzled with its brightness but shed no warmth upon the heart. His life was given to the world, but his death has left in the world's heart no aching void. The architectural adornments of his tomb are examined with the cold eye of criticism, and his last moments are spoken of as the last scenes in a wondrous and well wrought drama.

Not so, when the citizen of unobtrusive virtue and of humbler pretensions, falls among us. His grave is moistened with the tears of his companions—and we look upon his tomb with melancholy thoughts. For in that humble home

"There sleeps no son of useless pride—there speaks no lie of purchased praise."

In the hours of business, where we have often sought his sound advice or received his friendly assistance, we no longer find him. At the festive board his cheerful smile no longer meets us. In our labor he has ceased to share—from our refreshments he has forever departed. And there is lamentation among us, for we weep for our friend and he is not.

Br. JULIUS L. WOOD, whose remains we so lately followed to their last abiding place, and to whose memory the services of this evening are dedicated, was born on the 17th of March, in the year 1807, at Stanwich, in Connecticut, and removed to Charleston, in the year 1834, where he remained until the time of his death. His vocation did not permit, even had his disposition desired, a share in the busy tumult of political and public life. His virtues were those unobtrusive affections of the heart which made him no enemies, and those kind and courteous manners which acquired for him many friends. His ambition was to be good, rather than great, to be esteemed rather than admired, and that laudable ambition was gratified. His path of life though short was pleasant, and his early

Digitized by Google

and unexpected death, though it gave pain to many a sincere and well tried friend, afforded pleasure to not a single enemy. The voice of calumny that spares but few, has left his reputation untouched, and on his tomb posterity may write the proud epitaph, "HERE LIES AN HONEST MAN, THE NOBLEST WORK OF GOD."

From the kindly nature of his affections, it will readily be supposed, that our Fraternity, by its tendency to invigorate and extend the social feelings, offered an enticing prospect. He therefore, as soon as circumstances would permit, became a member of our Order. On the 17th of August, 1840, he received the preparatory steps in Masonry, in St. Andrew's Lodge, in this city, and on the 21st of the following month, was raised to the sublime Degree of a Master Mason. His progress in the affections of his Brethren, and in the knowledge of our Order were equally rapid. On the election night of the succeeding December, we find him filling the office of Junior Deacon. The duties of this station though only probationary and requiring but little skill, he performed with so much regularity and attention, that at the annual election in December, 1841, he was chosen to fill the seat of Junior Warden. His amiable character peculiarly fitted him for this position, for his gentle manners and pleasing deportment afforded, even when at labor, continual refreshment to his Brethren. In due course of advancement he was in December, 1842, elected Senior Warden, a responsible office, which he occupied with credit to himself and service to his Lodge, until death called him from superintending the labors of an earthly to join in the eternal refreshments of the celestial Lodge above.

But the light of a symbolic Lodge, though it shines with a bright effulgence, did not satisfy his thirst for Masonic knowledge. And on this subject I may be permitted to make one remark which my Masonic experience teaches me to be founded on truth. Many doubtless unite themselves to us without any just conception of the nature of our Order, and many too continue with us, without having their views on this subject much enlarged. But I have known none, no—not one, who has avoided the too prevalent error among ignorant Craftsmen of looking upon Masonry simply as a social Institution, and who has extended his conception of it to its historical, its traditional and its scientific excellencies, who has been content to remain stationary, in symbolic Masonry, and not sought to grasp the truths contained in the higher degrees. Such was the case with the subject of our memoir, and accordingly having passed through the preparatory grades of Mark Master, Past Master and most Excellent Master, in Union Chapter, he was on May 18th, 1841, (less than a year after his first connexion with Masonry,) exalted to the august Degree of a Royal Arch Mason. Of this Chapter he continued, until his death, an active and attentive member, and during the last year of his life performed the arduous duties of Principal Sojourner with correctness and skill.

Ever ready to advance the interests of Masonry, when a few Brethren, incited by a laudable zeal for the Institution, determined to organize a Lodge of Mark Masters in this city, he entered with eagerness into the design. His name was one of the constitutional number signed to the petition for a Chapter, and on its organization in August last, he was unanimously elected Junior Warden. He was with us but a short time. He attended but three meetings of the Lodge. His third was his last visit to any Masonic body. He retired from the Lodge to his home and to his bed, from which he never again rose, but in one short week was carried thence to the grave. His Masonic Brethren bestowed the last honors on its remains, and St. John's Mark Lodge has paid the tribute of this evening's services to his memory, as one of its founders and first officers.

As a man, his domestic virtues were without alloy. The uncontrollable anguish of the widowed wife and mother gave painful testimony of his excellencies as a husband and a father. His own heart was filled with the love of these ties of blood, and his resignation to the decree that called him hence was only impeded by his unwillingness to leave her whom he had chosen as the companion of his bosom, and those pledges of their affection whom he had fondly but vainly hoped to rear in the paths of usefulness and virtue.

Digitized by Google

On his virtues as a Mason I will be permitted to dwell for a few moments.

Of the charities of the Order he was ever mindful. He was always among the first to move the appropriation of the funds to this legitimate object. The destitute Brother, his widow or his orphan, never from him sought relief in vain. Charity, "the brightest gem that can adorn the profession of a Freemason," shone in him with undimmed lustre. The impressive lesson he had received at his Initiation was not forgotten, and true to his lesson, was the practice of his Masonic life. With him "the deserving Brother" was never sent empty away.

To the diligence with which he cultivated Masonic knowledge I have already alluded. As he was ever ready to dispense light and knowledge to his uninformed Brethren, so was he ever anxious to receive it from those who were better instructed than himself.

On his election to the responsible office of Senior Warden in St. Andrew's Lodge, looking forward to the promotion to which that office when its duties are well performed, always entitles its possessor, he began with commendable, but alas not often practised diligence to prepare himself for the higher and more difficult duties of a Master. He devoted himself with activity to the acquisition of proper views of Masonry as a Science, the only light in which a Master of a Lodge should regard it, if he seeks pleasure for himself, or profit to the Fraternity. He sought advice and information on Masonic subjects from all who were able or willing to bestow them, for he seemed ever conscious that to be a worthy Master in Israel, he must not only be in virtue, eminent, but in knowledge surpassing. As in the South the undeviating rectitude of his conduct had given additional BEAUTY to the column entrusted to his care, so in the West, his attention to his duties and his increasing knowledge gave greater stability to the pillar of STRENGTH which his Brethren had placed in his charge. His last moments afford a striking and affecting proof of his love for Masonry and of his earnest desire to excel in the knowledge of its sublime truth. But an hour before his death, amid the fitful ravings of delirium, he was heard to use language which from the coherence and regularity of its tones attracted the attention of his attendants—two Brethren, who with the love of Masons were watching over his departing sun. And it was discovered that he had commenced the ceremonies of advancing a candidate to the second degree of Masonry. The dreams of his sick—his dying bed, had conveyed him to the sacred precincts of the Lodge room, and he imagined himself seated in the East, in that chair, to which, had he lived, he would in a few weeks have been elected. And there in that post of honor had his fancy placed him,—that post which he had coveted only as a mark of his Brethren's attachment; and there while reason and judgment had abandoned their throne, did memory still cling to its accustomed seat, and bring back to the expiring Mason those scenes in which he had so loved to play his part. Through the ceremonies of that degree he passed with a correctness that would have honored many an older and a healthier head, until exhausted by the labor he fell back—ceased to speak—and continued to slumber, until, in the words of one of old, Sleep gave up the soul to his brother Death. Thus, of the things of this world, next to his wife and his children, his thoughts were given to his beloved Order. Masonry, the theme of his studies in health, was the subject of his meditations in sickness, and, "the ruling passion still strong in death," he died as he had lived, a ZEALOUS MASON.

Of his zeal as a Mason, if any other proof be wanting, we shall find it in his regular attendance upon the meetings of his Lodge. "In ancient times," says one of our old constitutions, "no Master or Fellow could be absent from Lodge, especially when warned to appear at it, without incurring a severe censure, until it appeared to the Master and Wardens that pure necessity hindred him." The rule as all Masons know, is still in existence, though now but seldom enforced in its original strictness. Yet to its penalties our lamented Brother would never have been obnoxious. In his attendance upon his Masonic duties he was exemplary beyond all praise. During the three years which constituted his Masonic life, I find his absence from his Lodge recorded but thrice, and from his Chapter but once. This is no ordinary instance of diligence. How few of us can boast

Digitized by Google

the same strict obedience to our obligations; the same practical spirit of love for the advancement of our Order, which was thus undeviatingly pursued by him, who though dead still speaks to us from his tomb, and has left us an invaluable bequest, this illustrious example, an example not to be admired only, but to be admired and imitated.

Such was the man—the friend—the Brother—whose loss we this night deplore. Him we once knew well—but now we know him no more—his smile is cold in death, and the grave has closed forever his voice—"The silver cord has been loosed, and the golden bowl been broken—the pitcher has been broken at the fountain--and the wheel broken at the cistern." But in this hour of grief we are not without our consolation—for though "the dust has returned to the earth as it was, yet has the spirit returned unto God who gave it." Our Brother has left us, but he has ascended to yon clouded canopy—the starry decked covering of our Lodge, where he now, we trust, enjoys the full fruition of his hopes in the eternal happiness of the just made perfect.

Peace be to his ashes, and an ever blooming verdure to his memory.

ADDRESS

Of the Most Worshipful J. Worthington Smith, Grand Master, of the Grand Lodge of Virginia, at its opening on the 11th day of December, 1843.

Worshipful and well-beloved Brothers:

Another year has passed away, and we are again permitted to assemble in this Sanctuary of Friendship, and exchange tokens of fraternal love. I congratulate you on the return of this interesting season, and rejoice to meet you once more in health and prosperity within this Hall, dedicated to Universal Benevolence. Few things could give a more heartfelt pleasure than this yearly meeting with friends and Brothers from every part of our loved Virginia; this mingling of heart with heart, and this union of effort in promoting the welfare of our noble Institution. The past year has been one of great general prosperity. The Brethren throughout our jurisdiction seem to be awaking from their long slumbers, and engaging with more than their usual zeal and energy in the glorious work of repairing the desolations of our beloved Zion. But few of our number have been removed from us by death; "no root of bitterness" has sprung up to trouble us; we have enjoyed as many blessings as usually fall to the lot of humanity, and all things demand our warmest gratitude to the Supreme Architect of the Universe, for his unceasing care and protection.

Much business of importance, and some of more than ordinary interest, will be laid before you at this session—business which will require, and I trust will receive your most earnest and serious attention. First in importance will be the report of your Special Grand Lecturer, of the proceedings of the Grand Convention at Baltimore in May last. From the well known character of the Brethren composing that Body; from their ardent attachment to the pure principles of Ancient Masonry, and from their skill, virtue and inflexible fidelity to the Craft, we were all led to expect much from their labors, and I trust we shall not be disappointed. I trust that they will be found to have removed much of the rubbish that has been accumulated through past centuries; and to have prepared a system of work which will greatly facilitate the rebuilding of our Masonic Temple. Of their printed report it is unnecessary for me to speak at large, as it will be laid before you in due course. I may, however, be permitted to express my decided approbation of all things contained in that report, with one single exception. I allude to the new burial service. This service is beautiful and appropriate; but still, in my view, inferior to the one heretofore used. Whether from being accustomed to its use, or from its inherent excellence, I confess that our old Funeral Service is, to my feelings, the most simple, solemn, impressive and sublime

Digitized by Google

form ever invented, and by the alteration or suppression of two or three words, which could easily be effected without injury to the sentences in which they stand, it would become universal in its nature, and suited to all nations and creeds.

With the unwritten proceedings of that Convention, I am, as yet but partially acquainted. I have learned enough, however, to be convinced of their general importance and utility. Their great aim was to introduce a uniform mode of work throughout our country, and as far as may be, throughout the Masonic world. The attainment of this object, all will acknowledge to be of the utmost benefit. It would introduce a new era in the history of Masonry. How far this object has been obtained, you will yourselves judge, when the work shall be laid before you. To make yourselves thoroughly acquainted with the proposed system, should be your first object. As the best method of accomplishing this, I would suggest the propriety of requesting the Wor. Br. Dove to exemplify it before you this evening; and that it be then referred to the Working Committee with instructions to report to the Grand Lodge, to-morrow night.

It is also of the greatest importance that all the Lodges in our jurisdiction be put in possession of this work with the least possible delay. To accomplish this object, I know of no better method than the appointment of three or four Grand Lecturers, who shall be required to remain in this city until they shall have made themselves perfect masters of the work; and then to visit all the Subordinate Lodges as soon as they can possibly do so. By this suggestion, however, I must not be understood as expressing the slightest distrust in the zeal or efficiency of our present Grand Lecturer. His zeal is known to you all; his efficiency is thoroughly known to me, and properly appreciated. But there are limits to all human ability. No one Brother, whatever may be his activity, could possibly visit the Lodges in Virginia and impart to each the requisite instruction, in a less period than four years. There are in our jurisdiction about seventy working Lodges; most of which need much instruction. And, in addition to these, there are many dormant Lodges that could easily be revived. To accomplish these desirable results, within the ensuing year, will require the labors of at least four zealous and skilful Lecturers. I trust that this subject will receive from you that consideration which its importance demands.

During the recess, I received a visit from the Representative of the Grand Lodge of Venezuela, the Wor. Br. Juan Whiting, of Caraccas. He presented me several documents, and a letter from the Most Worshipful Don Diego Battista Urbaneja, Grand Master of Masons in Venezuela, expressing an earnest desire to see a more intimate correspondence established between the various Grand Lodges of the two Americas. As this Grand Lodge has not adopted the Representative system, I respectfully ask that these documents, together with a copy of my letter acknowledging the receipt of them, be deposited in your archieves; and that a letter be written to the Most Worshipful Grand Lodge of Venezuela, expressing our feeling on the subject.

In looking over the intelligence from foreign countries, while I find much to cheer the heart, strengthen the hopes and confirm the zeal of every good Mason, I yet find but one thing which requires definite action on your part. I refer to the mistaken policy of certain Grand Lodges in Prussia and Germany. It seems to have been a fixed custom with them for some years past, to reject the application of all candidates of the Jewish faith, and even to refuse to admit Israelitish Brethren as visitors. This, in my view, is decidedly unmasonic, and deserves the absolute and definite reprobation of every Grand Lodge throughout the world. You will take such action on this subject, Brethren, as in your wisdom you think will redound most to the welfare of the Craft. But surely, to refuse the right hand of fellowship to a worthy Brother, on account of any abstract opinions in matters of faith, evinces a spirit utterly hostile to the principles of Universal Masonry, and subversive of the dearest rights of man.

For the condition of the Craft throughout the Masonic world, I refer you to the report of your Committee on Foreign Correspondence. From all the sources of information within my reach, I am induced to believe that Masonry never occupied a prouder station than at present. The fire from her altar has been kindled

Digitized by Google

in almost every region of the globe. Her principles appear to be better understood; her real nature and design more clearly known, and her capabilities of usefulness more fully developed, than at any former period of her history. For these cheering facts, Brethren, let us be duly grateful to that Supreme Power from whom all blessings flow; and let us fervently supplicate his Divine Grace, that the benign principles of "Friendship, Morality, and Brotherly Love," may speedily be spread to earth's remotest bounds; and the pure light of Truth shine on all who are now sitting "in the regions of darkness and the shadow of death."

But, my beloved Brethren, while we congratulate ourselves on the general prosperity of our much loved Institution—while we exult to see her yet spotless banner flowing in every breeze of heaven—it becomes us to guard her reputation with unceasing vigilance, and defend her from all assaults. It has been her fate to struggle through existence against a host of violent prejudices, and to encounter a bitter and malignant opposition. To reply to the cavils of the infidel or the sophist, is not now my design. They have been answered a thousand times; and a thousand times triumphantly refuted. Still, however, there are at the present time, and in our own country, a few persons whose opposition I deeply regret, and whose prejudices I would gladly remove. I allude not now to the bigot and the fanatic; *them* I would not, if I could, propitiate. But there are in the various Churches around us, a few Christians, men of excellent character, of unfeigned piety and of great usefulness; who, from want of proper information, or more probably from prejudices derived from men infinitely less worthy than themselves, seem to regard us with *distrust*, if not with positive *dislike*. Them I would conciliate, by all proper means. Their hostility excites in my mind, not only a painful regret, but unqualified surprise. When I reflect upon the past glories of our time hallowed Institution—when I remember that for many centuries she was the proudly cherished sister of the Jewish Church—that the Kings and Prophets of God's chosen people delighted to tread her courts, and nourish the flame upon her sacred altar—and when I consider, that for eighteen hundred years she has been the honored hand maid of the Christian Church, in promoting the best interests of man; I am astonished to find one sincere Christian disposed to sever the bonds of that ancient Friendship. Between the two Institutions in our father land, there has ever existed, and does yet exist, the closest intimacy. That pious and venerable Monk, who, more than twelve hundred years ago, introduced christianity among our Saxon ancestors, gloried in teaching his disciples the sublime doctrines of Speculative Masonry. Since that time, the Church has been the steadfast friend of our Order. Her mitred prelates have, in countless instances, worn our badges, and assisted at our solemn ceremonials. Her magnificent Temples are but the monuments of Masonic skill. Her gorgeous palaces are the work of Masonic hands. Her pious missionaries have carried the true light of Masonry to many a barbarous region of the earth, and many a far off island of the sea. Her civil head has for ages been, with few exceptions, the Grand Master of the Order. That noble Prince, who for more than thirty years presided over the British Craft, with unequalled skill; and who has but recently been called from his earthly labors, to partake of the refreshments prepared on high, was one of the strongest pillars of the Church. And that illustrious sovereign who now sways the civil destinies of the English Church, is herself, as you well know, the daughter of a Prince who was an equal honor to the Lodge and Church. And in our own country vast numbers of the Clergy of all denominations have bowed at our altars and acknowledged the excellence of our Institution.

And this is as it should be. Those who most love and reverence the religion of the Bible, should most honor and cherish the principles of our Craft. Masonry has never yet exerted any but a Heavenly influence. And I confidently appeal to all history and to all observation for proof of the fact, that the sublimest models of moral character the world has ever seen, have been formed in the devout contemplation of the great truths and precepts of Speculative Masonry, conjointly with those of the Holy Scriptures.

Digitized by Google

And now, Brethren, permit me to wish you God speed in your noble undertaking. On you, as members of this Grand Lodge, depends in a great measure, the welfare of the Craft in our jurisdiction. On you, therefore, rests a heavy responsibility. To you it belongs to see that the Ancient Landmarks of the Order be faithfully preserved, and to guard carefully against all "innovation in the body of Masonry." To you the Brethren in evety part of the State look for the blessings of a wise and skilful legislation. Let it be your grand aim, then, to enact such salutary regulations as will secure to them the greatest possible benefits. Let all your deliberations be marked by harmony and brotherly love. Ever bear in mind, that we are not an ordinary parliamentary body, subject to jarring discords and ill-tempered disputations; but a band of Brothers, assembled to enjoy a short season of social intercourse, uninfluenced by the cares and passions of an evil world, and to devise the means of drawing more closely the ties of Love and Fellowship, by which we are united. So shall your labors reflect honor upon yourselves, and prosperity upon your constituents, and you shall receive the richest reward that man can ever enjoy, the approving smiles of that Glorious Being "who inhabiteth eternity," and dwelleth in pure and perfect Light.

And when your deliberations here are closed, and you return to the homes and the friends so dear to your hearts, new duties and increased responsibilities will there await you. There, as Masters, Wardens and influential members of your respective Lodges, you will be called on to prove your attachment to Masonry by instructing your Brethren in a knowledge of its true principles, and stimulating them to renewed zeal and energy in their Master's work. To you they will naturally and necessarily look, for examples of all that is wise in theory and virtuous in practice. I charge you, then, Brethren, by every consideration that ought to actuate your minds—by your allegiance to the Craft—by all your hopes of bliss hereafter, and by all the terrors of the doom denounced against unfaithful servants, that ye "walk worthy of your high vocation." Ours, Brethren, is a righteous cause, and demands of every Craftman his most strenuous endeavors to extend its blessings. Let me entreat you then, to be earnest in your exertions, and show the world that you really believe in the truth of the system that you profess. Perhaps no one thing has contributed so much, in these latter days, to lower our standing in the estimation of the world, as the coldness and indifference of the leading members of our Lodges. We do *not* always act as if we ourselves believed in the high claims of Masonry. We want more enthusiasm—more enlightened zeal—and a more operative faith. But these can be attained only by those who study Masonry thoroughly as a science. Let it be your first business, then, Brethren, to require every individual member of your Lodges, to "hold fast the ancient form of sound words," received from our Fathers. Make them learn every part of the lectures of the work, thoroughly and accurately. Then, and then only, will they be able to enter into the spirit of our Solemn Rites, and understand the full import of our interesting symbols. Then, and then only, can they justly claim the noble name of Mason. Then will they begin to comprehend the real nature and design of our Institution; and see, for the first time, the beauty and harmony of our moral system. And then will they begin to govern their lives by those sacred principles of which they have thus far known only the name.

Come, then, dear Brethren, and engage with zeal and ardor in this glorious cause. Relax not your exertions until *all* within the circle of your influence shall have felt the benefits of your labor—until the needy shall have been relieved, the unhappy soothed, the vicious reclaimed, and the ignorant be ignorant no more. And may the blessings of the God of Love be with you throughout all your pilgrimage on earth; and when the events of time shall cease, and the retributions of eternity begin—when this earth and these heavens shall have passed away, and a new creation shall succeed—when the "Morning Stars shall again sing together, and all the sons of God shall shout for joy," may we, too, join the animating choir, and share the glorious triumph. May we be admitted within the Celestial Temple, and then, with all the ransomed Brotherhood, unite in a friendship pure as the songs of Angels—lasting as the throne of Jehovah!

Digitized by Google

MASONIC INTELLIGENCE.

NORTH CAROLINA.

THE last annual communication of the Grand Lodge of North Carolina, was one of the most interesting and business-like Masonic meetings held during the past season. The session began on the 4th and closed on the 16th December. The annual report of the Grand Master is an interesting paper, and we much regret that we can only find room for a few extracts. In speaking of the printed proceedings of other Grand Lodges, Br. Wheeler remarks as follows:

"From the examination, that I have been enabled to give these very interesting Communications, I am gratified to see the interest that is felt and cherished, for our time-honored Institution. The day of prejudice and anti-masonry has gone by, and Freemasonry reassumes that stand that she deserves in the minds of the good and virtuous of every age and rank. It would prolong this communication, to an unnecessary extent, and perhaps trespass on the duties of the Committee to whom the subject belongs, (Communications from G. Lodges,) to give an abstract of each. It may be well to remark, that these Communications, possess great interest to every lover of the Craft, and no one can examine them without receiving much information of the real state of our ancient Fraternity throughout the Republic. I freely concur in the excellent remark of the late Grand Master, of Tennessee, that there is scarcely a publication, emanating from a Grand Lodge, that does not contain something worthy of notice, and thus they become interesting vehicles of information. In some of the Grand Lodges of Europe, particularly those of Germany, the Committee incorporate in their reports whatever they may find in the proceedings of other Grand Lodges of interest to the Craft in general. Thus is useful information disseminated and the Fraternity becomes more enlightened."

In reference to the doings of the National Convention, he says:

"A copy of the proceedings is herewith submitted. A Funeral Service is recommended, the excellent work of our worthy Brother, the Rev. ALBERT CASE, of Charleston, South Carolina, which, while it commends itself to our admiration by the beauty of its style, is free from all bias or sectarianism: the ancient mode of opening and closing the Lodge, and the manner of constituting the same, the ceremony of installation of officers, and of the dedication of Masonic halls, and laying the corner stones of public structures, and traditions, and landmarks of our Order in the three degrees of Masonry, were all explained and exemplified. The Convention also recommended rules for the organization and establishing a Grand Convention of ancient, free and accepted Masons to which I respectfully call the attention of this Grand Lodge. A MASONIC TRESTLE-BOARD, *illustrative of the three degrees*, together with ceremonies of consecration, &c., was adopted, which is already or will be soon published under the excellent supervision of Br. C. W. MOORE, Editor of the Masonic Magazine, at Boston. They also recommended that the several Grand Lodges, unite in sending a delegate to the Fraternity in Europe with a view to lay the foundation of a universal language, and work, and extend the blessings of our Order far beyond its present range, and also the next meeting of the Grand Masonic Convention be held in Winchester, Va., on the second Monday in May, 1846."

MANUAL LABOR COLLEGE.

The following report possesses too much interest and importance to admit of abridgement. We therefore give it entire:

"The Committee appointed to take under consideration the propriety of establishing a Literary Institution of high grade under the patronage of the Masonic Fraternity, ask leave to report:

"That they have had the subject under consideration, and after mature deliberation are of the opinion, that it is not only expedient, but highly important that

Digitized by Google

an Institution of learning which will take a high stand amongst the Literary Institutions of the day, be established by us at as early a period as practicable, without, in any way involving our Association.

"Your Committee think that the Institution in contemplation should be a *Manual Labor College, well endowed*, and that its object should be two fold. First, to educate a class of *beneficiaries*, made up of *indigent orphans* of deceased Brethren, and as far as the means of the Institution will allow, of other poor boys, who may be selected under the direction of the Association. And secondly, by reducing the price of tuition, to extend its benefits to a valuable class of young men, who have not the means of acquiring a Collegiate education, at the present prices of tuition, in our Colleges and Universities.

"We would recommend a *Manual Labor* Institution for several reasons. In the first place, the class of beneficiaries may contribute by their labor to their own support while in College, and thus lighten the expense of their education. In the second place, it would enable any young man of industrious habits, who might wish to avail himself of the benefits of the Institution, to earn at least one half of the amount which would be necessary to defray the expenses of a regular Collegiate course. So that with a comparatively small amount of funds he might acquire a liberal education. And in the next place, it would connect *physical* with intellectual training. While the student in the College halls might develope the energies of his mind, in the field, or in the mechanic's shop, he might at the same time, develope the energies of his body. And when he had finished his course, he might retire from the halls of learning with freshness upon his cheek, and vigor in his frame; prepared to enter at once upon the discharge of the duties of any office which he might be called to fill in society. But the Institution should be *liberally* endowed. We are convinced from what we have learned of other Institutions of learning, (and we have the experience of ages before us,) that no College can be sustained by tuition fees alone. Hence all Institutions that are not liberally endowed are dependant either upon State patronage or individual munificence; either of which we think are doubtful, and would form too precarious a foundation to be relied upon with safety. We are influenced in recommending the establishment of this Institution by the following reasons:

"In the first place we think the time has arrived when *something* must be done to elevate the character, and contribute to the prosperity of our Association. This necessity arises from the wants and wishes of the members of the Association, and from the spirit of the age in which we live. It is well known, that there is, among our more conscientious Brethren, a growing indifference towards the Institution of Masonry. How is this alienation to be accounted for? Evidently because the *ends* of our Association are not accomplished. In the language of the circular of our Worshipful Master to the subordinate Lodges, 'Many of the distinguished votaries of Masonry that enter the portals of our Institution, while they admire the wisdom of the structure, the *strength* of its foundations, look anxiously around for the ends to be accomplished; and finding nothing to satisfy them, either become dormant in their energies, or cease to frequent our Lodges.' This increasing apathy is exerting a paralyzing influence upon the vital energies of Masonry, and threatens to rob her of all her ancient glory and renown. The time has arrived when every Institution, professing to be benevolent in its object, should furnish to the world satisfactory evidence of its real character; and in no other way can an Association, professing this character, retain its hold upon the confidence and affections of an enlightened, and generous public. In our Association we recognise *Benevolence* as its most prominent characteristic; this is avowed before the world; our friends and our enemies are looking for the proof that such is the character of Masonry, and we must raise higher our standard of liberality, or in vain may we make declarations of our character to the world, or 'use the symbols as incentives to action or virtue' among ourselves. Other Institutions of benevolent character are flourishing, and to some extent supplanting the ancient and venerable Institution of Masonry. May not this be owing to their more active benevolence in relieving the necessities, and in giving to the world a more striking exhibition of their charitable character?

Digitized by Google

"From the facts, briefly adverted to above, it is evident that there is a pressing and absolute necessity for something to be done to elevate the character, and promote the prosperity of our beloved Institution, if not, indeed, to perpetuate its existence. And what can we do that will more effectually secure our object, than to go heartily into the enterprise proposed. Let us rear up an Institution of learning of the character indicated above, and when the question is asked, 'What has Masonry done? What is she doing? Where are the evidences that she really sustains the character which she professes to bear?' We can triumphantly point to our *charity* College, reared and sustained by the liberality of our philanthropic Fraternity. We can point to the large class of beneficiaries in her halls, in training for usefulness in the world, who otherwise would pine in poverty and want, and die unknown to the world. And we can soon point to the Alumni of our Institution, filling offices of the first rank in our Republic, and in every department of society exerting a hallowed and conservative influence upon our common weal, and with the immortal Cornelia we can exultingly say, 'These *are our jewels.*'

"But in the second place, we deem this splendid project *practicable.* Your committee would not be understood to say, that we are able at *once* to rear up an Institution of the grade and character contemplated, but that the project is *ultimately* practicable. And we base this opinion upon two considerations:

"First, the resources of the association, which we may be able to command in the prosecution of the work: And secondly, the indomitable and persevering spirit which has ever characterized the efforts of our philanthropic Fraternity for the accomplishment of good.

"In the State of North Carolina *alone*, independently of the assistance that we might reasonably expect from abroad, the means are abundant to carry forward this great enterprise. Some of the subordinate Lodges have surplus funds at their disposal, and we can but believe that they would be willing to contribute to the furtherance of so noble and benevolent an object. And is it not reasonable to suppose that as soon as we shall commit ourselves to this undertaking, that an influence will go out to all the subordinate Lodges which will waken them into new life and activity, and which will turn into the treasury of the Grand Lodge an augmenting tide of annual contributions which will greatly aid in this good work. But we do not depend mainly upon the funds of the Lodge, increased as we believe they will be, by the new impulse which our contempleted enterprise will give to the subordinate Lodges. We look to other sources. Many hundreds and thousands of our Fraternity in this and other States, are men of wealth and votaries of learning, and we are confident that an appeal to them for individual donations to this Institution would not be made in vain. They will come up to this great work. It will commend itself to their hearts, it will appeal to their feelings in such an eloquent and irresistable manner that they cannot, they will not turn a deaf ear to its calls. The undertaking is so benevolent, so philanthropic, that we can but feel a sort of assurance of success. And while the Masons, *generally*, shall come forward with liberal donations to urge on this enterprise, may we not look with confidence, for assistance from the lovers of humanity, who are not of our Fraternity? An Institution of the grade and character that we propose would commend itself to the confidence and affection of the public generally. For while it would be under the immediate patronage of the Masonic Fraternity, it would at the same time be perfectly free from any *sectarian* character, and would thus present itself to a generous public, free from the objections which arise in the minds of some to Institutions of a *denominational* character. And being *charitable* in its objects, and not confining its benefits to the children of Masons, but extending them to other poor boys, would tend still to strengthen its claims upon the support of those who are not of our Fraternity, and who are of no particular religious persuasion. It would, indeed, concentrate the streams of benevolence, flowing out from thousands of generous hearts, upon a single object. Who can doubt but the resources are at command? Hundreds of Institutions have grown up almost as by enchantment, under the influence of a single denomination. Shall we not be able to succeed in rearing an Institution which

Digitized by Google

will gather around it the affections and support of all who are lovers of their species. We may not be able for some years to come to command the funds, which would justify our contracting for the premises, College buildings, &c., but as the funds shall accrue from the several sources enumerated above, we can make profitable investments of those funds until they shall be amply sufficient to justify entering upon the work.

"Finally, the *spirit* which characterizes the benevolent efforts of our Fraternity, justifies the belief that if we commit ourselves to this enterprise, that we shall carry it forward until the cap stone shall be laid on, with shoutings of 'grace, grace unto it.' In England, in Germany, and in other parts of Europe, as well as in some States in our Union, schools have long ago been reared, by our Fraternity for the education of indigent children of our poor Brethren. Shall not the spirit which has reared Institutions of learning in the frigid climes of Sweden and Denmark, and poured the streams of knowledge upon thousands of untutored minds, rear up and sustain in the heart of our great Republic, an Institution to bless its millions? Humanity to the living and justice to the dead, answer yes. The departed spirits of our Brethren appeal to our liberality and urge us forward; while the genius of universal philanthropy hovers over the mental and moral darkness that hangs around thousands of the destitute and suffering, lifts its voice amidst the gloom and says 'Let there be light!' let the response echo and re-echo, from thousands of Masonic hearts, 'Amen, so mote it be.'

Resolved, That the Grand Lodge of North Carolina will take the necessary steps to establish the Institution contemplated in the foregoing report.

Resolved, That a committee of three be appointed by the Most W. Grand Master to devise and execute the most efficient means for raising by subscriptions or otherwise, funds for the establishment of said Institution.

Resolved, That a Financial Committee of five be appointed by the Most Worshipful Grand Master, whose duty it shall be to take charge of all such moneys as may be raised for this object, and make a safe and and profitable investment of the same, until, in the judgment of the Grand Lodge, the amount shall be sufficient to justify the commencement of the enterprise.

All of which is respectfully submitted.

T. J. Lemay,
T. Loring,
D. W. Stone,
Committee."

The following spirited report, in connection with the subject of the preceding, was adopted by St. John's Lodge, No. 96, and sent up for the encouragement of the Grand Lodge. It evinces the right spirit:

"*Kingston, N. C. Nov. 4th*, 1843.

"To the Worshipful Master, Wardens, &c. of St. John's Lodge, No. 96.

"We, the Committee, appointed at the last regular Communication of this Lodge, to take into consideration the subject matter contained in a letter from the Most Worshipful Grand Master of the Grand Lodge of the State of North Carolina, directed to our Lodge, and requesting some action thereon, with a report of its views, at or before the next regular Communication of the Grand Lodge, which said letter refers to the propriety and policy of the Lodges throughout the State adopting means necessary and proper for the establishing of a public Seminary of learning for the education of indigent children of our fellows throughout the State, &c., have had the same under consideration, and beg leave to submit the following report for the action of this Lodge. The simple reading of the letter before the Lodge, by its clear and able exposition of the facts, at once inspires the mind of the philanthropist and friend of youth and of the poor; and calls to action all the generous and charitable feelings of the free and enlightened Mason, to add his mite towards the furtherance and completion of this important and noble work. We, the Committee, are unanimous for the favorable action of this Lodge upon the subject; and we cannot too highly recommend the same, and so-

Digitized by Google

licit its aid, with the associating Lodges, throughout the State, in Grand Lodge assembled, for the better and more perfect establishment of said school. And we recommend the adoption of the following resolutions.

"*Resolved*, That the Lodge cordially reciprocate the resolution of the Grand Lodge, 'that the time has arrived, when, if we would keep pace with the spirit of the age, and maintain the character and usefulness of our venerable Institution, the Grand Lodge should enter upon some great and benevolent enterprise, and direct its energies to the accomplishment of that object.'

"*Resolved*, That in the opinion of this Lodge the Grand Lodge and the affiliated Lodges, chartered and working under its jurisdiction, cannot direct their energies, and apply their funds towards the accomplishment of any enterprise more exalted in its character, and more benevolent in its object, than the education of the orphans and children of their deceased and destitute Brethren throughout the State; and that this Lodge has heard with the liveliest emotions of satisfaction and approval, of the proposition to establish a Seminary for that purpose.

"*Resolved*, That this Lodge recommend the establishment of a Seminary on the Manual Labor System, in order that the physical, as well as the intellectual education be advanced, and its recipients be better prepared to lead virtuous and useful lives when discharged from the Institution; (such Institution to be under the direction and supervision of the Grand Lodge, or of such persons as it may appoint for that purpose;) and that every Lodge, working under the Grand Lodge, have the power of appointing 1 pupil for every $ it may pay into the Treasury of the Grand Lodge for this purpose; and that such pupil be admitted to all the privileges of the Institution free from any charge whatever.

"*Resolved*, That the surplus funds of this Lodge be, and they are hereby constituted a fund to be applied to this object; and that this Lodge pledges itself to use its hearty, zealous, and united co-operation to promote the success of this enterprise.

"*Resolved*, That our Delegates to the Grand Lodge be furnished with a copy of these resolutions, signed by the Worshipful Master, and countersigned by the Secretary; and be instructed to lay them before that body at its next Annual Communication.

"All of which is respectfully submitted.

(Signed) GEO. T. LOVICK,
THOS. WOODLEY,
P. HARDEE,
WM. B. WEST,
W. H. HAYWOOD,
Committee."

The following resolutions were adopted:

THE TRESTLE-BOARD.

"*Resolved*, That the mode of work recommended by the Convention be adopted by this Grand Lodge, and that the Grand Secretary be directed to order one dozen copies of the new MASONIC TRESTLE-BOARD, published on the above authority, by Br. MOORE, of Boston, for the use of the Grand Lodge and Lecturers."

THE MAGAZINE.

On motion of Br. T. S. Clark the following resolution was read and adopted.

"*Resolved*, That the Grand Lodge of North Carolina, regard the "FREEMASONS' MAGAZINE," published at Boston, by Br. C. W. MOORE, as a highly valuable and useful publication, and eminently entitled to the patronage of all good and true Masons; and that this Grand Lodge most earnestly recommend it to the patronage of all subordinate Lodges working under its jurisdiction, and to the members of the Fraternity generally."

We shall continue our extracts next month.

Digitized by Google

MASONIC CHIT CHAT.

☞Our correspondent at New Orleans, writes that there is a Brother travelling in the Southwestern States, delivering lectures and conferring degrees, without authority, who is unworthy of confidence. He was recently in Mississippi. Our correspondent adds:—"He did much to injure the cause of Masonry in New Orleans—was tried by the Grand Chapter—threw himself upon the mercy of the court, and in their *exceeding kindness* they let him go." It is perfectly competent for the Chapter to review their proceedings; and in view of the statement of our correspondent, it is the duty of the fraternity in New Orleans, to take such measures in the premises, as will protect their Brethren in other States from imposition.

☞In answer to the inquiry of a correspondent, we remark. that we know of no authority which authorizes any individual Brother to confer the Council degrees, and a Brother so receiving them would not be recognized by any well regulated Council. It is time that itinerancy in Masonry was checked. This, however, can never be done so long as the Brethren will encourage idle va grants in vending spurious and worthless Masonry for a livelihood.

☞Our Wisconsin correspondent, under date of Platteville, March 5th, writes as follows:—"Our prosperity here is as great as we could desire. At our last regular communication we initiated several, besides finishing some business on hand. Our members have increased in one year, from 8 to 75—about 60 of whom have been made Masons in our Lodge!" It is in contemplation to organize a Chapter at Platteville.

AGENTS.—Br. Duncan M. Donely is an authorized agent for Toronto, Canada. Br. Berczy will please accept our thanks for past services.

Br. Richard B. Dallam will take the place of Br. Wm. R. Singleton, as agent for the Magazine for St. Louis, Mo.

☞We acknowledge the receipt of a copy of the "proceedings of the Convention at the forming of the Grand Lodge of Wisconsin," held at Madison, in Dec. last, and of the doings of the Grand Lodge at a communication on the 17th January following, but must defer a more particular notice of them until our next. Rev. Br. Benj. T. Kavanaugh was elected Grand Master, and a most excellent choice it is.

☞We expected in the present number to have been able to state something definitely respecting the arrangement for the celebration of the 24th at New Bedford, but cannot. The day will be celebrated by the Grand Lodge of Rhode Island, as usual. We believe the celebration is to be holden at Warren.

☞We shall avail ourselves of the earliest opportunity which offers to answer the order of our correspondent at Tarborough, N. C. We may find it more convenient to send through some other port than Washington.

☞We invite the attention of our readers to the "Funeral Address," in the present number of the Magazine. It is a rich and classical production, and will well repay a careful reading. It contains many excellent truths, worthy to be borne in remembrance.

☞We have mislaid or lost a communication from our attentive correspondent at Pepperel, noticing the decease of a Brother in his vicinity, whose name we do not remember. This will account for its not appearing in the present number.

☞We thank our Charleston correspondent, and shall be most happy to avail ourself of his kind offer.

☞We sometime since forwarded a package to our agent at Zanesville, O. Was it received?

EXPULSION.—We are requested to give notice, that HENRY CARMICHAEL has been expelled by Warren Lodge, Piqua, Ohio, for unmasonic conduct.

Digitized by Google

THE

FREEMASONS'

MONTHLY MAGAZINE.

VOL. III.] BOSTON, JUNE 1, 1844. [No. 8.

THE RIGHT OF VISIT.

"WILL our enlightened Brother of the Freemasons' Magazine, give us his views upon the "following questions, which are submitted with a candid desire of obtaining correct infor- "mation:

"Is it not the inherent right of all Masons, in good standing, to visit any Lodge of his "own degree, as often as he thinks proper, and wherever he may be found, freely and with- "out hinderance?

"Is it consistent with the rights of a Mason in good standing, for a Lodge to obstruct his "privilege of visitation, by imposing upon him a tax for each visit, when he is not a mem- "ber of the Lodge to which he seeks admittance?"—*Maysville, Ky. Masonic Mirror.*

IN the old Constitutions it is laid down as a rule, that "*every Brother should belong to some regular Lodge.*" On this basis the Grand Lodge of England has predicated the following regulation:—

"A Brother, who is not a subscribing member to some Lodge, *shall not* be permitted to visit any one Lodge in the town or place where he resides, more than once, during his secession from the Craft."*

If the principle here advanced be correct, the right to visit cannot be regarded as an *inherent* right, because it has only a conditional, not an innate existence. It is, on the contrary, a conventional right. The terms on which it may be enjoyed are dictated by the Grand Lodge. These being complied with, it exists, by courtesy and usage, if not by statute, in full and entire force. It may be said, that the Lodges, having a constitutional right to make regulations for their own government, may lawfully prescribe to themselves the conditions on which they will receive visitors. But the regulations of a private Lodge must not conflict with those of the Grand Lodge, from which it derives its existence and all its authority. Subordinate Lodges possess no original powers, nor are they at liberty to arrogate to themselves the exercise of those which are exclusively

*Constitutions of the Grand Lodge of England, p. 89.

Digitized by Google

vested in the parent body. It would seem, therefore, that unless the Grand Lodge has imposed restrictions, and stipulated the conditions on which alone Brethren residing within its jurisdiction, may visit the Lodges under its immediate control, the right to visit, as to "all Masons in good standing," is "free and without hinderance." On the contrary, if the Grand Lodge, in its wisdom, has thought proper to restrict the right, it is obligatory on the Lodges to enforce the terms of the restriction.

In early times, and prior to the present organization of the Institution, Lodges generally existed as operative companies, working under Masters and Wardens, and employing no more Brethren than were necessary for the execution of the work on which they were engaged. The only regulation in respect to visitors, which appears to have been at that time in force, is the following. It is contained in one of the ancient charges:

"That every Mason receive and cherish *strange fellowes* when they come over the countrie, and set them on worke, if they will worke, as the manner is; that is to say, if the Mason has any mould stone in his place, he shall give him a mould stone, and set him on worke; and if he have none, the Mason shall refresh him with money unto the next Lodge."*

The right to visit is here distinctly recognized; but it is as to Brethren coming "over the countrie" in pursuit of employment; not as to Brethren residing in the place where the Lodge is situated, and refusing to work. Such Brethren seem not to have been known at that early period. There may have been, as now, drones in the hive, living on the labors of their associates; but, it is believed, no specific provisions were ever made for their accommodation and support.

There was, also, at the time referred to, another class of Lodges, which were not operative; but if they had any different regulation on the subject, it has not come down to us. The next earliest we find on record, was adopted by the Grand Lodge of England, as an amendment to the old Constitutions, on the 19th February, 1723,—six years after the reorganization of the Fraternity. It is as follows:—

"No visitor, however skilled in Masonry, shall be admitted into a Lodge, unless he is personally known to, or well recommended by, one of the Lodge present."†

Hence it is manifest that the Grand Lodge of England, at its earliest organization, claimed the right to dictate the terms on which alone Brethren were to be admitted into the subordinate Lodges as visitors. This right it has continued to exercise to the present time. We accordingly find in its Constitutions the following corresponding regulation:—

"No visitor shall be admitted into a Lodge, unless he be personally

*Book of ancient Constitutions, p. 24. †Constitutions, edition 1764 – p. 209.

Digitized by Google

known, recommended, or well vouched for, *after due examination*, by one of the Brethren present."*

Had the right to visit been regarded as an *inherent* right, it is not to be presumed that the Grand Lodge of England would have deemed it expedient to restrict and regulate it by fixed laws. The restriction, however, is limited. A non-affiliated Brother is not permitted to visit the *same* Lodge in the town or city where he resides, more than *once ;* but he may visit Lodges in other places as often as shall suit his convenience or inclination. This places him on a footing with those, "strange fellowes" who anciently came "over the countrie;" and thus while the new retains the spirit of the old regulation, it charitably supposes that the visiting Brother does "worke," when at home, "as the manner is."

The principle involved in the regulation is, that if a Brother would share the privileges and participate in the pleasures of the Lodge, he should contribute equally with his fellows to its support. Were it otherwise, the burden would be unequal. Members of Lodges are generally required to pay an annual tax for the support of the Lodge to which they belong, and frequently an additional tax for the maintenance of the Grand Lodge or the Grand Charity Fund. They are likewise required to be regular in their attendance at Lodge meetings; and when the calls of charity are to be answered,—when a sick Brother is to be relieved, his remains returned to the earth, his children provided for, or the wants of his widow supplied,—it is the *members*, and not the *visitors*, of a Lodge, on whom these duties devolve. The latter, therefore, enjoy all the privileges and reap all the advantages, while the former perform all the duties and bear all the burdens, of the Institution. This is wrong in principle, and therefore not right in Masonry. The Grand Lodge of England carry this point so far as not only to exclude non-affiliated Brethren to the extent already stated, but to provide, by a Constitutional regulation, that "no persons shall receive the benefit of the fund of benevolence, but those who have been regularly initiated in a warranted Lodge, who have paid the full consideration-fee, who have been registered in the books of the Grand Lodge, *and who have continued members of a contributing Lodge for at least two years*, and have, during that period, *paid their quarterly dues* to the fund of benevolence."† This rule does not, of course, apply to foreign Brethren. They "may be relieved on the production of *certificates* from their respective Grand Lodges," and "satisfactory proof of their identity and distress."‡

We will not stop to discuss the propriety of carrying the regulation to the extent here indicated. We cannot, however, refrain from the remark,

*Constitutions, edition 1841, p. 88. †Constitutions, ed. 1841, p. 94. ‡Ibid, p. 101.

Digitized by Google

that we do not perceive any injustice in withholding the benefits of a benevolent fund from Brethren who have contributed nothing towards its creation. It is only carrying out the principle which restricts the right of visit,—a principle which is broadly recognized in the Constitutions of some of the Grand Lodges in this country, as well as in Europe, and which was clearly sanctioned by the late National Convention in recommending that a capitation tax be laid on all the Brethren who are not members of Lodges; for, the only lawful way in which this recommendation can be enforced, is by a suspension of the right of visit. And if this right may be suspended or regulated by the Grand Lodges, it is not an "inherent right," to be exercised "freely and without hinderance."

In answer to the second interrogatory: We are not aware of the existence of any regulation or custom which authorizes or sanctions the Lodges in imposing taxes upon visitors. This is a matter, the adjustment of which, in our opinion, lies exclusively with the Grand Lodges. At a time when it was usual to furnish refreshments after the Lodge duties were over, the Brethren, including visitors, were generally subjected to a small assessment. But this was to defray the extraordinary expenses, and was not a "tax for visiting." Any Brother not wishing to partake of the refreshments, was at liberty to retire, and would not be liable to assessment. This practice still exists in Europe, subject to the regulation here named. In this country, it has happily been abandoned,—at least, we are not aware of its present existence.

THE NEW GRAND MASTER OF ENGLAND.

The Earl of Zetland is the Grand Master of the Grand Lodge of England. Since the year 1782, that Grand Lodge has been presided over consecutively by illustrious Brethren of the royal family, viz: from 1782 to 1790, by His Royal Highness the Duke of Cumberland, who was succeeded by H. R. H. the Prince of Wales, on whose retirement in 1813, his late R. H. the Duke of Sussex was elected. He continued to be Grand Master until his decease in 1843,—a period altogether too long for one individual, however high his rank and eminent his qualifications, to preside over any secular association. He must indeed be a fortunate, as well as a peculiarly gifted Brother, who, for a term of thirty years, shall succeed in promoting the interests and preserving the harmony of the Lodges over which, for that length of time, he shall continue to preside. The late Duke of Sussex was endowed with rare and felicitous powers as a presiding officer, and he took a deep interest and active part in whatever tended to advance the prosperity of the Masonic Fraternity. There

Digitized by Google

were, nevertheless, many and influential Brethren connected with the Grand Lodge of England, who believed that his resignation, some years before his decease, would have been promotive of the harmony and welfare of that body. There were, however, no very serious objections alleged against him. He had, perhaps, grown to be rather arbitrary and unyielding in his notions. But this was the natural result of his position ; and herein lies the objection we have to the practice. The Duke was, notwithstanding, a blessing not only to the English Craft, but to the Fraternity throughout the world ; and his name will go down to posterity as one of the brightest and noblest examples of true Masonic worth, active benevolence, and unyielding integrity, which the annals of the Order contain.

The Earl of Zetland was the intimate friend and Brother of the Duke of Sussex. His father, the late Earl of Zetland, was Pro-Grand Master at the time of his death, and was succeeded by the late Earl of Durham. At the same time, April 1839, the present Grand Master was appointed to the office of Deputy Grand Master, as the successor of Lord John Churchill ; and it is worthy of a passing remark, that the same office had been previously held by his father and grandfather. On the decease of the Earl of Durham, in 1840, he succeeded to the office of Pro-Grand Master,—the Marquis of Salisbury being appointed to the vacant Deputy Grand Mastership. The important duties of this station the Earl continued to discharge with great acceptableness to his Brethren, until the demise of the late Duke of Sussex, when, by the Constitutions of the Grand Lodge, the functions of Grand Master devolved on him, until the ensuing annual communication. This was held on the 6th of March last. "The period of election for the high office of Grand Master having arrived, the Pro-Grand Master retired from the meeting ; accompanied by the Deacons and Grand Stewards. The R. W. Br. Col. Tynte then assumed the chair, *before* the throne, in due form, and the Right Honorable the Earl of Zetland, was elected Grand Master. Thereupon a deputation was appointed to attend on the Grand Master, to inform him of the result, and to escort him into the Grand Lodge. Having resumed his seat on the throne, his Lordship addressed the Grand Lodge in a very effective manner, accepting the distinguished honor with grateful acknowledgments, and stating his determination to fulfil the duties of Grand Master to the best of his ability. His lordship was then saluted with full honors in ancient form."

The election was conducted with good feeling and in perfect harmony. A few votes were cast for the Marquis of Salisbury, notwithstanding that distinguished Brother had declined being considered a candidate. This was in bad taste. The Grand Master, however, is popular with the Breth-

Digitized by Google

ren ; and they are "confident in the expectation that he, as the descendant of Masonic worthies will, if possible, add splendor to the wreath that has decorated the brow of his sire and grandsire," and that on his retirement he will merit and fully enjoy the esteem, the love, and the veneration of a grateful Fraternity.

The following was written by Brother EDWARD RALEIGH MORAN, for the Grand Festival, held at London, on the 24th of April. We copy from the Review :—

"HAIL to the chief, who in triumph advances,"
The foremost in station, the first in desert,
The arms that surround him are not war's red lances,
But the better defence of each true Mason's heart.*
Upraise the Pæan, the loudest, for Zetland,
That Masonry ever in chorus sends forth,
Again! once more! higher! for never has yet land
Elected for ruler a chief of more worth.

We know that the ancients too often selected
Their rulers for qualities men should despise,
For the red bloody hand, for the crime undetected,†
And all which to-day causes grief to the wise;
But we to whom "Light" from above has been given,
The veil from our eyes that obscured them removed,
In better accordance with promptings from heaven,
Have chosen for virtues that always are loved.

For charity—base of our mystical union—
For silence—the virtue we practise and prove—
For these, we, the sons of the lofty communion,
Make ZETLAND our head in the spirit of love.
Yes, worthiest he to succeed to that Brother,
Beneath whose Masonic beneficent sway
Each felt as an infant that clings to its mother,—
May the same spirit guide him who rules us to-day.

SINGULAR VICISSITUDES OF A LODGE.

OUR Vicksburg, Mi. correspondent, under date of March 17th, furnishes some interesting particulars in relation to the affairs of the Lodge in that city, which, though not designed for publication, we believe he will pardon us for laying before the readers of the Magazine. He says—"VICKSBURG LODGE, No. 26, on the 27th December, 1840, consisted of *fiftyone* members, and was much embarrassed—owing a debt of about

*I could easily have found a better, but certainly not a more appropriate word for a rhyme.

†The Spartan code punished the detected criminal, not *the crime itself*.

Digitized by Google

$2,000. By removals and deaths, the number of those who were then members, has been reduced to *eight*. But by additions, the number is now about *seventy*—making an increase of *new* members of about *sixty*. During the prevalence of the yellow fever in 1841, in the space of six weeks, I officiated, as Master, in the burial of *twentysix* Masons!—most of whom were members of Vicksburg Lodge, No. 26. The Lodge is now clear of debt, and paid out the last year, *one hundred and forty dollars* to objects of charity. I imagine but few Lodges can present a more favorable change." B. S. T.

The writer of the above has presided as Master since Dec. 27, 1840. His efficiency is manifest in the prosperity of his Lodge.

QUALIFICATIONS OF GRAND WARDENS.

Most of our readers will probably recollect the discussions had on this subject, in the Magazine. Such as do not are referred to the articles.* The discussion originated in a practice which had began to obtain in the Grand Lodge of Mississippi, of electing merely Master Masons to the office of Grand Wardens,—a station which can be properly filled only by Past Masters. At the annual communication of that Grand Lodge, in January last, the Grand Master, in his opening address, alluded to the subject as follows:—

"The subject of pre-requisite qualifications of Grand Wardens, has been the source of some investigation in the Monthly Magazine, a Masonic periodical, published at Boston, Massachusetts, and as this investigation has arisen from the election of one of the Grand Wardens of this Grand Lodge, at its last annual communication, I deem it proper to call your attention to the subject, with the view that such measures may be adopted as in all future elections will settle the difference of opinion which appears to exist in regard to the course which this body pursued upon that occasion."

The subject was accordingly referred to a Committee, who reported the following resolution, which was adopted:—

"*Resolved*, That it is deemed unmasonic by this Grand Lodge, to elect any one to fill either of the stations of the Grand Wardens, who are not Past Master Masons."

* Magazine, vol. ii. p. 225—vol. iii. p. 3.

Digitized by Google

FOREIGN MATTERS.

THE London Quarterly Review for March, in the following paragraphs, pays a merited compliment to two of our Brethren of this city,—past officers of the Grand Lodge of Massachusetts. It is so very rarely that an American writer elicits a compliment from any of the foreign periodicals, that we take great pleasure in bringing the present instance to the notice of our readers:

"SECRECY, a Poem, by Br. Thomas Power. This is a very pleasing effusion; the versification good, and the moral elucidates the purest feelings of piety. It was pronounced some years since at the Boston Encampment of Knights Templars, and has been circulated, by permission of the author, by a Committee of the Encampment.

"AN ADDRESS delivered before the same body, by Rev. Br. Paul Dean, permitted and sanctioned in a similar manner. This Address is worthy of the subject it treats of, and may be considered as a prose companion to the poetry of Br. Power."

The annual festival in aid of the School for the support and education of the orphan sons of indigent Masons, was held at London, on the 13th of March. The amount realized was *five hundred pounds*—about $2,500! The girls festival took place on the 15th ult., and that for the Asylum for aged and decayed Masons, is fixed for the 19th instant. These are splendid charities, and we are happy to learn that they are steadily advancing in prosperity and usefulness.

The day for the presentation of the "Masonic Offering," to the Rev. Dr. Oliver, has not yet been fixed,—some delay having occurred on the part of the artist. The doctor has recently been severely indisposed. We are gratified to learn, however, that he has nearly recovered his health, and that the first part of his proposed new work has been put to press.

The late king of Sweden, (Charles John,) who recently died in the 81st year of his age, after a reign of thirtyfour years, was one of Napoleon's marshals—*all of whom were Freemasons.* He was a patron of the Order in the kingdom of Sweden, as is his son, the present monarch.

We are gratified to learn that our talented friend and Br. Dr. R. T. Crucefix has been elected commander of the Cross of Christ Encampment, London. This is probably the best Encampment in England.

DELEGATE TO ENGLAND. Our London correspondent writes as follows: "You ask, if a delegate came here, would it, in 'yankee phrase,' pay? Yes—if some Brother whose circumstances would enable him to remain here during the Masonic session—say from *November* to *May*—and provided he was intelligent and well versed in all the degrees of Craft and Arch. Templar Masonry might be benefitted also."

Digitized by Google

THE ORPHAN'S CRY.

BY R. W. BR. THOMAS POWER.

[The following beautiful Song and Quintette, was written by Br. POWER, for the late Musical and Masonic Festival in New York. The music was original and composed by Br. G. Loder. It was sung by Mrs. E. Loder, assisted by Mr. J. B. Taylor, Br. A. Phillips, Mr. Ensign, and Br. J. S. Massett.]

O! who that feel for others wo,
By kind affections led,
Can see unmoved, the tears that flow,
When time's best hopes have fled!
The buoyant joy that childhood knows,
The gentle love it tells,
Are dearest when the heart o'erflows,
Where soft compassion dwells.
Tears now dim the sufferer's eye;
Hear! O hear the Orphan's cry.

When passed away life's gentlest tie,
A mother's holy love,
When seen no dear maternal eye,
Like guardian care above;
Fraternal bonds shall ever hold
The Orphan's guarded right,
While seeking in a world so cold
Affection's gentle light.
Tears now dim the sufferer's eye;
Hear! O hear the Orphan's cry.

Come Brothers, come with hearts most kind,
To heal lone Orphans' grief,
Their tears to dry, their wounds to bind,
And whisper sweet relief;
Their prayers in grateful feeling given,
Shall holy incense be,
Ascending to the throne of Heaven
For Brothers true and free.
Tears now dim the sufferer's eye;
Hear! O hear the Orphan's cry.

Let Charity, with kindly aid,
Our social temple cheer,
And bring when other ties shall fade,
The joy to Brothers dear;
And ever may Fraternal care
Undying still be seen,
Where pity soothes untold despair,
And leads to hope serene.
Tears now dim the sufferer's eye;
Hear! O hear the Orphan's cry.

Digitized by Google

NEW PROV. GRAND LODGE OF NOVA SCOTIA AND NEW BRUNSWICK.

THE Grand Lodge of Scotland having appointed a Provincial Grand Master* for this Province, New Brunswick, and P. E. Island, a Grand Lodge, to be called "The Provincial Grand Lodge of Nova Scotia and New Brunswick," has recently been formed; and held their first meeting for business at St. Andrew's Hall, in this city, on the 18th inst. The appointments by the R. W. Provincial Grand Master—provisionally, until the regular election of Grand Officers on St. Andrew's day next,—are as follow:—

William Traser, Senior Grand Warden.
William Johns, Junior Grand Warden.
Patrick Fuller, Grand Treasurer.
Frederick R. Starr, Grand Secretary.
Jas. Jameison, Senior Grand Deacon.
Thomas Mackie, Junior Grand Deacon.
Wm. McNally, Grand Tyler.

The meeting was of an interesting nature, and was conducted with much satisfaction and harmony.

Memorials for the organization of Lodges to be enrolled under the Scottish Banner, are in course of forwardness in different parts of the Province; and a period of much Masonic prosperity is cheerfully looked forward to.

Halifax, N. S., April 25, 1844.

MASONIC COLLEGE OF MISSOURI.

AT the meeting of the Grand Lodge of Missouri in Oct. last, R. W. S. W. B. CARNEGY submitted the following report of his doings as agent for collecting funds for the payment of the debt contracted by the purchase of the Marion College buildings. The crowded state of our pages has prevented its appearance at an earlier date:

To the Grand Lodge of the State of Missouri:

The undersigned, agent for obtaining donations to aid in payment of the purchase of the College premises, submits the following report:

During December and January last, he twice visited the Lodges in St. Louis, and once the Lodges at Palmyra, Hannibal, New London and Troy, and with what was collected from those Lodges, and $1500 borrowed, paid over in January last, $3000 of the debt. Of the money advanced by the Lodges, Paris Union furnished greatly more than either of the rest. An explicit statement will be furnished so soon as information can be obtained.

In March last, he visited the Lodges at Fayette, Carrolton, Richmond, Lexington, Marshall, Arrow Rock and Huntsville, taking subscriptions payable in May and July. Of these subscriptions, a portion has been paid over to the credit of the G. Master, and has been applied to pay portions of the money loaned and the original debt, as hereinafter stated.

Within the last six weeks, he visited the Lodges at Monticello, Hannibal, New London, Clarksville, Troy, Fulton, Jefferson City, Boonville, Arrow Rock, Mar-

---

*Hon. J. LEANDER STARR, of Halifax.—ED.

Digitized by Google

shall, Lexington, Independence, Weston, Platte City, Liberty, Richmond, Carrolton, Glasgow and Fayette, and although his hopes have not been wholly realized, and though by the insidious circulation of a report "that the Masons were not able to accomplish their object and had abandoned it entirely," he has been prevented from entire success; yet enough has been achieved to ensure absolute certainty of final success, and the ardor, zeal and enthusiasm every where evinced by each Brother whom he saw, cannot fail to inspire confidence in the wavering, zeal and ardor in the lukewarm, courage and confidence in the doubting and timid. The great distance to be travelled in visiting those Lodges, left very little time to spend with each (one excepted.) One single night is all that can be passed with any one, and some of them failed to meet the demand made upon their benevolence; yet from the disposition evinced by those, he will not permit himself to doubt their compliance with all that shall be required from them; and he confidently believes that when a final report shall be made, few, if any, will be found delinquent.

True it is, that some Lodges have not yet furnished their equal portions of the debt. Some, thus far, have failed—yet others, amidst the cry of *hard times*, pecuniary suffering, and destitution of means, have furnished their's. The undersigned has the heart-cheering reflection that these, in the full measure of *Masonic benevolence*, have come forward and nobly, generously, cheerfully discharged their duty; and the undersigned cannot feel that he has performed his own duty, until he shall have laid before the Grand Lodge the names of those Brethren and those Lodges who, under every discouragement, have been foremost in achieving the glorious result. The Lodges in the city of St. Louis, during the last winter, raised and paid over their full share of the sum, then raised ($3000.) The Lodges at Paris, Palmyra and Troy, also furnished theirs; and the subjoined account will show how nobly, generously and promptly the Lodges herein after mentioned, have met the heavy requisitions upon their *Masonic* bounty. The following are the names of those: Clarksville, Hannibal, Fulton, Jefferson City, Arrow Rock, Lexington, Independence, Liberty and Richmond Lodges.

The undersigned has a long list of Brothers, whose names he desires to make known as those to whom he and the cause of humanity are indebted for the assistance given him by them, but must withhold them now for want of room; notwithstanding which, however, he must be allowed to present the following as having the highest claims to the gratitude of all—who, in a period of great pecuniary embarrassment, advanced their names and credit, by which money, to the amount of more than $2000, has been obtained; by which the purchase is made sure, and a fund provided, upon which the destitute may rely—upon which the suffering may draw without danger of protest—whereby an asylum is erected to which the houseless, homeless orphan may fly for refuge from the pitiless storm, and whereby the Lodge is provided. They are the following Brethren: Jacoby, Eastin, Hough, C. C. Eastin, Broadhead and Mosier, of Clarksville, who advanced their bill of exchange for $270; Brothers Kouns, Blakey, Curd, Stone, Wilkerson and Elliott, of Fulton, who advanced their bill for $350; Brothers Miller, B. F. Lisle, J. L. Minor and C. Gunn, of Jefferson City, who advanced their bill for $300; Brothers Waldo, Woodson, Yager and Owens, of Independence, for their bill of $375; Brothers A. Lightburn, Hughes, J. S. Lightburn, Coleman and McGhaughley, for their bill for $408; and Brothers Conway, Draper, Ayres and others, of Hannibal, for their bill for $275; on all of which bills, interest and exchange deducted, the money has been received.

The undersigned has no language by which to express the gratitude of his own heart, or the sentiments he entertains, respecting the truly liberal, patriotic benevolence of those Brethren, which, like bread cast upon the waters, they and theirs shall gather of the fruits of their generosity, so long as there remains a tear to dry upon the cheek of the disconsolate, or a sigh to be hushed in the bosom of the mourner.

[A detailed statement of the amount collected is here given in the report. Pos-

Digitized by Google

sessing no general interest, we omit it. The amount collected is $6,254.22—leaving a balance to be provided for the final payment of the debt contracted, of $3,245.78. We learn that this sum has been since reduced to $2500.]—Ed.

Thus, under the smiles and by the help of the Supreme Ruler of the Fraternity of Missouri, in one short year, with small exertions only, have we secured to the great cause of benevolence, a property worth more (even now) than $30,000, upon which the total debt still due is less than $4,000—a balance so small, comparatively, that it can and will be met by those who have not yet contributed towards the object—will be met, not by the proceeds of half-hearted, reluctant charity, but by the charity of free, liberal and patriotic hearts, who, when they give, do it generously, not grudgingly. All of which is respectfully submitted.

S. W. B. CARNEGY.

It will be seen by the following advertisement, that this noble Institution has gone into operation, and is ready for the reception of pupils. Its establishment is the noblest act ever attempted by the Masonic Fraternity in this country, and the complete and successful manner in which it has been accomplished, spreads a hallo of glory around the Grand Lodge and Brethren of Missouri:

"To the Public.—The General Assembly of the State of Missouri, in February, 1843, incorporated the Grand Lodge of the State, by law, with power to purchase and hold for educational purposes fifty thousand dollars worth of real estate, and also to establish and control an Asylum for destitute children, and a School and College of Learning, for the Education of youth in Virtue and Science. This act of the Legislature was, by the Grand Lodge, at the annual convocation in October, 1843, accepted; and property has been purchased, consisting of a farm of over 800 acres, near Palmyra, the county-seat of Marion county, and 470 acres, situated in the same county, twelve miles from Palmyra, containing the College Buildings, of ample dimensions to afford accommodations for one hundred students.

The College is situated eighteen miles from the Mississippi River, in one of the most beautiful, fertile and healthy sections of the State, and in the midst of a moral, religious and industrious population.

At the meeting of the Grand Lodge in April (inst.) the Institution was organized by the adoption of a code of By-Laws for its Government, (which will be published in due time,) and the election of the requisite Officers and Professors. J. Worthington Smith, A. M. and G. M. of the Grand Lodge of Virginia, was unanimously elected *President of the College*, and A. Patterson, Esq., of Fayette, Mo., was unanimously elected *Principal of the Asylum and Preparatory School*. To those gentlemen the duties of government and instruction will be confided, until the number of students shall require additional Professors.

Col. J. J. Montgomery of Palmyra, has taken charge of the Refectory, and will provide and furnish Boarding for the students.

To place within the reach of all, the means of moral culture, and instruction in science, at the cheapest possible rate, has been the most anxious desire of the Grand Lodge. The price of board and tuition is therefore put down as low as can be afforded.

Tuition in the Preparatory Department will be	
Per session of five months, - - - -	$10 00
And in the Collegiate Department, - - -	15 00
For boarding, washing, fuel and light, per week, - -	1 00

Board and Tuition fees payable in advance for each session. No fee for tuition will be charged for students sent by the Lodges.

Digitized by Google

Each student will furnish his own bed, bedding, stationery and books; also a pitcher, wash-bowl and brushes, for his own use. For the sake of economy, it is desirable that the outer garments of the students should be of blue or gray casinet or cloth.

Students will be received on and after the 10th of May next, and it is desirable that the several Lodges, parents and guardians, who desire to place students in this Institution, will do so as soon as possible, that the classes may be arranged, and the necessary provisions made for their instruction and comfort.

For the moral and religious instruction of the youth, the Curators of the College will provide public preaching at the Hall on every Sabbath. The duties of each day will be begun and ended with worship, consisting of reading a portion of Scripture, singing and prayer. The scriptures are made the third book to be used by the students in class. No mere sectarian doctrine of religion is to be taught or inculcated, either directly or indirectly.

By the act of incorporation, this College possesses the power to confer the usual literary Degrees on such as merit them, and they will be conferred in pursuance of such rules as the Faculty may provide.

In the preparatory school, such branches of learning will be taught as are necessary for a qualification to enter college. And in the Collegiate department, all such other branches of learning and science as shall constitute a thorough and finished collegiate education.

The Masonic Fraternity of Missouri, having engaged with ardor and zeal in the great cause of Education of youth—having, at a period of great financial pressure and embarrassment, purchased this large amount of property, and thus provided for the accommodation of a Faculty and students, having organized the Institution and provided for its support—the public may rest assured that the establishment is *permanent*—that both the desire and the ability to perpetuate the Institution are possessed by them, and that neither labor nor expense will be wanting to make it a school of the greatest usefulness, in the advancement of morals, learning and science, to those by whom it may be patronized.

The Grand Lodge, having obtained the services of Messrs. Smith and Patterson, they are presented to the public as gentlemen of the first respectability for virtue, ability and learning; to whose care the instruction of youth may be safely entrusted.

P. H. McBRIDE, G. M.
T. I. ANDERSON,
S. W. B. CARNEGY, P. G. M.

April 25, 1844.

GRAND LODGE OF IOWA.

In the Magazine for April, we gave, from the pen of a correspondent, a succinct history of the introduction of Masonry into the Iowa Territory, and of the organization of the new Grand Lodge. We have since received the journal of the proceedings of the Convention, with a copy of the Constitution and By-Laws of the Grand Lodge. We have also a copy of the proceedings of the first communication of the Grand Lodge,—all of which, we are happy to observe, appear to be in strict conformity with established Masonic usage. The Constitution and By-Laws are admirable, and do great credit to the Masonic intelligence and sound judgment of the Brethren composing the Convention. The following articles are important, and ought to be found in every Grand Lodge code in the country:

Digitized by Google

FROM THE CONSTITUTION.

ARTICLE VIII. The Grand Lodge shall have power to constitute new Lodges, by Letters Patent, under their Seal.

ARTICLE IX. To establish an uniform mode of working throughout its jurisdiction, strictly adhering to the ancient *Land Marks*, usages and customs of Masonry.

ARTICLE X. And in furtherance of this object, it shall be the duty of the Grand Master, by himself or some Brother by him appointed, at least once in every year, to visit every subordinate Lodge, under the jurisdiction of this Grand Lodge; to lecture and instruct the Brethren, and to correct such errors as may have obtained among them—to require from the several Lodges under this jurisdiction, such annual dues as they shall deem necessary to be appointed for the benefit of the Craft.

FROM THE BY-LAWS.

SEC. XI. Masons, not members of any subordinate Lodge, and residing within the jurisdiction of this G. Lodge, shall pay annually into the Grand Treasury the same dues as are required of the subordinate Lodges for each member, and for a *non*-compliance with the provisions of this section, shall not be permitted to visit any one Lodge under this jurisdiction more than once during such delinquency; and it is hereby made the duty of the Master of the Lodge, within whose jurisdiction such Brother may reside, to enforce the same, and report its infringement to the Grand Lodge annually.

SEC. XIX. No Lodge under this jurisdiction, shall receive any petition for *initiation* or *admission*, except *on the day of a stated regular monthly meeting* thereof; and no ballot shall be taken upon such petition except *seven* members are present, *nor* until the *next monthly meeting* after the date of its presentation, nor shall a candidate be *advanced* to a superior degree *without* satisfactory examination as to his proficiency in the last degree he took.

SEC. XXII. A petition may be withdrawn with the unanimous consent of the Lodge, before its reference to an investigating committee, but not afterwards.

SEC. XXV. All the business of the Lodge, except that of conferring Degrees and the instruction thereon, shall be transacted in a Lodge, on the *third* Degree.

SEC. XXVI. The Grand Master shall cause the *work* and *lectures* on the first *three* degrees of Masonry to be exhibited before the Grand Lodge, at each Grand Annual Communication.

SEC. XXX. No member shall be admitted to any subordinate Lodge, or receive the charities of the same, *unless* he shall, on such application, exhibit a *Grand Lodge* CERTIFICATE, duly attested by the proper authorities—*except* he is known to the Lodge to be a worthy Brother.

SEC. XXXV. The penalty for *non-payment of dues*, shall be—*ineligibility to vote or hold office—discharge from membership*—or *suspension*—at the option of the Lodge.

THE MAGAZINE.

We are under particular obligations to the Brethren of the Grand Lodge for the following complimentary notice:

Resolved, That the Grand Lodge highly approve of the "FREEMASONS' MONTHLY MAGAZINE," published by Br. C. W. MOORE, at Boston, and recommend the same to the patronage of the Lodges and Brethren under this jurisdiction.

Digitized by Google

GRAND LODGE OF MICHIGAN.

[The following correspondence speaks for itself. We had hoped that all controversy on the subject was at an end,—the question having been once deliberately considered and disposed of by the Grand Lodges.]—Ed. Mag.

Detroit, Jan. 10, 1844.

To James Herring, *Secretary Grand Lodge State of New York.*

Dear Brother:—The undersigned, a Committee appointed by the Grand Lodge of the State of Michigan, at their last annual communication, to correspond with the Grand Lodge of the State of New York and other Grand Lodges, on the subject of the resuscitation of this Grand Lodge, and to solicit your recognition of us, and a friendly Masonic intercourse, beg leave to lay before you the following statement of facts:

Before the breaking out of the great Anti-Masonic excitement, the then Territory of Michigan had a Grand Lodge duly incorporated by the Territorial Legislature, and under its jurisdiction, seven subordinate Lodges, viz. Detroit and Zion Lodges in the City of Detroit, and five others in the country, all performing their duties honorably to themselves and satisfactory to the Fraternity.

About this period a flood of emigration unparalled in the history of this, or any other country, poured into the Territory, many of them from the Western part of the State of New York, then called the infected district, bringing with them a deadly hostility to the Masonic Institution, and prepared for a crusade even to extermination, against the whole body of Masons. Emboldened by their success there, and seeing the smallness of our numbers, it is not surprising that their conduct on all occasions, openly and privately, evinced a disposition on their part, to extirpate every vestige of Masonry from our Territory.

About this time preparations were making to change our Institutions from a Territorial to a State government; and such was the opposition to us, that no Mason could be elected to a political office, and the same spirit crept into every department of life, poisoning the sources of domestic peace and the sanctity of religion.

In spite of all this opposition, the Lodges for a time held private meetings, but these sometimes becoming known, doubly enraged our enemies and strengthened their opposition.

At length a meeting of Masons (not a Lodge) was called by private invitation, to consult upon the most prudent course to take, under the circumstances. At that meeting a proposition was made by a very respectable Brother, publicly to surrender all the charters, and dissolve the Institution, believing as he said, that harmony in our political, religious, and domestic relations, was of more importance than the Masonic Institution. This was firmly opposed, and when the question was taken, not one in ten voted in favor of the proposition.

After the decision of this question, a worthy Brother, now no more, proposed that a prayer of thanksgiving be offered up to the Supreme Architect of the Universe for preserving the Institution from dissolution—which was done by a Brother Clergyman then present—and after having resolved to refrain from all acts calculated to increase the excitement, the meeting was dissolved.

Soon after this meeting, finding it impossible to continue the regular communications of the Lodges without jeopardizing the peace of the community, a regular meeting of the Grand Lodge was privately held, in which a resolution was passed to suspend labor for the time being, and recommending the subordinate Lodges to do the same, intending thereby to legalize the laying down of our tools, that we might resume them when the causes which made such proceedings necessary should cease. Under the advice contained in this resolution, all the subordinate Lodges except Stoney Creek Lodge, suspended their labor, but none surrendered their Charters.

Stoney Creek Lodge being situated in a part of the State remote from the principal scene of excitement, did not suspend, but has continued to labor up to the present time.

Such are the causes which led to the suspension, and such were the steps taken to legalize that suspension. We admit that from the year 1829 until 1840

Digitized by Google

no officers were elected to the Grand Lodge, and no meetings held by it, and that by the Constitution the Officers are to be elected annually.

The legal question arising from such a state of things is, Does the expiration of the constitutional period of election of Officers to the Gr. Lodge annihilate the organized institution of Masonry in the State? We respectfully contend it does not: and that to admit such a doctrine, would be to admit that a force of sufficient strength, brought to operate upon and prevent all the Gr. Lodges in the United States from electing officers at their constitutional period, would annihilate the whole organization of Masonry in the United States. But we do not design to discuss the question, and we only now mention it, in justification of the course we adopted, and to shew you we acted in good faith, and as we believed for the interest of the fraternity.

In the year 1840, a number of Masons met at Mt. Clemens, anxious to enjoy their Masonic privileges, and instituted an inquiry as to what course they should pursue. This meeting was composed of Masons who had emigrated to the State during the time our Lodges had remained dormant, not one of them ever having been a member of our Gr. Lodge. That no member of the Grand Lodge, or any of the Subordinate Lodges was present at that meeting, will not appear strange, when it is known that our population had increased ten fold; and that during that period the utmost caution was used by Masons in their intercourse with each other.

The meeting at Mt. Clemens being known, and not creating that excitement which was feared, emboldened the members of the Gr. Lodge and the subordinate Lodges to wake up from their dormant state, and look for their tools and implements. Accordingly a meeting was held at Detroit, composed of the Officers of Detroit, Zion, Oakland, and Stoney Creek Lodges, at which was present, the J. Gr. Warden, and many other Officers and members of the Gr. Lodge. At this meeting the propriety and expediency of resuming Masonic labor was discussed, and a large majority resolved to resume; and a dispensation was granted to a legal number of Brethren for a new Lodge at Mt. Clemens, by the names of Lebanon Lodge; and the officers of that Lodge became legal members of the Gr. Lodge at its next meeting, which took place in Pontiac, and was composed of delegates from Detroit, Oakland, Stoney Creek and Lebanon Lodges; Officers were elected and installed, and a complete organization of Masonic government effected, and a resolution passed giving to the Lodges not then represented, two years to resume labor and make their returns to the Gr. Lodge.

We would here observe, that simultaneous with our suspension of labor in the Lodges, we also suspended it in our R. A. Chapter, and that also lay dormant until the Lodges resumed, when we also revived our Chapter, and communicated that fact to the G. G. R. A. C. of the U. S. from which our charter is derived, and the officers of that body have approved of our doings. Our Gr. Lodge has granted charters and dispensations, and Lodges have been formed and done work under their authority. Quite a large number who have been made Masons in the subordidate Lodges, have advanced to the higher degrees of Masonry in our Chapter, and now to refuse to acknowledge us, and to declare our acts unmasonic, and our Lodges clandestine, would inflict a blow upon Masonry in our State, from which we could not recover.

Under this view of our peculiar situation, and believing as we always have believed, that we were acting according to the established usages of Masonry, and that all we have done has been done in good faith, we therefore confidently, but respectfully ask our Brethren, whether the good of Masonry does not require, and whether under the exercise of that charity, at once the ornament and boast of our institution, you will not recognize our organization and *approve* of our work.

Fraternally, Yours, &c.

JOHN MULLETT,
E. SMITH LEE,
LEVI COOK,
JEREMIAH MOORS,
JOHN FARRAR,
} *Committee.*

Digitized by Google

REPLY.

New York, Feb. 15, 1844.

Brethren,—Your letter of the 10th ult. addressed to tne Gr. Secretary of the Gr. Lodge of the State of New York, has been laid before us, its executive officers.

You inform us that you are "a Committee appointed by the Gr. Lodge of the State of Michigan at their last annual communication, to correspond with the Gr. Lodge of the State of New York and other Gr. Lodges, on the subject of the resuscitation of (the Gr. Lodge of Michigan) and to solicit (our) Masonic intercourse."

We know not whether you are aware that a similar request was made to us in 1841, accompanied with a statement of facts, (so called,) and a copy of the resolution adopted by the Gr. Lodge of this State, in June, 1827, recognizing and welcoming the Gr. Lodge which was then just organized in Michigan, and a copy of an Act of the Legislature, incorporating *that* Gr. Lodge; neither of which were relevant to the claims of the *present body*, called the Gr. Lodge of Michigan, to the powers of a Gr. Lodge. Amongst other statements made to us at that time, by the person who wrote in behalf of the body you represent, were the following: "On examination I found all the materials of the old Gr. Lodge in a formal condition, *up to the Fall of* 1832, when I found on file, a resolution introduced by Br. Cass, unanimously adopted by the Gr. Lodge, recommending the whole Fraternity in the Territory 'to cease from labor for the time being, in consequence of the violenceof anti-masonry;'" and "As the Constitution provides for the Gr. Officers continuing in Office till others are elected, installed and invested, a majority of the old Gr. Officers remaining in the State, continued in power till the election of last June." These were startling statements, because *we had good cause to believe they were not true*, and were *intended to deceive.*

Further and precise information was accordingly requested, viz. *a copy of the Article of the Constitution* by which the Gr. Officers claim to hold over without limitation through a series of years;—what Gr. Officers, *who were regularly elected and installed in* 1832, (or at the last election, whether *previous* or subsequent to that date) authorised, approved, or attended the meeting in June, 1841? Who were the Delegates *from* Lodges who held that meeting, and how, and by *whom* were they delegated? If all the Lodges ceased their labor in 1832, how, and by what authority were they re-organized, if they were re-organized, previous to June, 1841? These questions were never answered.

The Masonic Convention at Washington, in March, 1842, after examining the evidence brought together at that time, decided, that the present Gr. Lodge of Michigan is an irregular body, which ought not and cannot be recognized by the Fraternity of the United States. After again examining the case, our Committee on Foreign Correspondence made a similar report in June, 1842. We then proceeded to organize a Lodge in Michigan.

We shall not again refer to the statements made to us in 1841,—those which you have now furnished bear the impress of candor and truth, and as such merit our respect, and shall be answered with a just regard to courtesy and the high importance of the subject under consideration.

This subject, you are aware, is not new to us. We have examined it thoroughly, with the advantages of several sources of information, various discussions in other places, and matured reflection for upwards of two years. Your letter furnishes us with no new fact, except that "Stoney Creek Lodge did not suspend, but continued to labor up to the present time." We, therefore, profess to speak on the case understandingly; and our opinions, whether acceptable or not, are based upon Masonic law, and the established usages of the Craft.

It has never been disputed that the Gr. Lodge of Michigan established in 1826-7 was regular. That body adopted a constitution, and that Constitution says, "The Gr. Officers *shall* be elected annually."—Art. 1, Sec. 4. "The Gr. Lodge *shall meet* in the City of Detroit *annually*, on the first Wednesday in June, at which time the Gr. Officers *shall be elected.*"—Art. 1, Sec. 5.

"The representatives of *three* Lodges shall form a quorum for the transaction of business."—Art. 1, Sec. 3.

Digitized by Google

The Masters and Wardens of Lodges, or their Proxies, are the representatives designated. Art. 1, Sec. 1. Art. 7, Sec. 10, 11.

"The Master (and Wardens) *shall be annually chosen by ballot*, at the regular meeting next preceding the festival of St. John the Evangelist."—Art. 5, Sec. 3, 5.

"Any Lodge *neglecting to assemble for one year*, or neglecting to make returns and pay its dues for two years, shall forfeit its warrant and surrender the same to the Gr. Secretary."—Art. 6, Sec. 11. "No regulation affecting the general interest of the Craft shall be changed, or adopted, *except at the meeting* in June."—Art. 1, Sec. 5.

Under this Constitution it is evident that the resolution passed to suspend labor for the time being, whether adopted "in June" or at some other time, operated in due course to completely disorganize the Lodges and the Gr. Lodge. In December following its passage, the Lodges were disorganized by the failure of elections; and in the June succeeding, the Gr. Lodge could not have formed a quorum of legal representatives, if the attempt had been made, because there were not three Lodges in the State in a condition to send legal representatives. The powers of all the Gr. Officers expired by the limitation of the Constitution, and *then terminated the existence of the Grand Lodge of Michigan.*

At that time, had there been in the State three organized Lodges, their legal representatives might have remedied that catastrophe, by immediately assembling and reorganizing the Gr. Lodge. Even as they were, they might have appealed to some existing Gr. Lodge to receive them under their jurisdiction, and under the circumstances, there can be no doubt they would have been kindly received and authorised to re-organize. Certain we are, that the Parent Gr. Lodge of the four original founders of the extinct Gr. Lodge of Michigan would have received them with affection and sympathy.

Having explained the grounds of our opinion that the Gr. Lodge and subordinate Lodges of Michigan were extinct under their own Constitution, we proceed to the examination of the course pursued in their resuscitation. In this are accumulated many errors. The J. G. Warden whom you mention, can only be regarded as a Past G. Warden; a member of the Gr. Lodge, if it existed, but with no more right and authority to grant dispensations for the organization of new, or the revival of old Lodges, than any other Mason in the State. Had he been left at the head of the Gr. Lodge, by deaths or other casualties, *during his official year*, his right to exercise the dispensing power of a GR. MASTER, without the concurrence of the Grand Lodge, would have been questionable, but to exercise that power eleven years after he had ceased to be even a Gr. Warden, was an usurpation of a prerogative to which he had not the least color of right.

Lodges under dispensation are the mere agents of the constituent power, whether authorised by the Gr. Master, or the Gr. Lodge. Their Officers are not members of the Gr. Lodge, nor are they entitled to a voice therein, neither have they a right to form or to assist in forming a Grand Lodge. That is a privilege which appertains only to regularly warranted and constituted Lodges.

Stoney Creek Lodge in continuing to labor *after the power by which they were authorised to work was dead*, erred. Their doings were by their charter to be in conformity to the Constitution of the Gr. Lodge, but that Constitution had become a dead letter; They were under the jurisdiction of no superior power; *they were an anomaly in American Masonry.*

On the point which you designated "as the legal question," whether the expiration of the constitutional period for the election of the Officers to the Gr. Lodge annihilates the organized institution in the State, we have already expressed our opinion; but as you have raised a very improbable hypothesis—a supposed case of *ultra* anti-masonic influence brought to bear on all the Gr. Lodges of the Union by which you appear to justify the "holding over" principle, we reply, that that doctrine has never been sanctioned in this country, nor are we aware that it has in any other. In this State it was decided against and repudiated by the Gr. Lodge many years ago, and we wish you to bear in mind that this Gr. Lodge is your *Alma Mater.* The principle is too dangerous to be tolerated.

Digitized by Google

Fierce anti-masonry is a demon of ephemeral life; *ambition* is coextensive with humanity, and requires eternal vigilance to guard against its machinations. It would be far more easy to prevent annual elections by the exertion of power from *within*, than by influence from *without*. Every Gr. Lodge and every subordinate Lodge in the United States, is required to elect their officers *annually and at fixed times*. Legal remedies exist where by accident omissions occur, but to admit this "holding over" principle into Masonry, would introduce a most dangerous innovation, which cannot for a moment be entertained.

You assure us that *you believe and always have believed* that you were acting according to the established usages of Masonry. In this also you have erred. To establish a usage the same thing must have been done repeatedly, and approved by competent authority. But you refer to no precedent, and for the best of reasons, *there is none*. To approve then of your proceedings, or even to bestow the least countenance or toleration on them, would be, so far as the influence of the Gr. Lodge of the State of New York extends, conniving at and sanctioning a precedent which would open the flood gates of innovation on the landmarks of the Order. Therefore we cannot consent to it. The Gr. Lodge of this State never will consent to it, nor so far as her voice can be heard sounding the alarm can it ever be consented to any where.

If then a blow is "inflicted on Masonry in your State from which it cannot recover," *remember*, you have inflicted it with your own hands, and the responsibility rests with you alone.

But if you will, the door shall be thrown open for your honorable retreat. Take therefore the advice of your friends—your Brothers—your Masonic Parents. There is at this time a regular, and flourishing Lodge at Niles; let there be two or more others established under the authority and jurisdiction of some of the Gr. Lodges of the Union, then when they desire to organize a State government for themselves, none will object, but all will rejoice. Believe not that because we cannot be persuaded to countenance you in an erroneous and unjustifiable course, that we are not ever ready and desirous of aiding you to return.

Zion, Detroit, Menomonie, Oakland and Monroe Lodges are our own offspring, and we feel towards them the sympathies of a Parent.

Similar opinions and advice have been given by our sister Gr. Lodges, but as they may not have come to your knowledge,—perhaps have been concealed from you,—we herewith send a few extracts from their Transactions.

The Gr. Lodge of Massachusetts, Jan. 8, 1842, *Resolved*, That the Gr. Lodge of Massachusetts regarding the views and sentiments of the United States Masonic Convention in their disfranchisement of the Gr. Lodge of Michigan, as accordant with the practice enjoined by the statutes and Landmarks of the Order, hereby sanction and approve of the measure.

Resolved, That the irregularity which has prompted the foregoing Resolution, proceeding from Brethren good and true, urges us, as well wishers to those of the faith in Michigan, to enjoin upon them and bid them "God Speed" in the formation of a Gr. Lodge founded on established and constitutional principles.

The Gr. Lodge of Illinois, Oct. 1842, *Resolved*, That "they cannot recognise the Gr. Lodge of Michigan as at present constituted, nor any of the subordinate Lodges acting under its authority." The Gr. Lodge of Indiana, in May, 1843, adopted a similar resolution.

The Gr. Lodge of Virginia, Dec. 1842, *Resolved*, That whenever they shall have been officially informed that a Gr. Lodge of Michigan is constituted from Delegates appointed by regularly working subordinate Lodges in that State, *under the authority of some neighboring and recognized Gr. Lodge*, they will most cheerfully extend to the Brethren of Michigan the right hand of fellowship, and will co-operate with them in all objects tending to the benefits of Masonry in general.

The Gr. Lodge of Alabama, Dec. 2, 1842, "advise their Brethren (in Michigan) to organize in a manner which will not admit of a constitutional question, as such might be easily done, without material delay, expense or trouble, and would tend to promote the interest and harmony of our peaceful Order."

Digitized by Google

The Gr. Lodge of Missouri, Oct. 1842, received the following report from their Committee on Foreign Correspondence:

"Your committee have also had before them for their consideration, a printed copy of the proceedings of a certain body of men esteeming themselves Masons, and claiming to be the Gr. Lodge of the State of Michigan. In examining the facts disclosed by themselves, your committee find unequivocal testimony disproving their claims as a Gr. Lodge, and so far from satisfying your Committee, that the body aforesaid is a regularly organized Gr. Lodge, the contrary is fully established.

"Your committee cannot therefore (as under other and different circumstances they would gladly do) recommend a recognition of that body in the character they have assumed; but on the contrary, that our Fraternity and this Gr. Lodge discountenance that association, and all who seek recognition by virtue of their authority, but at the same time your Committee feel bound thus to decide from the developments made by themselves, yet it is not without feelings of strong regret your Committee find the existence of such a state of facts as to compel them to make it; for those Brethren (as men and as Masons) this Gr. Lodge can entertain no other feelings than those of the most friendly kind, yet their irregular and illegal organization ought not to be permitted to pass unnoticed. Under these impressions your Committee suggest that the Gr. Lodge recommend to those Brethren to retrace their steps and 'do their works over again,' and proceed to organize a Gr. Lodge in conformity to the immemorial practice and custom of the Fraternity, that Masonry 'may not be wounded in the house of its friends,' and this as well as all other Gr. Lodges, at no distant day, may enjoy the pleasure of recognizing a regularly organized Gr. Lodge in the State of Michigan."

The Gr. Lodge of Connecticut, May, 1843, received a report from their Committee on Foreign Correspondence, who after examining the papers which "purport to be the proceedings of the Gr. Lodge of Michigan," say they "are constrained to report the same opinion" as other Gr. Lodges had come to; and they add in the same spirit of kind forbearance which has been exhibited every where, that they "would not censure the Masonic Fraternity of Michigan for their incorrect proceedings in the formation and organization of their Gr. Lodge, believing their intentions were good, and their errors not designed." They therefore advise the Gr. Lodge of Connecticut, "in the true spirit of friendship and brotherly love to recommend to the subordinate Lodges and Brethren of Michigan, so to review and reorganize their Gr. Lodge, that the right hand of fellowship can be extended to them by their sister Gr. Lodges, and by every individual member of the Fraternity throughout the world."

Thus you perceive that that charity which you invoke, has exercised her kindest offices, and still extends towards you her open hands, imploring you to turn from the perverse and cheerless course into which you have been deluded. Organized as you are, without a shadow of lawful authority, you cannot be admitted to our Lodges, we cannot countenance you, or own you as fair Brethren duly formed, nor approve of your acts and deeds.

How long then will you try the patience of your friends?—Until they cease to place confidence in your professions of good faith?—We hope not, we believe it not; and that faith and hope are also emanations of charity animating

Your friends and Brothers,

MORGAN LEWIS, G. M.
ALEX. H. ROBERTSON, D. G. M.
JAMES HERRING, Gr. Secretary.

To Brothers John Mullett,
E. Smith Lee,
Levi Cook,
Jeremiah Moors,
John Farrar,
Detroit, Michigan.

Digitized by Google

MASONIC PROCESSION.

I saw the band of Brothers move,
With slow and solemn tread;
Their hearts were joined by ties of love,
In charity were wed;
And types of light's illumined ray,
Shone on the chastening rod,
And in the midst, wide open lay,
The Gospel of our God.

I ask'd a man of four score years,
Why after them he ran,
He said—and melted into tears—
"They feed the poor old man."
He said—"I once was sick and sad,
My limbs were rack'd with pain,
They came, they comforted and clad,
The old man rose again."

I ask'd a weeping widow why
She followed those before;
She said—and wip'd her weeping eye—
"They came unto my door:—
They came when all the world beside,
Had turned from me and fled,—
They came my wants and woes to hide,
They gave my children bread."

I ask'd an orphan boy why he
His eager footsteps bends:
He said, "they smile on all like me,
They were my father's friends;
Before he died they cloth'd and fed,
And all our gifts they gave,
And when we wept for father dead,
They threw gifts in his grave."

And such, I said, are Masons all,
Friends to the needy poor;
They never view a Brother fall,
They never shun his door.
And though 't is said they are not "Free,"*
Virtue and love are twins,
And the blest grace of CHARITY,
Hides multitudes of sins.

They worship, in the Lodge of God,
Secret and solemn there;
They bow beneath his sacred rod,
And breathe the heart felt prayer,
Freemasonry, like woman's love,
Is taught by private rules,
So deep that should it public prove,
It would be sport for fools.

MILFORD BARD.

*Free from sin.

Digitized by Google

THE FREEMASON'S LEXICON.

TRANSLATED FROM THE GERMAN.

[Continued from page 207.]

Aufhebung einer Loge.—Prohibiting a lodge to assemble, or striking a Lodge off from the Grand Lodge List. It is an event of a very rare occurrence that a Lodge is struck off the list or prohibited from assembling. This may be done by command of the State; and when this is the case, the Brethren are bound to obey the law without murmuring or complaining that their sphere of usefulness is circumscribed. But when a Lodge is struck off from the list of the Grand Lodge, under which it held its warrant, it must be because it has fallen into irregularity, or has violated the rules of the Craft to such a degree, as to bring down upon it the greatest punishment the Grand Lodge can inflict.

Auge der Vorschung.—Eye of Providence; a symbol of the W. M. As the eye of the Great Architect of heaven and earth is incessantly upon all his works, so should the eye of the W. M. be upon every thing that passes in his Lodge.

Augenlicht.—Eyesight. He who has been temporally deprived of his sight is reduced to the condition of a new born babe, or of one of those unfortunate individuals whose natural infirmity renders the presence of a conductor indispensibly necessary; but when there are no outward objects to distract his attention, it is then that with the eye of reflection he probes into the deepest and darkest recesses of his own heart, and discovers his natural imperfections and impurities much more readily than he could possibly have done had he not been deprived of sight. This short deprivation of sight has kindled in his heart a spark of the brightest and the purest flame. "The people which sat in darkness saw a great light," Matt. iv., 16. We must further admit that those who have been deprived of their sight, and who have hopes of being restored to it, strive most industriously and diligently to obtain it; that they have no greater desire, and that they will most readily pledge themselves to do all that can be required of them, in order to obtain that inestimable blessing.

A man who has been deprived of his sight may be introduced into places where he is surrounded by the strangest and the rarest objects, without the possibility of his becoming a traitor. At the same time, those who are in possession of their sight cannot feel the care of their guides so much as those who are hoodwinked, and who feel that without the constant attention of their conductors, they would be much more helpless than they now are; but however many proofs of attention and care they may receive, there is still something left to wish for.

August Wilhelm, Prince of Prussia, born 9th of August, 1722, and died 22d June, 1758. He was a brother of Frederick the Great, and father of Frederick Wilhelm II. As a Member of the Order, he belonged to the Grand Lodge at the Three Globes, Berlin.

Auvergne.—A province in France, in which the higher degrees of Freemasonry were formerly much cultivated, particularly among the clergy in the cloisters of Clermont, the capital of the province. Clermont had a bishop of its own, and in former times the Maltese Knights had a tongue here.

Baden Grosshuzogthum, Grand Dutchy of Baden.—By a public decree of the Elector of the Bavarian Palitinate, in 1785, all secret assemblies were forbid and all the Freemasons' Lodges in his Palatinate were closed; but when those countries were annexed to Baden, the Lodges were re-opened. Carl Ludwig Frederick, Grand Duke of Baden, who died on the 10th June, 1811, in his seventyfifth year, was a Freemason, and during the whole of his long reign many Lodges were actively and worthily working in the whole of his provinces. There were Lodges in Brucshal, Carlsruhe, Manheim, Heidelberg, and in Freiberg in the Briesgaw. On the 23rd May, 1809, a Grand Lodge was formed in Carlsruhe, and in 1808 a Grand Orient was formed in Manheim; but since 1812 all the Lodges have been closed.

Digitized by Google

Baldachin, Wolken, Himmel—Canopy, Clouds, Heaven.—Every Freemason knows that by clouded canopy we mean the heavens, and that the clouded canopy teaches how widely extended is our sphere of usefulness. There is no portion of the inhabited world in which our labor cannot be carried forward, as there is no portion of the globe without its clouded canopy.

Baldinger Ernst Gattfried.—Born in Great Vargula, near Erfuhet, on the 13th May, 1738, and at the time of his death, 2nd January, 1804, Privy Counsellor of Hesse Cassel, and chief Professor of Medicine at Marbourg. Much and deservedly celebrated for his great learning and numerous and valuable writings. He was a member of the Lodge at Marbourg.

Ballotage. Ballot.—Ballotting frequently takes place in a Freemason's Lodge, more particularly, in admitting a candidate, which is never allowed to take place unless he has a majority of votes in his favour according to the rules of the Lodge; some Lodges requiring perfect unanimity, others admitting the candidate when there are not more than three black balls against him. In exercising this privilege every member ought to give his vote perfectly free from any influence from either the Officers of the Lodge, or from personal or private motives: he ought at all times to remember that this privilege is given to men who ought to think and to act for themselves with this sole one object in view, viz. the credit, honor and welfare of the Craft in general, and of his own Lodge in particular. In the ancient constitution there are no rules laid down for the exercise of the ballot, but those Lodges act most in accordance with the spirit of Freemasonry, who pay the greatest attention to the dissenting votes. In small towns the ballot may be used very differently from what it can be in large ones; in the former the candidate is generally personally known by every Member of the Lodge, in the latter is frequently known only by the Brother who proposes him. In the latter case no one can be blamed if he exercises his privilege, after duly considering the character of the proposer, and his general conduct toward the Lodge, and then gives his vote according to the best of his judgment.

Bangessellschaften, Bauhutter und Kunstverbruderunger, Architects' Societies, Building Huts and Scientific Brotherhood.—The Builder's hutts, or ancient Romish Architect's corporations or colleges, we find mentioned as early as about the 50th year after the building of Rome. They continued to exist among the ancient Romans, and were extended by them into Britain, and other countries. They had their own officers, their own corporation laws, patron deity and priests, and they also admitted distinguished persons, who were not connected with architecture, into their societies. It is inferred that the Builders' or Architects' Societies of the middle ages, were derived from those Roman Builders' Corporations. We have the following account of the Architect's society. The spire on Munster, in Strasburgh, was commenced about the year 1277, and finished about 1439. The fame of this noble building induced foreign princes and cities to send to Strasburgh for experienced architects to build similar works for them, and in this manner the Architects were spread abroad. In order to distinguish themselves from the Common Masons, they held closed societies or corporations in different places, unto which they gave the names of Hutts, Halls, or Lodges; but they acknowledged the precedence of the Strasburgher Hutt, and gave it the title of the Chief Hutt. They regarded their art as vastly superior to that of the common Masons, and used the tools of the operative Mason as Symbols; they also invented words and signs, and were initiated into the degrees of Apprentice, Fellow-craft, and Master, with secret ceremonies. They had many customs, which resembled those of the Roman builders, Hutts or Colleges, as well as of the Freemasons' Lodges of the present day, and enjoyed great privileges in France, Italy and England, as well as in Germany. In Saxony they had a peculiar code of laws, and court of justice for their own profession, and were so closely connected with each other, that the Work-hutts of twentytwo cities in Anspach, Augsburg, Basel, Constanez, Hagenan, Heidelberg, Heilbroun, Maints, Weisenheim, Muncher, Nuraburg, Plassenburg, Regensburg,

Digitized by Google

Saltsburg, Schlettstadt, Speir, Stutgard, Ulm, and Zural, were dependant upon the Chief or Grand Hutts at Strasburg; which union was broken up by a decree of the Rendsburg Imperial Diet, dated March 16th, 1707. In the present meaning of the word they were not Freemasons' Lodges, but the members were Artists, possessed of very great privileges, and richly endowed with corporate rights and wonderful customs, derived from the tradition of remote antiquity. They were also in possession of much more both physical and mathematical knowledge than their contemporaries, the possession of which implies that their minds were more cultivated, and that their views extended far beyond the monkish superstitions of their age; and those views which it was not prudent to publish, might with very great propriety be called secrets, into which secrets distinguished noble persons, although not Architects, were allowed to be initiated. In England there was also a somewhat similar society, viz. the Masonic regulations, which were agreed to in the Builder's Hutt at York, in 906. In France this sort of Architect's Union was broken up about the middle of the 16th century; it was afterwards broken up at Strasburg, which at that time did not belong to France, and soon after that it ceased to exist altogether.

Baukunst, Architecture.—Why have we chosen Architecture as the symbol of our labor? The answer to this question may be found in the following lines: as soon as uncivilized men began to reflect upon their condition, and to observe the conduct of animals, they built huts to protect themselves from both cold and heat. The first want of an uncivilized man is food, the second protection from wind and weather, from the heat of the sun, and from the attacks of wild animals. Imitating the beast of the field, he first found a refuge in the caves of the earth, or in the thick branches of the trees: and when those shelters became scarce, he built himself a hut. Architecture is thus one of the first occupations in which man employed himself, and reflection is the first step towards improving the mind. How astonishingly has the science of Architecture improved, and how honored and how respected is an experienced Architect. The science commenced with miserable huts; the next step was to erect altars, on which to offer sacrifices to the gods of their own imaginations; regular dwellings followed next in rotation, after which, in rapid succession, came palaces for their princes, bridges over the most rapid streams to facilitate their commune with each other; pyramids and towers, proudly pointing to the heavens; catacombs of nearly immeasurable dimensions for the interment of their dead, and the most gorgeous temples in honor of the Great Architect of heaven and earth. The rugged rock is selected by the Architect for the foundation of his work. He forms himself passages through the bowels of the earth, and under the bed of the rapid river he builds himself a path. His works are proportioned with the strictest mathematical precision; and the Compasses, the Square, the Level and the Plumb-rule are constantly in his hands; various artizans are employed in beautifying and adorning the buildings his skill has erected. Thus we have adopted the title of Masons from one of the most ancient and most honorable occupations of mankind, in allusion to the antiquity of our Order. The working tools of an Operative Mason have become our symbols, because we can find no better or more expressive ones. No occupation is so widely extended, and in close connexion with others as that of a Mason; and the various paths by which mankind strive to gain an entrance into the imperishable temple are innumerable.

Baumeister, der grosse oder Gott. The Great Architect, or God.—This most high Being ought to be duly revered by every Brother as the Great Architect of heaven and of earth, and his name ought never to be spoken but with the greatest humility and reverence. It is not improper, when we are always speaking of Masonry, to call God the Great Architect of Heaven and earth, as we also call him the Lord of lords and King of kings. Every one, even those who are not Freemasons, call him the Creator of heaven and of earth. He has created every thing that we can see; and it is certain that he has created many things which we have not power to see. It is written in Holy Scripture that we should strive to be like unto God; and when the Brethren strive to adorn his greatest work—when they

Digitized by Google

assist in carrying on the spiritual temple in the manner he has ordained—they most assuredly fill his holy law.

Baiern, Bavaria.—In speaking of Freemasonry in Bavaria, we must make a due distinction between Old Bavaria and those countries which have been united with it, and are now known by the common name of Bavaria under the government of the present King Maximilian Joseph (1831.) In the Old country no lodges were allowed to be held; but the Lodges which were in existence in the countries which have been annexed to it, were still permitted to assemble: although their privileges have been much circumscribed; no one who holds a situation of any description under the government, being allowed to be initiated, or to continue a Member of the Order: this affects the Lodges in those countries which have been united to Bavaria, viz. Regensburg, Nuremberg, Erlangen, Anspach, Bayreuth, Hoff, &c. &c. In old Bavaria there were formerly several Lodges, particularly one in Munches; but they were all closed by a decree of the previous government, published on the 22d June, 1784, and renewed on the 2d March, 1785. August 16th, 1785, the Electoral Prince published a decree to all the members of the electoral colleges, "that they should publish and declare, within eighty days whether they carried on the pernicious work of Freemasonry or not—whether they belonged to the sect of Freemasons or not, and whether they would abandon it, and repent of their crime in having belonged to it or not." The Minister of State, Baron von Krasimair, and the ex-Jesuit Frank, were two of the greatest enemies of the Order. A most remarkable letter was written at this time by the celebrated philosopher and imperial Austrian councillor, Ignats Edles von Born, in Vienna, on the 2d September 1785, in which he returned his diploma as a Member of the Academy of the Sciences at Munster, and of the Philosophical Society at Burghausen, near Munster, and in which he declared "that he was a Freemason, but that he did not repent it; on the contrary, he considered it to be an honor to belong to a Society, the distinguishing characteristics of which were Justice, Honor and Mercy, and which inculcated, as our principal duties, to fear and love God, to Honor and obey our Temporal Rulers, and to live in peace and charity with all mankind." He further wrote—"At the time when you admitted me a Member of your Society, there appeared in all parts of Bavaria a desire to investigate into the truth, and to promote the spread of useful knowledge; and I was proud that you considered me worthy to assist in this glorious enterprize. Unfortunately the late electoral decree has robbed me of all my flattering expectations; but it cannot prevent me, under the mighty protection and wise government of the Emperor Joseph, from exerting the little abilities I possess, in combating incessantly with Jesuitism, fanaticism, intolerance, ignorance and superstition, and thus promoting, in a small degree, the object of the Electoral Academy; that is, to promote thecause of wisdom and of truth, even in Bavaria."

LINES ON THE DEATH OF SIR JOHN MOORE.

[Sir John Moore was a Freemason,—a knowledge of which fact will, we doubt not, give, in the minds of many of our readers, an additional zest to the following, not less celebrated than touchingly beautiful lines, on his death.]—Ed. Mag.

Not a drum was heard, nor a funeral note,
As his corse to the rampart we hurried—
Not a soldier discharged his farewell shot
O'er the grave where our hero we buried.

We buried him darkly at dead of night,
The sods with our bayonets turning,
By the struggling moon-beam's misty light,
And the lantern dimly burning.

Digitized by Google

No useless coffin enclosed his breast,
Not in sheet nor in shroud we wound him;
But he lay like a warrior taking his rest,
With his martial cloak around him.

Few and short were the prayers we said,
And we spoke not a word of sorrow;
But we steadfastly gazed on the face that was dead,
And we bitterly thought of the morrow.

We thought as we hollow'd his narrow bed,
And smoothed down his lonely pillow,
That the foe and the stranger would tread o'er his head.
And we far away on the billow!

Lightly they'll talk of the spirit that's gone,
And o'er his cold ashes upbraid him,
But little he'll reek, if they let him sleep on
In the ground where a Briton has laid him.

But half of our heavy task was done,
When the clock struck the hour for retiring;
And we heard the distant and random gun
That the foe was sullenly firing.

Slowly and sadly we laid him down,
From the field of his fame, fresh and gory;
We carved not a line, we raised not a stone,
But we left him alone—with his glory.

A SHORT TALE WITH A LONG MORAL.

"Ne let the man ascribe it to his skill,
That through grace hath gained victory;
If any strength we have, it is to ill;
But all the good is God's, both power and eke will."
Spencer's Faerie Queene.

It was on the evening of a summer's day, that twenty young men were assembled in the private room of the George Inn, in the pleasant village of Thickhorn, in the county of W——. They were members of a society, partly social, and partly literary and scientific, whose custom was to meet once a week, for the purpose of discussing any subject which the majority of the members thought fit to introduce, and afterwards adjourn to the pleasures of the festive board, where the labors of the evening concluded by discussing the merits of Bacchus and Dr. Kitchener. For such purpose was the party assembled, which I have just introduced to the notice of the reader, on the evening commencing my narrative.

From the variety of topics which engaged their attention, an evil of a glaring nature was the necessary result, and followed, as is too often the case, by one of still greater magnitude. The attention, directed to so many different channels in the wide world of knowledge, stored the minds of those directing it with a large amount of learning; but all of a most superficial and desultory nature—that unsubstantial structure, from which so many souls leap into the gulph of error and false light. Such unfortunately was the case with the little society mentioned, which deducing false conclusions from that which should have led them to the Deity, fell from one depth of error to another deeper, and still deeper, until, at length,

Digitized by Google

they sunk into those of infidelity and impiety, and casting aside the light of revelation attempted to pierce the shades that veil the hidden springs of life by the erring guide of human reason. Such were the men, and such their principles, who were assembled at the time mentioned, in the private room of the George Inn, Thickhorn.

The hour of meeting had passed some time, and their chairman, usually so punctual, not having arrived, they were about electing one of their number to fill that office *pro-tempore*, when he arrived, and apologizing to the meeting for his late arrival, made them acquainted with the cause. He had been to the town of W——, on business, and delayed his return to witness a Mason's funeral, which was to take place that afternoon, which ceremony having prevented him from commencing his journey homeward so soon as he intended, was the cause of his so late arrival at the meeting.

That same evening, after supper, the Mason's funeral became a topic of discourse among them, and curiosity awakened in them the desire to solve the mysteries of a body so extensive, so respectable in number and distinguished names, and which, from its own traditions, boasted so remote an antiquity.

And then that peculiar, and, to them, unknown charm, which sealed the lips and closed the hearts of its disciples!—what could that be which, through so many generations, has prevented the foolish and profane, as well as the wise and prudent, among its members from divulging its secrets to the popular world! What a charming field was this for their researches! What a rich vein opened to that fatal curiosity which cost the world a paradise! To them who denied the existence of an after-state, and the surveillance of an omnipresent Deity, and the laws of whose country would visit with their thunders any open or covert attack upon their persons, what power could there be in Masonry to check the free expression of all its mysteries, supposing they had gained possession of them?

At all hazards, they were determined to make trial of its force; and Charles Melville, the young man who had witnessed the burial service that day, offered himself as their champion, to possess himself of the secrets and mysteries of the Royal Art, and lay open to the world's view the boasted light hitherto veiled from all but the initiated.

From a lameness in the discharge of that great principal in our Order, which requires that no man shall be proposed or admitted who is not strictly moral, and bows in adoration to the Deity, Melville found no difficulty in being proposed and seconded by two of the brethren of the —— Lodge, and at the appointed time, presented himself for initiation. He was admitted in due form, and answered every necessary question, and the stream of Heaven born light was poured upon his benighted soul.

The Master of the Lodge was a man of many years, upon whose countenance was seen that expression of scrutiny, contentment, and charity, which a life of virtue alone can delineate upon the features of age. Around his venerable brow flowed the thin and silvered locks, blanched by the hand of Time, which, while it had shrunk his sinew and wasted his limb, ripened to perfection an intellect vigorous, manly, and refined. To a gentlemanly and grammatical expression, the consciousness of the responsibility of the duty he was engaged in, added a force and power which, perhaps, more than the elegance of his diction, made his delivery in the highest degree impressive. The high example shown by their venerated chief, had a happy effect upon his assistant officers, and the business of the Lodge to its most minute details, was performed with an accuracy honorable to the Lodge, and beneficial to the craft in general.

At the commencement of the ceremony, Melville, joined with a lying tongue and a mocking heart; but as it proceeded, the words of truth flowing from the lips of that venerable Mason, made an impression on his heart he was ashamed to own, even to himself, and ere it was completed, the whole fabric of his false philosophy was shaken to the very foundation stone. When he retired with the Lodge from labor to refreshment, every thing was consonant with the sentiments he had heard expressed in open Lodge; refreshment without gluttony, conviviali-

Digitized by Google

ty with temperance, and mirth with innocence: the flippant jest, the obscene song, and the equivocal toast were unheard, and when he left the company to seek his home, if he were not a better, he was at least a sadder man. His mind was uneasy—his views unsettled—and if he were not prepared to give his assent to the doctrines he had just heard, he was resolved to keep them hid within his breast from those at whose instigation he had sought them, until he had seen further into that system which he began to imagine was indeed "light." To avoid meeting his companions, whose rallying and jesting he knew would be chiefly at his expense, he left the village on a visit to a relative early the next morning, nor did he return till the evening upon which he was to participate in the mysteries of a more exalted degree. As before, the business was discharged with the same attention and ability, and still deeper became the breech in the citadel of his infidelity; and when a month after he was raised to the sublime degree of a Master Mason, the light burst unchecked into the inmost recesses of his mind, and he became in the true sense of the word, a *living soul*. The society of which he had been the most talented member, was again visited by him, when, in the full conviction of his heart and the warmth of new born zeal, he declared his conversion, and implored them to follow his example. The majority did so, and to this day continue to be honorable members of that body of which they had vowed the ruin.—*Freemasons' Review.*

MASONIC INTELLIGENCE.

NORTH CAROLINA.

We continue our abstract of the proceedings of the Grand Lodge of North Carolina:

NATIONAL CONVENTION.

The Committee, which it has pleased the M. W. Grand Master to appoint, for the consideration of subjects connected with the late National Convention, convened at Baltimore, have performed the duty assigned them with as much fidelity as their ability, and time and circumstances would permit, and herewith most respectfully submit the result of their deliberations.

Before touching the main object of their appointment, the Committee cannot refrain from expressing their high gratification and heart-felt pride at the prosperous condition of our honorable Craft, so cheeringly manifesting itself, not only in our own State, but throughout the Country and the world at large; and they flatter themselves that from present indications, and invariably favorable auspices happily attending every Masonic movement, the time is not far distant when the great and unerring principles of Masonry shall be so understood and so practised by all her votaries, that the whole world will be constrained to acknowledge her worth, and seek and obtain an interest in her benefits and blessings. *Brotherly Love*, *Relief* and *Truth* are the great tenets of our order—and the Mason who continually wears these precious jewels around his heart, and practices upon their requirements; remembering the *Great Being* in whom he puts his trust—is emphatically a *good man*. From these flow all the requirements of the Mason's and the good man's life—to inculcate these noble and endearing principles, and to enlarge upon their virtues, are Masons bound together—to the perfection of so glorious a purpose are all the energies and influences of Masonry directed.

The proceedings of the late National Masonic Convention first claimed the attention of the Committee.

This Convention was approved by the Grand Lodge, by the appointment of a Delegate to attend its deliberations, and to represent this State. The delegate so appointed, however, found it inconvenient to attend, the knowledge of which came at so late a day to the M. W. Grand Master, as to leave no alternative but

Digitized by Google

to act himself, or suffer North Carolina to go unrepresented. With that zeal for the welfare of the Institution, which the Committee are happy to add, ever characterizes our M. W. Grand Master, he very promptly repaired to Baltimore and represented in person the great interests over which he is appointed to preside.

On examining the proceedings of the Convention, the Committee cannot but highly approve the same, and commend them to the favorable consideration of the Grand Lodge.

In order to call forth an expression from the Grand Lodge, the Committee submit the following Resolution, as recommended by the Convention:

Resolved, By the Grand Lodge of the State of N. C. that the "Rules for the organization and establishing a Grand Convention of Ancient, Free and Accepted Masons," as passed by the Convention of Masons at the meeting in May, in the year 1843, in the city of Baltimore, composed of eight sections; as the same are set forth in the printed proceedings thereof, be, and the same are hereby adopted by this Grand Lodge. [Adopted.]

DELEGATE TO EUROPE.

The following resolve was adopted:

Resolved, That the Grand Lodge approve the suggestion of the National Convention, that the Grand Lodges unite in sending a Delegate to Europe.

DRESS AT FUNERALS.

Bro. Fanning introduced the following Resolution, which was read and adopted.

Resolved, That all Masons under the jurisdiction of this Grand Lodge, shall, henceforth, at Funeral Solemnities, appear as uniformly dressed as possible, in white aprons, with the usual mourning badges, and that on all other public occasions they appear dressed in the full regalia peculiar to their Masonic rank.

SEMINARY OF LEARNING.

Bro. T. J. Lemay, presented the following resolution.

Resolved, That a Seminary of Learning to be erected by the Grand Lodge, shall be located in the county of Wake, and placed under the management and direction of a board of Trustees, to be appointed, seven, by the Grand Lodge at its next Annual Communication, and one by each Subordinate Lodge under its jurisdiction, whose names shall be reported to this Lodge in the returns, any five of whom shall be competent for the transaction of business.

Resolved, That a Committee of two be appointed to procure a charter for said Institution from the next General Assembly.

Resolved, That after paying all necessary expenses of the Lodge, whatever sum over $300 may remain in the hands of the Grand Treasurer as a surplus belonging to the Lodge, shall be annually appropriated to the use of the said Institution, and shall be paid over to the Financial Committee and invested as heretofore provided, and it is earnestly recommended to the Subordinate Lodges to make a similar appropriation annually of their surplus funds.

On motion, the resolves were ordered to be laid on the table until the next meeting.

A LODGE NOT TO TRY ITS MASTER.

Resolved, That it having been determined by the National Masonic Convention that a Lodge has not the power to try its Master, which opinion has been concurred in by this Grand Lodge, and also by previous decisions made heretofore by this Grand Lodge, that it is proper that some provision should be made, for such cases which in future may unhappily occur.

Resolved, That in case of gross unmasonic conduct in any Master of a Lodge under the jurisdiction of this Grand Lodge, that the M. W. G. Master for the time being, on the facts being represented to him by a majority of the acting members of the Lodge, shall have power to suspend the said Master, if necessary, until the next Annual Communication of the Grand Lodge, when and where the case can be examined and tried.

Digitized by Google

GRAND LECTURERS.

Resolved, That each of the Grand Lecturers appointed by virtue of the resolution of Dec. 1838, be commissioned by the M. W. Grand Master under the Seal of this Grand Lodge, and that each Lecturer thus appointed inform the Grand Master whether he accepts said commision, and if he accepts, that he be furnished with the new Masonic Trestle-Board lately adopted, and a list of the Lodges, that it is expected he must visit and Lecture; and also said Lecturer shall have power to call upon delinquent Lodges to forward to the Grand Secretary the dues of said Lodges, a list of which shall be furnished him, as also the amount of their dues, and in case they refuse, to report the refusal to the Grand Master, who shall have authority to direct said Lecturer, or some other suitable person, to demand and receive their Charter, Jewels and other property—who shall report such facts, and all their proceedings in such other cases to the Grand Master. Should the delinquent Lodges hold and possess real estate, the said Lecturer shall advise the Grand Master of the same, who shall communicate all proceedings to the next Grand Lodge. The Lecturers are entitled to receive by resolution, adopted 1838, of the Grand Lodge, ten dollars for each Lodge they may visit, and such other allowances as may be right and proper.

The excellent report of the committee on foreign correspondence will be given next month.

Obituary.

At a meeting of the members of Rising Star Lodge, Eatonton, Geo., held April 13, 1844, at 10 o'clock, A. M. on motion of Br. John M. Ashurst, it was

Resolved, That a Committee of five be appointed to make a report and resolutions relative to the death of Br. Irby Hudson, who departed this life on yesterday—and that said report and resolutions be read this evening at half past 3 o'clock.

In obedience to the above resolution, the Worshipful Master, G. Harrison, appointed Br. John M. Ashurst, Daniel Slade, Benjamin H. Wright, Samuel M. Farrar and Thomas B. Harwell, a committee.

3 P. M.—Br. John M. Ashurst, from the Committee appointed for that purpose, made the following report:

It has become our painful duty to record the death of one of our most worthy and respectable citizens, the lamented Irby Hudson. Our duty requires us to bow in humble submission to the decrees of Divine Providence, and we willingly submit to His will. In looking back however at the varied public services of our deceased Brother, in marking his career in the walks of private life, we feel that one of our brightest and purest ornaments has been taken away from among us. Our Br. Hudson has been for thirty odd years engaged in public life, and although some of us may have had the misfortune to differ with him in opinion, yet we are constrained to admit that he was emphatically an *honest, honorable man, a noble and generous opponent.* He was for many years Grand Master of the Grand Lodge of the State of Georgia, and here we find him elevated above the influence of local prejudice or private feud—looking forward alone to the high destiny and alternate success of the Fraternity; a Mason in *heart*, in *feeling* and in *conduct*; never stooping to the wiles and arts of intrigue, but wielding the authority cast upon him, with unbending integrity and unflinching firmness. And we cannot look back at the period when he presided over this Lodge as Master, without feelings of great emotion. Here we find him Friend, Brother, Adviser and Master, ever ready to administer justice in mercy, to recall the erring to the path of virtue and respectability by the soft persuasive voice of friendly admonition, and to sustain and uphold the weak and despond-

Digitized by Google

ing. We leave it to others to speak of his public services as they deserve, we alone have to deal with our deceased Brother as a Mason and as an individual. As a private Brother, unclad in authority, moving and acting with us in our pleasant duties, as well as in the hour of misfortune and distress, we have found in him nothing that our hearts condemn, nothing that we could wish to keep unremembered. In contemplation therefore of his whole course in life, we feel that we should do injustice to our own feelings not to unite in deep and heartfelt regret at his loss, not to shed a friendly tear over his last remains.

Resolved, Therefore, That the members of this Lodge do most sincerely sympathise with the afflicted family of our deceased Br. Hudson.

Resolved, That in remembrance of his varied private and public virtues, both as a man and Mason, we wear the usual badge of mourning for the space of sixty days.

Resolved, That a copy of this report and resolutions be communicated to the family of our deceased Brother, with the assurance that we share in their grief and participate in their loss.

The above report and resolutions were unanimously received and adopted.

GABRIEL HARRISON, W. M.

SAMUEL M. FARRAR, *Secretary.*

At Raleigh, N. C., while attending the annual communication of the Grand Lodge, Dr. RUFUS A. WALLACE, of Mecklenberg county. The Grand Lodge attended the funeral of the deceased, in due form. The ceremonies were performed by Rev. Mr. Lacy of the Presbyterian Church.

In Baltimore, Md., about the 8th inst., David Barnum, Esq., long and extensively known as the gentlemanly proprietor of the City Hotel, in that place. Mr. Barnum was a Mason, and in his early years active in its concerns. He was the occupant of the Exchange Coffee House in this city, at the time it was destroyed by fire in 1818. St. John's Lodge, which held its meetings in the house, was in session when the fire broke out. Br. Barnum was occasionally present during the sessions of the late Masonic Convention at Baltimore, and manifested much interest in its deliberations.

In Harvard, Mass., in Jan. last, Mr DANIEL ROBBINS, of a cancer on his under lip. He had suffered a great deal of pain from it for a number of years. He was a faithful Mason—had been J. Warden of St. Paul's Lodge, Groton. As a teacher of youth he was beloved, and was highly esteemed as a townsman. As the husbandman mows his meadow in due season, so death sweeps us away at the appointed time. L. S. B.

At the same place, recently, Col. WM. BUTTRICK—a worthy Mason, and exemplary citizen.

In this city, on the 23d ult. of apoplexy, BENJAMIN B. APPLETON, Esq. aged 63. The deceased was a Mason, highly respected by his Brethren. He had been twice Master of Columbian Lodge, in this city, and was a Past Grand Warden of the Grand Lodge of Massachusetts. He entered with earnestness into whatever concerned the welfare of the Fraternity, and was ever ready to assume any duties which his Brethren thought proper to impose upon him. He will long be remembered by those who were intimately associated with him. His remains were followed to their final resting place by about one hundred of his Brethren, and a large concourse of citizens.

Digitized by Google

MASONIC CHIT CHAT.

AN IMPOSITION. The Masonic Signal, published at Madison, Geo., contains a Protest from the Rev. Br. Case, of South Carolina, against the unauthorized and unjustifiable use of his name by Mr. T. P. Shaffner, of Louisville, Ky., who proposes the publication of a periodical to be called the Freemason, and announces Br. Case and the Hon. J. R. Poinsett, as contributors to its pages. Br. Case, for himself and Br. Poinsett, denounces this as an imposition, "intended to deceive and obtain patrons."—— Among the other cantributors named, Br. Case intimates, are some anti-masons! Many of them are not Masons, and some of them are *ladies*, though the work is to be *exclusively* Masonic!

☞It is not probably generally known to our Brethren in this country, that Boyer, late President of Hayti, is a Mason. In the 'Tableau des Grands Dignitaries des l'Ordre,' in Haiti, he is recorded as the Grand Protector, with the following titles :—"Le T.·. Ill.·. et Puiss .·. F .·. JEAN-PIERRE BOYER, President d'Haiti, Ch.·. T.·. K.·. et 33e."

☞We have to acknowledge the receipt of a copy of the proceedings of the Convention for forming the Grand Lodge of Wisconsin, and an abstract of the doings of the first communication of the Grand Lodge, with the Grand Master's address, &c., a more particular notice of which is necessarily deferred until next month.

☞Our correspondent at Wetumpka, Ala. will find our views on the point suggested, in the Magazine, vol. 2, pages 3 and 72. The evil complained of,—conferring the three Degrees on the same candidate in one evening, is a grievous one,—and in direct violation of ancient law and usage. We shall recur to the subject at a more convenient season.

Br. E. M. Davis, is authorised and requested to take the agency of the Magazine for Liberty, Miss., in place of Br. J. W. Pound. Br. P. will act as agent for the Magazine at Danville, Arkansas.

☞Some of our agents are most unduly remiss in their remittances. We beg their attention to the matter, without further delay.

We shall be obliged to our correspondents in different parts of the country, for notices of such celebrations on the 24th, as may be held in their respective vicinities.

☞We have just received several valuable Masonic works from Germany, with translations from which we shall from time to time enrich our pages. Among them is a complete set of "Latomia—Freimaurerische Vierteljahrs—Schrift"—the Freemasons' Quarterly Review—which will enable us to give a greater amount of intelligence as to Masonic matters on the continent of Europe, than we have hitherto been able to furnish.

☞Orders for Br. Power's Poems, from Lodges or individuals, will be received and attended to by the editor of the Magazine, if accompanied with the money. The work ought to be in the hands of every Brother who has a taste for poetry or an ear for music.

☞We understand that the nativity of St. John the Baptist will be celebrated by the Fraternity in Maine, at Portland, on Tuesday the 25th. Address by Br. J. H. Sheppard of this city. The Grand Lodge and Brethren of Rhode Island, will celebrate on Monday 24th, at Warren.

☞T. S. Parvin, Grand Secretary of the GRAND LODGE of IOWA, (constituted Jan. 8th, 1844) in behalf of the same, requests the Grand Secretaries of the several Grand Lodges of the United States, Texas and the British Provinces, &c. to *exchange proceedings*, which he is authorized to do. Please direct "T. S. Parvin, Bloomington, Muscatine County, Iowa," and note therein, *the residence of the Grand Secretary sending the same.*

☞We have several addresses on hand, all of which shall receive attention, at our earliest convenience. We have also a large list of the officers of various Masonic bodies, which we should be glad to publish if we could find room. We promise to do the best we can, and with this we know the parties mostly interested will remain contented.

☞We have received a copy of the by-laws of Iowa Lodge, No. 2, which we have examined with pleasure. We return our thanks to the attentive Brother who sent them.

☞The reply of the Grand Lodge of Louisiana to an abusive article which appeared in the Catholic Propagator, published at New Orleans, is necessarily deferred until our next

Digitized by Google

THE

FREEMASONS' MONTHLY MAGAZINE.

VOL. III.] BOSTON, JULY 1, 1844. [No. 9.

INTERESTING REPORTS.

AUTHORITY AND PREROGATIVES OF GRAND LODGES.

OUR readers will find in the pages of the present number of the Magazine,—three reports, adopted at the late communication of the Grand Lodge of this Commonwealth, which we believe to possess more than an ordinary degree of interest and importance. They are all drawn with consummate ability,—evince great research, and a profound acquaintance with the principles and usages of the Institution,—and from the long Masonic experience and known talents of the distinguished Brethren who reported them, are entitled to the highest consideration of the Fraternity.

The first in order, and, as we think, in importance, is on the authority and prerogatives of Grand Lodges.

The Grand Lodge of this State has recently adopted a new Constitutional Code, embracing the general principles and usages which have, from time immemorial, been recognized in the government of the Fraternity. A few of the Brethren, *non Solones jurisprudentiæ Masonicæ*, conceived that, in so doing, the Grand Lodge had, in some respects, transcended its legitimate authority and encroached upon the rights and privileges of the subordinate Lodges under its jurisdiction! And although the Grand Lodge might well have refused to entertain an objection of this nature, it chose, in the kindest spirit of indulgence, and in the exercise of that charity which ever distinguishes its acts, to refer the question to a committee, selected from among its ablest and most experienced members. The result of their inquiries and deliberations, is the elaborate report to which we now invite the attention of our readers. It is able and conclusive. The powers of Grand Lodges are clearly defined, and the authorities are so fully and distinctly stated, that the results to which the committee have arrived, cannot fail to meet with universal acquiescence among all well-

Digitized by Google

read and right-minded Masons. The report does not contain any of the *radicalism* of the day; and will, therefore, probably, be objectionable to that class of Brethren who, misconceiving the character, and disregarding the antiquity and peculiarity of the forms of the Institution, would conform it to their own crude and peculiar notions. On the contrary, the report is *conservative* in all its features; and its sentiments and principles will meet with a full and hearty response in the bosom of every Brother, who would perpetuate and transmit the Institution to his successors, in the same purity in which he received it from his fathers.

CONFERRING THE DEGREES.

The second report is in reference to a matter essentially affecting not only the interest but the character of the Institution. With some few exceptions, the Lodges in all parts of the country have, within the last twenty years, indulged in the censurable and injurious practice of advancing candidates to a superior Degree without any reference to their proficiency in those they have already received. To such lengths has this practice been carried, that in many Lodges it is not unusual to see a candidate advanced through the three Degrees in one evening! Of course, the person so received is nominally a Mason, but he in reality knows no more about Masonry than he did before his Initiation. It is sometimes said in justification of the practice, that the novitiate has an opportunity afterwards to inform himself. In a few instances he may do so; but if the fact could be ascertained, it would probably appear that a very large majority of those who are thus hurried through the Degrees, are so little interested in the subject that they continue through life, nominal Masons. Such members are of no benefit to the Institution, nor is the Institution of any benefit to them, unless, as often happens, they fall into destitute circumstances,—in which case they, (frequently for the first time after their initiation,) recollect that they have at some period of their lives passed through the Degrees of Masonry. They then present themselves at the door of the Lodge for assistance,—relying, not on any knowledge of Masonry which they possess, but on the evidence of their diploma and the exercise of that charity which "thinketh no evil," for a recognition of their claims. We have met with cases of this description. They are not unusual. But where lies the blame? Let the Lodge do its work in a proper manner,—let it develope to the mind of the candidate the beauties of Masonry, and impress him with the true understanding of its moral excellencies, and nine times in ten he will prove a zealous and useful Brother.

Besides, the practice is irregular. The old regulations on the subject are all against it. It is an innovation, of dangerous tendency, and

Digitized by Google

ought to be immediately checked. The time is within our own recollection, when, in an adjoining State, the candidate for a superior Degree was required to demonstrate his entire proficiency in those he had already received, before he could be advanced. We think we were ourself subjected to an examination in open Lodge on each of the two first Degrees. It was then a usual custom in most of the New England States. And the Grand Lodge of England at this time requires, not only that one month shall intervene between the conferring of each Degree, but that the candidate shall be able to pass a satisfactory examination in the preceding Degree. This is done in open Lodge.* We commend the report and the subject to the consideration of the Grand Lodges throughout the country.

THE TRESTLE-BOARD.

The third report is on a subject in reference to which we have but few words to say. It is known to our readers that there was a difference of opinion in the committee appointed by the late National Convention to prepare the Trestle-Board, in respect to the character of the work. One of their number was opposed to retaining the usual illustrations, as they are contained in the Monitor and other text-books. The majority of the committee could not, consistently with what they conceived to be their duty to the Fraternity, consent to their omission. They were therefore retained, and the work was published in their name. The dissenting Brother took umbrage, and in his report to his own Grand Lodge, employed such language in reference to the work, as probably comported with his views of propriety. He also caused a circular, denouncing the publication, to be issued to the several Grand Lodges. To that circular we sent such an answer as it seemed to demand. A copy of it was laid before the Grand Lodge of this Commonwealth, and referred to a committee of able and practical Brethren, consisting of the R. W. Hon. John Abbot, Past Grand Master; R. W. Rev. Paul Dean, P. G. Master, and Gen. Grand H. P. of the Gen. G. Chapter; R. W. Robert Lash, S. G. Warden; R. W. Rev. Benj. Huntoon, Cor. G. Secretary, and R. W. Rev. E. M. P. Wells, Dis. D. Gr. Master. To the report of this committee, we invite the attention of our readers. And it may be gratifying to our friends to learn, that the first edition of the Trestle-Board is almost exhausted. It is in use in nearly every State, and in all the Territories of the Union, and has been ordered to Canada, New-Brunswick, and Nova Scotia. *It is popular with the Brethren*, and is destined to become the text-book for the Lodges in all parts of the country. Neither jealousy, nor envy, nor prejudice, can prevent this—because, *it is pre-*

*English Constitutions, p. 62.

Digitized by Google

cisely adapted to the end it has in view. We speak thus frankly and confidently, because we feel that it is *true*, and because we are sustained in it by the opinions of competent and *practical* Brethren, throughout the length and breadth of the land. As one of the committee, we claim no particular merit in its preparation, nor do we feel any thing more than a general interest in its success.

HISTORY OF MASONRY IN IOWA.

Bloomington, Iowa, May 4, 1844.

Br. Moore,

Dear Sir:—Our sketch of the introduction and progress of Masonry in Iowa Territory, brings us to the history of the Grand Lodge of Iowa, which was constituted on the 8th of January, A. D. 1844.

This measure originated with Des Moines Lodge, No. 41, at whose request Iowa Lodge, No. 42, addressed circular letters in January, 1843, to the former Lodge and Du Buque and Iowa City Lodges, U. D., all under the jurisdiction of the Grand Lodge of Missouri, and Rising Sun Lodge, No. 12, at Montrose, working under the jurisdiction of the Grand Lodge of Illinois, recommending said Lodges to meet in Masonic Convention at Iowa City, on the 10th of May, 1843, at which time and place Delegates from Iowa Lodge, No. 42, and Du Buque and Iowa City Lodges only appeared. Two of them "working under dispensation," prevented any thing further than *recommendatory* measures being had by the Convention, which recommended the Lodges comprising the Convention, to authorize their representatives at the annual communication of the G. Lodge of Missouri in October, 1843, (after they had received Charters therefrom,) to fix a time and place for holding a Convention of the chartered Lodges of the Territory, for the purpose of organizing a Grand Lodge. In pursuance thereof, the Representatives of the three chartered Lodges, recommended that all the Chartered Lodges in Iowa Territory, meet at Iowa city, on the 2d day of January, 1844, for the purposes aforesaid.

Accordingly on that day legal delegates were in attendance from Des Moines Lodge, No. 41, Iowa Lodge, No. 42, Du Buque Lodge, No. 62, and Iowa City Lodge No. 63, (offspring of the G. L. of Missouri.) Delegates were also present from Clinton Lodge, U. D. at Davenport, (working under G. L. of Missouri,) and Rising Sun Lodge, No. 12, at Montrose, and Keokuk Lodge, U. D. at Keokuk, (under the jurisdiction of the G. L. of Illinois). The Delegates from the latter were refused seats in the Convention, because they were *not* in good standing with their Grand Lodge.

The Convention was properly organized, and successfully discharged the high and responsible duties reposed in its members by the Lodges represented therein—the result thereof, was the complete organization of the Grand Lodge of Iowa. The Constitution and By-Laws of which, together with the Proceedings

Digitized by Google

of the Convention, have been duly transmitted to you, and will soon be forwarded to all the sister Grand Lodges in the Union.

There were Brethren in attendance from almost every district in our flourishing Territory, and on the occasion of installing the Grand Officers, made a Grand display for the *far west*. Br. Joseph Williams (Justice of the Supreme Court,) delivered an interesting address, and the music of Br. Suyder's Choir was excellent, and all things were calculated to swell the bosoms of every Brother with exultation and pride at the progress and stand of our noble and cherished Order in the land of our Home.

This event, in connection with another, the formation of the *Grand Lodge of Wisconsin*, (our elder sister,) must, it appears to me, be a source of gratification to our Brethren wheresoever assembled. The recent creation of two Grand Lodges in Territories of the farthest west, on the very verge of civilization, in a region in which the wigwam of the Indian is still standing, and in which, only ten years since, the council fires blazed and the tomahawk glistened, having just been cleaned of the blood of our fathers and brothers who fought for the land where "milk and honey" now abound, to nourish a race fast rising into political, if not Masonic, importance.

Ours (for Wisconsin just preceded us) completes the organization of a Grand Lodge in every organized State and Territory composing the Union, (for Florida, has long had one,) and now this country can present an array of Grand Lodges, with their host of Subordinate Lodges equal to any country in which the standard of Masonry is found. May it ever be their watchful care to keep the Institution *pure* in its principles and in its practice!

In order to show the comparative progress of Masonry with the growth and population of our Territory, I will here subjoin (if it will not infringe too much upon your valuable pages,) a concise sketch of the prominent points in our political history.

The country west of the Mississippi, embraced in the settled portion of Iowa, was ceded by the Sac and Fox Indians to the Government at the close of the Black Hawk war in April, 1832, and possession given by them in June following, and in June 1834, attached with Wisconsin to the Territory of Michigan. In 1835, the first election was held *west* of the Mississippi and north of the Des Moines. In 1836, Michigan became a State, and in July 4th, of the same year, Wisconsin, by an act of Congress, of the 20th of April previous, was created a Territory, and Iowa, with a population of 10,531, attached to it.

On the 4th July, 1838, (by an act of Congress Jan. 12th,) Iowa was erected into a Territory, having a population of 22,859, which in Jan. 1840, had increased to 43,117. In April of the present year, the people, by a majority of nearly 3000, voted to call a Convention in October next, to form a State Constitution for Iowa; and the census is now being taken, which will probably show a population of nearly 100,000.

As rapid as has been our growth and increase, the progress of Masonry has been correspondingly great. On the 20th of November, 1840, the first Lodge was organized with but seven members—now, after an elapse of only about three years, we have a Grand Lodge composed of four Lodges chartered, and four

Digitized by Google

working under dispensation, the former numbering 110 members, the latter some 50, and more than half of these members were Masons before they moved to Iowa, which shows that our Lodges are not composed of new and inexperienced members, but of those who have been trained in the schools of Cross, of Conn., Humphreys, of Md., Barney and Reed, of Ohio, and others.

The following are Grand Officers of the Grand Lodge of Iowa, for the principal offices.

M. W. Oliver Cock, Burlington, G. M.
R. W. Ansel Humphreys, Bloomington, D. G. M.
" Timothy Fanning, Du Buque, G. S. W.
" Wm. Reynolds, Iowa City, G. J. W.
" B. S. Olds, Bloomington, G. T.
" T. S. Parvin, Do. G. S.
" Rev. Z. H. Goldsmith, Davenport, G. C.

Muscatine County, Iowa.

They are respectively from Ohio, Connecticut, Virginia, Ireland, Pennsylvania, Vermont and New Jersey, where Masonry exists in a flourishing condition. The G. M., however, was initiated in Iowa and the G. T. and G. S. in Ohio.

Yours, Fraternally, T. S. P.

THE GRAND LODGE OF WISCONSIN.

In a previous number of the Magazine, we noticed the fact of the formation of a Grand Lodge for the Territory of Wisconsin.* We have since received a copy of the proceedings of the Convention, which was held for the purpose, at Madison, on the 18th December last. Three regularly constituted Lodges were represented,—that being the number requisite for forming a Grand Lodge. The W. Brother Moses Meeker, of Mineral Point Lodge, was chosen to preside, and Br. Geo. W. Lakin, of Melody Lodge, appointed Secretary. After the transaction of some preliminary business, the following report was unanimously adopted:

REPORT.

The Committee appointed to take into consideration the expediency of forming a Grand Lodge in the Territory, have attended to their duty, and ask leave to report the following Preamble and resolutions:

Whereas, there are now, within the Territory of Wisconsin, three Chartered Lodges, all of which are in a prosperous and happy condition:

And, Whereas, it is competent for that number of Lodges to emerge from a state of dependency, become legally organized, and be hereafter established and known as a separate, distinct, and independent body, having its own jurisdiction:

And, Whereas, in the rapidly increasing population of our Territory, it is believed many more Lodges will immediately spring into existence, whereby the great principles of Masonry will be promulgated, if the facilities for obtaining

* Magazine vol. iii., page 142.

Digitized by Google

dispensations and charters are increased, as they will be by the organization of a Grand Lodge in Wisconsin:

AND WHEREAS, the great lights of Masonry should not be hidden under a bushel, but they should shine in the fullness of their strength, that none may want a guide for their faith and practice, and that their acts be squared by the precepts of the Great Architect of the Universe, and all their desires be circumscribed by the principles of morality, and their passions restrained in due bounds: Therefore,

Be it Resolved, That it is expedient to form a Grand Lodge in the Territory of Wisconsin.

A committee was then appointed to draft a Constitution for the Grand Lodge, who discharged the important duty entrusted to them, in an intelligent and acceptable manner. The powers of the Grand Lodge are declared to be—

1. To constitute new Lodges by letters patent under its seal.

2. To establish a uniform mode of work within its jurisdiction, strictly conforming to the ancient land-marks, usages, and customs of the Order.

3. To appoint a grand visitation of all the Lodges under its jurisdiction by the Grand Master or Grand Lecturer, to instruct the Brethren and correct their errors.

4. To collect such annual dues of the subordinate Lodges as the Grand Lodge may, from time to time, order, levy, or assess.

5. To hear and determine all appeals from subordinate Lodges, and to decide all disputes between different Lodges.

6. To demand such fees as may be prescribed by its By-Laws for granting letters of dispensation or charters constituting new Lodges.

7. To make such By-Laws as may be necessary for its good government, and prescribe the general regulation and government of its subordinate Lodges, in conformity with the ancient usages of the Order, and this Constitution; and

8. To do all things heretofore accustomed to be done by other Grand Lodges, which are within the ancient landmarks and usages of the Craft.

After the adoption of the Constitution, the Grand Lodge was opened in due form, and the following officers were nominated and confirmed:

Rev. Benjamin T. Kavanaugh, G. M.
Abram D. Smith, D. G. M.
Moses Meeker, S. G. W.
David Merrill, J. G. W.
Thomas P. Burnett, G. Treas.
Ben. C. Eastman, G. Sec.
Dwight F. Lawton, G. Lec.

A code of By-Laws was then adopted, and some local business transacted; after which the Grand Lodge was closed.

The Grand Master elect, not being able to be present at the organization of the Grand Lodge, called a special communication on the 17th January, and on taking the Chair, delivered the following address:—

"BRETHREN:—In the organization of the Grand Lodge of Wisconsin, on the 18th of December last, when confined at home on a bed of affliction, you conferred upon me the high and unexpected honor of electing me your first Grand Master. This is an honor of great distinction among Masons, and one to which my humble pretensions, or past services in the cause, could lay but little claim: but, from motives of fraternal regard, you have seen fit to confer it upon me.

"However deeply I may be impressed with a sense of my own unworthiness and incompetency to the discharge of the duties of the high office to which you

Digitized by Google

have called me, I feel an inexpressible emotion of gratitude in my heart, which I am happy to have an opportunity to acknowledge before the Grand Lodge, for the high and gratifying proofs they have given of their confidence and regards towards one who would have been pleased to remain in a station less prominent and of inferior distinction.

"This Grand Lodge is now in the infancy of its existence, and the country under its jurisdiction a new and rising country, just coming forth in its majesty. In entering upon the duties which devolve upon me as its first Grand Master, I will take occasion to suggest some of the many important subjects, that should be deeply impressed on the mind of every member.

"In the organization of a Grand Lodge within our Territory, we have taken upon ourselves the responsibility of extending, through our agency, exclusive Masonic jurisdiction over a very extensive and important portion of our common country—soon to become a member of the great family of these United States. Within this Territory, we are a rapidly increasing population, of as intelligent and enterprising a community as is to be found upon the globe.

"I. As a Grand Lodge, we hold a *relation to the Fraternity* throughout the world, out of which grows many and weighty *obligations.*

"1. In retaining 'a pure language,'—resisting every innovation upon the ancient order of things, and, as far as possible, to 'find the old paths, and to walk therein,'—setting out upon and retaining in all our Lodges, a correct and uniform mode of work and lectures. To aid us in doing this, we have the reports of the Grand Masonic Convention of Baltimore, which will be adopted by a large majority of the Grand Lodges of the United States as a standard.

"2. The standard of the Order should be lifted high, and steadily kept upon such an elevation as to give to our time-honored Institution such power over the public mind, as to make it a salutary instrument in the formation of the public morals; and, as such, shall be known and acknowledged of all men. To do this, it will be necessary '*to guard well the entrance.*' Receive no man's petition who will not, in the estimation of your Lodges, be '*a good man and true,*' whether it be for initiation, or membership, from other Lodges, or other lands. So that when a Mason shall hail from a Lodge under our jurisdiction, he may be received throughout the Masonic world as a Brother, whose relation to us as such may be his passport, not only to the Lodges, but confidence and hearts of the Fraternity to the ends of the earth.

"3. Let us maintain and carry out, in all our Lodges, the precepts and principles of the Order, individually, as laid down in the great light in Masonry. When I look around me, and see the order of men who form this Grand Lodge, most of whom have survived the flood of persecution that passed over a part of the fair heritage of our fathers, and have the satisfaction to know that they have preserved inviolate the trusts committed to their charge, in days that tried men's souls—men who hold the highest claims upon the public confidence—we have the most satisfactory proof that, in our outset, we have the best materials out of which to construct our Moral and Masonic Temple. We hope that no Mason within our jurisdiction will so far forget himself, and the great principles of his profession, as to indulge in any of the common vices of this land and age.

"4. The Masonic Institution claims greater antiquity, and more extended diffusion, than any institution with which the world has ever been acquainted; and, of consequence, it possesses greater power over the objects for which it is perpetuated in the earth. While there are ten thousand causes operating upon the family of man to sever the bonds of friendship and brotherly love, and set men and nations at variance, Masonry, like an angel of peace, throws her influence around the globe, and brings them upon the LEVEL '*in Love, Peace and Unity,*' to acknowledge each other as *Brethren*, on a basis so firm, and principles so pure, that, from their very nature, it must endure forever, and go down to the end of time, in its work of mercy and labor of love. While Masonry thus stands forth as venerable as time, as firm as truth, and as benevolent as mercy, let us hail it a happy welcome into Wisconsin, where it may find a vineyard in which to labor.

Digitized by Google

"II. But we also hold a *relation to our Country*, out of which strong and weighty obligations arise. The country in which we live is now gathering a population from all the States in the Union, as well as from the face of the whole civilized world. Men are here thrown together under all the various prejudices and predilections that can be implanted in the mind from the various countries, customs, and institutions, civil, social, and religious, found in as many countries as those from which they hail—each seeking his own fortune or fame, in the pursuit of which, interests clash, prejudices are aroused, and passions rankle in the breasts of aspirants, either in property or politics; and but for the catholic and gentle spirit of Christianity, and her co-worker in the cause of humanity, Masonry, the fair fabric of our civil institutions would fail to hold the discordant materials in mass, and our loved country would be made to mourn the departure of peace from her bosom and prosperity from her borders.

"But in moulding this new community into such a form as shall bring about the best state of things for the good of the body politic, Masonry has a great and beneficent work to do. She moves upon the principle that '*Harmony is the strength and support of all institutions;*' and whether in politics, religion, trade, or war, her votaries are required to meet upon the LEVEL, leaving all distinctions in these matters aside, and form connexions and associations upon a high, honorable, and soul-dilating basis, which has *wisdom*, *strength* and *beauty* equally blended in all its parts, and secures to the whole such an agreement in, and union upon, the great fundamental principles of the social compact, as will secure the safety of the vital principles of our much-loved institutions.

"Let every Mason, therefore, and especially the members of the Grand Lodge of Wisconsin, lay hold of the great principles of the Order, and labor to *spread that cement of brotherly love which shall unite into one* the many parts of our community; and 'let there be no other strife, or rather emulation, known, *but that of who can best work or best agree.*'

"As Masons, we have nothing to do with that foul and turbulent tide of wrath and calumny, which has been poured forth by those who, from ignorance or interested motives, for their own aggrandizement, have sought to destroy the fair temple of Masonry, which has stood while nations, and even the face of nature, has passed through endless changes: but relying upon the safe and undying principles of truth, virtue and justice, let us pursue our work, in the full hope and confidence, that the immovable basis upon which our fathers have stood for ages, and in all nations, will still stand like a mountain of brass, when the streams and dashing waves that roll and dash themselves about her base, shall waste away in their fury, and be forever forgotten."

The business was chiefly of a local character. The following resolution was adopted:

"*Resolved*, That the system of work agreed upon by the Grand Masonic Convention at Baltimore, in May, A. D. 1843, be adopted by this Grand Lodge.

THE MASONIC TRESTLE-BOARD.

A work recently issued under the direction and superintendance of a committee of the General Masonic Convention, recently held at Baltimore, is on sale at Miller's Book Store. It should be in the possession of every Master Mason, desirous of becoming conversant with the forms and ceremonies of Ancient Freemasonry.—*Charleston, S. C. Courier.*

Digitized by Google

THE GRAND ORIENT AND SUPREME GRAND COUNCIL OF FRANCE.

[Translated for this Magazine from the (German) Freemason's Review]

THE festival of the Winter Solstice has been celebrated this year by the Grand Orient and the Supreme Council, with unusual pomp. After the Grand Orient had passed a resolution on the 6th Nov., 1841, allowing a free intercourse between the Masons of both systems, manifold and intimate relations were entered into by the heads of both the high authorities. The Festival Lodge of the Supreme Council was convened on the 27th day of December, and it was known that invitations were tendered to all the officers of the Grand Orient, especially to Br. Bouilly, Deputy Grand Master, who did all in their power to bring about an amalgamation in pursuance of the resolution of the 6th of November. It was also known that the noble sovereign Grand Commander, the Duc Decazes, would preside in the S. C.; and that in the Rue de Grevelle were made all due preparations to receive the dignitaries of the Grand Orient with all Masonic honors, and a splendid ritual. All the ante-rooms and saloons were ornamented in the most splendid style,—one room was set apart for the visiting Brothers; another for the delegates of the Lodges; a third for the officers and dignitaries of the Grand Orient, and this latter was decorated in the colors of the Grand Orient, a delicate attention which could only be expected from the worthy members of the S. Council. The members of the Gr. Orient attended the invitation of the S. Council in considerable number. While they assembled in the lobbies the work had begun in the Central Lodge; first were introduced the visiting Brothers, who were extremely numerous, then the delegates of the subordinate Lodges under the jurisdiction of the S. C., each Lodge with its appropriate banner. Directly afterwards it was notified to Count de Fernig, Master of the Central Lodge, that the S. C. wished to be introduced; which immediately entered, preceded by the Master of the Ceremonies, and under all honors due to the noble Brethren; the Br. Viennet, Baron Taylor, and several other Grand Controllers of the 33 Degree, with the very noble Br. Sovereign Grand Commandeur, Duc de Decazes at their head. As soon as the very noble Brethren had taken their places and offices under the usual solemn rites, the President inquired whether the Grand Orient was ready to enter, and on the affirmative answer the Grand Commander ordered a great number of Brothers, all Masters of Ceremonies, to introduce the worthy Brothers of the Grand Orient. This was accordingly done in a solemn as well as Brotherly manner, with all the splendor of the highest reception. The aspect of so great a number of men, who had all been high in Masonic office, but who, nevertheless, had not been united for a long time, was, indeed, beautiful. The Lodge was illuminated by the light of a thousand candles, and decorated in the most accomplished taste in the colors of the G. O. and S. C. Every one felt that this was the beginning of a new era in Masonry, and the happiness of such a touching and complete union, could be read on every countenance. The noble Br. Duke Decazes caused the noble Br. Bouilly to be seated on his left, and beside him sat all the Grand dignitaries of the Grand Orient. The other members took the chairs reserved for them. Scarcely had the excitement subsided, which this joyous event called forth, when the Grand

Digitized by Google

Commander addressed to Br. Bouilly, the following heartfelt and Brotherly words: "Blessed be the day," he said, "when the French Masons, though divided, yet not separated, have united themselves, henceforth to form but one family. The union of this evening is of higher value than all contracts and treaties—for we all work according to the law of Masonry, for the one end of Masonry: the happiness of mankind. To you, worthy Br. Bouilly, belongs the greater part of the honors of this day. To you we owe this happy result of our deliberations. Yours is the honor, and Masonry will bless you." After the Scotch and French battery in corroboration of the accomplished union had been fired by order of the Grand Commander, the word was given to Br. Bouilly to answer in the name of the Grand Orient; but his deep emotion not permitting him to utter his words, Br. Desanlis arose and delivered to the meeting the address prepared by Br. B. This address, founded on the text "*ut ameris, ama!*" was followed by a lively battery, French and Scotch, in honor of the Supreme Council.

The work of the Central Lodge was then proceeded with; and after the reading of the report on the labors of the past six months, by the Grand Secretary, an address was delivered by the Orator, which was followed by another by Br. Ph. Dapir, of both of which the reports speak very highly.

In the Festival Lodge of the Grand Orient of the 27th Dec., 1841, when the majority of the members of the S. Council were present, medals were presented to Brs. Paillesse, Moessard and Gras, as also to Br. Gambini, in acknowledgment of their Masonic services. The Deputy Grand Master Bouilly, (since then departed to the eternal East,) presided, and it deserves to be mentioned, that the words which he, as well as the Duc Decazes addressed to the distinguished Brethren present, contained the highest praise imaginable. Invited by the Gr. Commandeur, the Gr. Orator, Ph. Dupin, delivered an address, wherein he shows, how time in its irresistible course destroys all prejudices and brings to light all the truths of morals, of politics, of public institutions, of the prevalent ideas of the whole human life. This Festival Lodge also was succeeded by a Repast Lodge, which contributed in a great measure towards strengthening the newly formed bond between the representatives of both systems.

At the head of the Grant Orient, composed of the representatives of all the committees of correspondence, (Bureaux de correspondence,) and the presiding Masters, is a Grand Master, a first and second Vice Grand Master, a Grand Conservateur and a special Vice Grand Master. The latter office has been vacant since 1814, the two last V. Grand Masters were the Marshals of France, Beurnonville and Macdonald; their successor was Alexander Delaborde, adjutant of the King. He resigned his office a short time since,—an extraordinary meeting was held under the presidency of Br. Desanlis, when three candidates, Br. Em. de Las Cases, General Count Rampon, Grand Conservatur, and Bouilly, Deputy Grand Master, were nominated, from whom the Grand Orient had to make a definite choice in a constitutional manner. This was done on the 11th of February, and Br. Em. de Las Cases, Councillor of State, and Member of the Chamber of Deputies, was elected, and his nomination to the honor of Vice Grand Master was hailed with enthusiasm by a threefold battery. A grand deputation, appointed at the same meeting, made known the result on the 13th of February to the elect, who accepted the choice, assuring them at the same time, that he felt proud of

Digitized by Google

the honor conferred on him, and that he would fulfil the duties then imposed on him, with the greatest zeal.

On the 26th of April, the obsequies in honor of the late Br. Bouilly, who is also favorably known in Germany, took place in the Church of St. Roch, when Br. Desanlis delivered a stirring funeral Oration, and when all the Masons present were clothed with their insignia. He has also been remembered in many other Lodges in a very honorable manner, but up to the close of July, no regular funeral Lodge was held for him.

Immediately after the great conflagration of the city of Hamburg became known, the Grand Orient of France opened a subscription, and in the very same number of the Globe which contained its notice, is to be found a list of 860 francs, which were sent in from 21 different Lodges in Paris and the Provinces.

The Grand Orient presented, on occasion of the sudden death of the Duke d'Orleans, an address to the king, in which the following passage occurs: "Sire! In the midst of their festivals, the Masons never forget the prayers for the king and his house. Devoting themselves to the service of misfortune, they cannot forego the opportunity of mingling the expression of their grief with that which pervades all France."

The committee appointed to make a report to the Grand Orient of France, on the modifications and reforms of which Masonry in France is capable, met on the 22d of July to accelerate the rendering of this report. The Brethren de St. Jean and Charassin, who are charged with this difficult task, intended to present it in September, and several important resolutions have passed in regard to it.

MASONIC JURISPRUDENCE.

[The following interesting Reports were adopted by the Grand Lodge of Massachusetts, at its Quarterly communication, held on the 17th of June last.]

The Committee appointed "to examine the Constitutions and Regulations and ascertain if there be any thing in them inconsistent with the ancient usages and customs of the Craft; or any thing that conflicts with the rights and privileges of Subordinate Lodges,"

REPORT:

THAT they deem the subject which they are ordered to investigate, of high import, and one that deeply concerns the honor and happiness of the Craft. It is of primary importance that all Constitutions and Regulations should be conformable to the ancient customs and usages, and that they should be plainly stated, extensively circulated, and implicitly obeyed.

They have, therefore, carefully examined "the Constitutions of the Grand Lodge of Massachusetts," recently adopted and published, and compared them with all the Constitutions, ancient and modern, to which they could find access:—the result they now present to the Grand Lodge.

This discussion demands an examination into the *origin, structure, objects and character of Grand Lodges; the power accorded to them;* and the *modes* in which they have exercised it.

Freemasonry can be traced back to the borders of the impenetrable shades of antiquity. Its charges, definitions of its favorite Arts and Sciences, descriptions and uses of its implements, emblems, paraphernalia, public ceremonies, &c. were

Digitized by Google

always allowed to be written. These have been preserved, as far as any thing human can be preserved, in ancient records, safely deposited in the archives of Lodges and in authentic publications.

The singular conformity of these with each other, and the general agreement of them all with the internal evidence and true principles of the Order, give us reasonable assurance that this most ancient of human Institutions, the principal and unwritten parts of which can be transmitted from age to age by tradition only, has descended to us from very remote antiquity with little variation.

In early ages each Lodge was independent of every authority but that of its own officers. The power of the Master to make and change rules, laws and regulations was absolute; he being under no other obligation than to observe the principles, landmarks and usages of the Order.

Lodges were then very few in number, each having extensive but undefined jurisdiction.

Masters must then have had occasional conference with each other; they probably compared together their regulations, ceremonies and instructions.

And this must have been done with wonderful care and fidelity. For after Masons had travelled into foreign countries and established Lodges all over the civilized world; after the destruction of the Roman empire, and after the desolation of the dark ages had swept away almost every vestige of human improvement, on the return of civilization in every country and language in which Freemasonry was found to exist, it had preserved its identity, and but little variety was found in its modes of instruction and operation.

In process of time, the difficulty of preserving in its original purity an Institution which extended over the whole earth, and which descended only by tradition, pressed heavily on the minds of intelligent Masons. They foresaw the danger of degenerating into different, if not into totally diverse systems. To prevent this, the enterprising Edwin, the brother of king Athelstane, conceived the project of forming a Grand Lodge. For this purpose he summoned all the influential Freemasons in England, and Brethren from the continent, to meet him at his Castle, at Aubrey, near York, and there, in the year of our Lord 926, he formed the first Grand Lodge known to have existed in modern Europe. The preservation of the unity of the Order, and of its modes of operation and instruction, were the avowed motives for forming this establishment. Freemasons had ever cherished the principles of freedom and equality, as well as charity, and on this occasion they took the lead in giving to government a popular form. To this Grand Lodge was ceded much of the power which had before been exercised by the Master alone.

This Grand Lodge prepared a code of ancient constitutions, charges, rules, orders, &c. These established the rights as well as the duties of both officers and members. They were preserved among their records, and are believed still to exist in the archives of the United Grand Lodge of England. The proceedings of that Grand Lodge were not generally made known. From history we have an account that a meeting was held in 1550, under Sir Thomas Sackville, Grand Master, when they had no little trouble with Queen Elizabeth, who became an Antimason, because the Craft could not gratify her curiosity to become acquainted with their secret mysteries.

The advantages resulting from the formation of that Grand Lodge were soon, and for a long time, strongly felt. York Masonry gained an ascendency which it has maintained nearly 1000 years. And the purity and authority of ancient York Masonry are still acknowledged over most of the civilized world.

In 1567, the Queen had become reconciled to the Fraternity, and while the Earl of Bedford was Grand Master at York. Sir Thomas Gresham was by royal authority, appointed Grand Master at London, where a Grand Lodge has ever since been held.

Soon after we hear of Inigo Jones, who was in 1636 *elected* Grand Master at London.

In 1663, the Earl of St. Albans was elected Grand Master, and Sir Christopher

Digitized by Google

Wren was his Deputy. It therefore appears that before that time the Grand Lodge in London had acquired the right to *elect* their Master.

Soon after this, Grand Lodges were established in Scotland and Ireland, and on the continent. These, by their knowledge and experience and their intercourse with each other, contributed greatly to establish the ancient unity of the Institution, and to guide the current of tradition unbroken along the course of time.

Grand Lodges in their structure are unlike any other human institutions. Their members are in no degree hereditary, and but in part periodically elective; they consist of the principal officers of the subordinate Lodges and the present officers of the Grand Lodge, who are elected or appointed annually; and of the Past Grand Masters, Deputy Grand Masters, and Grand Wardens of the Grand Lodge, who are members for life.

This unique Institution is admirably contrived to answer the purposes of the Craft.

The members elected annually are most likely to understand the condition and wants of the subordinate Lodges, and of the individuals throughout the jurisdiction; while the life members, from their age and experience, will naturally be a conservative body, free from motives of personal ambition, able to teach, and powerful to preserve the work and lectures in their primitive purity.

Grand Lodges have too often been considered by the unreflecting and uninquiring, as mere arbitrary rulers, known to the Lodges and the Craft only by enacting restraining laws and rules, requiring strict obedience to them; often interfering with the wishes and sometimes restraining the actions of those over whom their laws bear sway. But it should be borne in mind that in fifty years after a man can be made a Mason he reaches the common period of human life: a period beyond which if he survive, it is with an enfeebled intellect and broken memory. Fifty years then is as far back as the Masonic memory of any individual can be expected to go.

In such a state of things it must be difficult to transmit the usages and customs with well ascertained truth. No individual can personally know what Freemasonry was 100 years ago. Differences of recollection and of opinion must arise; and there is no method, that human ingenuity can contrive, to preserve the unity and identity of the Order, but by holding conclaves, taking counsel from age and experience, concentrating the wisdom of all, and requiring minorities to yield to majorities, and youth to submit to age.

Grand Lodges should be considered as the concentrated wisdom and experience of the Order; and their rules, regulations and edicts should be received as the premeditated and experienced voice of the whole Craft, speaking to themselves for their good.

Formerly there were two Grand Lodges in Massachusetts; one derived from the Grand Lodge in London, the other from the Grand Lodge of Scotland.

The Craft felt the danger of their degenerating into two distinct and different societies.

In 1792, for the avowed purpose of obtaining identity and unity in the rules, regulations, work and lectures, the two were united into one, which still continues to bear rule over the Order in this State.

In England the evils of a double rule were borne for some time longer. The Grand Lodges of York and London did not agree in their laws, rules and orders. Their modes of work and lectures had began to assume distinct and marked differences. Their several jurisdictions were not well defined, and collisions and even contentions had grown up between them. In the memorable year 1813, when a nobleman of the highest rank was at the head of each of them, their love of the Institution, and their sense of the absolute necessity of obtaining unity and identity in all their modes of proceeding, induced them to make an effort for a Union, which after long and careful negotiation and inquiry was happily effected.

This memorable act, the most solemn and interesting Masonic event that ever

Digitized by Google

occurred in England, was consummated on the first day of December, 1813. The articles of Union were prepared after learned and laborious research into records and documents. They were began with the solemn formality of "In the name of God. Amen." They were signed by the officers of both Grand Lodges. The Grand Seals of both were affixed to the instrument, which was the last service they rendered, for they were then immediately broken, and from their designs was made the present seal of the united Grand Lodge of England.

This act of Union is recited at length in Oliver's edition of "Preston's Illustrations," published at London in 1829, page 359.

The laborious investigation that preceded its adoption, the character of the parties concerned, and the solemnity and formality with which it was sanctioned, not only by the two Grand Lodges, but by all the old Lodges, the Grand Lodges of Scotland and Ireland, and the whole Fraternity, give it as high a claim to authenticity as any Masonic document in existence.

The following are among its provisions:—

Article 2 declares and pronounces, that pure, ancient Masonry consists of three Degrees, and no more.

Article 3 provides that there shall be the most *perfect unity* of *obligation*, of *discipline*, of *working the Lodges*, of *making*, *passing*, *raising*, *instructing* and *clothing* Brothers, so that one *pure unsullied system*, according to the *genuine landmarks*, *laws and traditions* of the Craft shall be *upheld*, *maintained and practised* throughout the Masonic world, from the day of the date of said Union, until time shall be no more.

Article 4 provides that both Grand Lodges shall invite delegations from the Grand Lodges of Scotland and Ireland to be present at the solemnities of the Union, to be witnesses of the obligation assumed by the parties, to adopt and preserve the *genuine* and *pure obligations*, *forms*, *rules* and *ancient traditions* of Masonry.

Article 5 provides, that for securing the *desired perfect uniformity*, nine worthy expert Master Masons, or Past Masters, be appointed by each Grand Lodge, to meet, first each party by themselves, and then together, to communicate their *forms*, *modes of work*, *usages*, &c. to each other, and then to be a Lodge of *Reconciliations*, to visit, *instruct* and *obligate* all the Lodges in both jurisdictions in the mode adopted by the United Grand Lodge.

Article 13 provides, that after the Union, and when it shall be ascertained what are the *obligations*, *forms*, *regulations*, *work* and *instructions* to be *universally established*, *speedy* and *effectual steps* shall be taken to *obligate* all *members* in *each Lodge*, in all the Degrees, according to the *forms taken* and *recognized* by the Grand Lodge. And for this purpose the *Lodge* of *Reconciliations*, in bands of not less than three each, shall visit the Lodges to assist in *promulgating* and *enjoining* the *pure*, *unsullied system*; that *reconciliation*, *unity of obligation*, *law*, *working*, *language* and *dress* may be *happily restored*.

Article 14 provides, that when the Grand Master shall be satisfied that the warranted Lodges have *taken* the *proper* enjoined obligations, and *conformed* to the uniform working, *clothing*, &c. he shall direct the new Great Seal to be affixed to their warrants. A certain time shall be fixed by the Grand Lodge for *establishing this uniformity*, and it shall be in the *power of the Grand Lodge to take the most effectual means for the establishment* of this *Unity of Doctrine* throughout the whole community of Masons, and to declare the *warrants forfeited* if the measure proposed be *resisted* or *neglected*.

Article 17 provides for the revision of the rules and regulations of both Grand Lodges; and that a new book of Constitutions, prepared on the principles of the Union, under the superintendence of the Grand Officers, should be forthwith made and published.

The articles were, at the last named date, unanimously ratified and confirmed.

On the 27th of December, 1813, at the festival of St. John, the united Grand

Digitized by Google

Lodge met. And all falling within the description of members, who had obtained certificates from the Lodge of Reconciliations that they had been *re-obligated*, and had *conformed to the articles of Union*, were admitted to take their seats.

At this meeting the Union was proclaimed at the sound of trumpets; and it was again solemnly and unanimously ratified.

After the utmost ceremony on this august occasion the United Grand Lodge was organized, and the Duke of Sussex was chosen and Installed Grand Master.

Pursuant to the provisions of the 17th Article of the Union, a compilation of a revised code of the constitutions was undertaken.

The old records were consulted, and recourse was had to every means of information.

The work was subjected to much investigation and consideration. After the labor of fourteen years, it was completed and sanctioned by the Grand Lodge, and published in 1827.

The following are among the provisions of this deliberately formed collection of Masonic constitutions, laws and usages.

No Lodge shall, on any pretence, *make more than five* new Brothers in one day, unless by dispensation. Nor *shall a Lodge be permitted to give more than one Degree to a Brother on the same day. Nor shall a higher Degree in Masonry be conferred on any Brother at a less interval than one month from his receiving a previous Degree;* nor until he shall have *passed an examination in open Lodge in that Degree.*

(A note adds. "*No dispensation can be granted to suspend the operation of this law.*")

(The same provision is twice afterwards, in substance, repeated in that work.)

Another provision is: all Lodges are *bound to observe the same usages and customs. Every deviation*, therefore, *from the established mode of working, is highly improper, and cannot be justified or sanctioned.*

Some of our Brethren have expressed doubts whether the Grand Lodge of Massachusetts has not overstepped the ancient landmarks and proper Masonic rules in framing the fourth Article of their recently adopted Constitutions, part first, which provides that "By the ancient Constitutions and usages of Freemasonry, the Grand Lodge, as the Supreme Masonic authority in this Commonwealth, is invested with certain original, essential and unalterable powers and privileges; among which is the power of enacting Laws and Regulations for the government of the Craft; and of altering, repealing and abrogating them: of establishing and prescribing a uniform system of Work and Lectures, of issuing Dispensations," &c.

The Brethren alluded to state, that they "do now feel fully impressed with the belief that it was never originally intended to invest the Grand Lodge with such powers as would enable them from time to time to alter, repeal or abrogate such forms of Work and Lectures as had from almost immemorial usage been practised in all the Lodges."

Your Committee felt impelled by their respect for the scruples of their Brethren, as well as by the importance of the subject, to compare Article fourth, as well as all the provisions of our newly adopted Constitutions with all other codes of Masonic Constitutions, Rules and By-Laws which have been printed in the English language; and to which they could find access. They have quoted some of the provisions of the English Constitutions, published in 1827, not because they differ from other codes, but because the solemnity, research and deliberation upon which they were adopted, clothe them with the highest claims to be of authority, and correct exponents of the ancient Rules, Regulations, Usages and Landmarks of Freemasonry.

The Grand Lodge formed at York in 926, collected the old Constitutions from which the subsequent books of Constitutions were mainly compiled.

In 1717, the Grand Lodge at London revised their code of Constitutions, and after examining and re-examining the Work for several years, it was adopted by general consent, and in 1723 it was printed and published. This was the first

Digitized by Google

book of Constitutions was published in England. It contained among other provisions the following:—

"Every Grand Lodge *has the inherent power and authority to make new regulations, or alter these* for the benefit of the ancient Fraternity; provided always, that the old land-marks are carefully preserved."

The "Pocket Companion and History of Freemasons," 3d edition, published in London, in 1764, contains the Constitutional amendments made after 1723. Among other provisions it has the following:—

"All particular Lodges are to *observe the same usages* as much as possible; in order to which and also to cultivate a good understanding among Freemasons, some members of each Lodge shall be deputed to visit other Lodges as often as shall be thought convenient.

"Every Grand Lodge has an *inherent power* and authority to *make new regulations*, and alter these for the real benefit of the ancient Fraternity; provided the ancient land-marks be preserved.

"Apprentices are to be Crafted and Raised only in the Grand Lodge, unless by Dispensation.

"Every Grand Lodge, duly met, has the *power to amend or explain* any of the printed regulations in the printed book of Constitutions, while they break not in on the ancient rules of the Fraternity. And it is not in the power of any man, or body of men, to make any alteration or innovation in the body of Masonry, without the consent of the Grand Lodge."

The Grand Lodge have an *inherent right* "of amending what may be thought inconvenient."

"The members of the Grand Lodge are the true representatives of all the Fraternity."

The book called "*The Ahiman Rezon*," containing the constitutional provisions, the ancient charges, rules, orders and usages, illustrations, &c. has passed through many editions in England, and several in this country. It contains the same rules relative to the authority of the Grand Lodge of England as have been quoted from the other books. An edition of it, published in Philadelphia, in 1783, contains the following constitutional provision for the Grand Lodge of Pennsylvania:—

"The Grand Lodge has an inherent right and authority to make local ordinances and new regulations, as well as to amend and explain old ones, for their own particular benefit, and the good of Masonry in general; provided, always, that the ancient land-marks be carefully preserved. This has never been disputed, for the members of the Grand Lodge are the true representatives of all the Fraternity in communion, and are an absolute, independent body; provided the Grand Masonic Constitutions be never violated, nor the old land-marks removed."

When the two Grand Lodges of Massachusetts were united in 1792, they prepared and published a book of Constitutions, and an improved edition of it was published in 1798. These books of Constitutions contain the following provisions:

"The powers of the Grand Lodge are independent; all distinction between ancient and modern Masons shall, as far as possible, be abolished."

"The modes of Work heretofore practised by St. John's Grand Lodge is *recommended to the old, and enjoined on new Lodges*."

"The Grand Lodge has an *inherent power* and *authority* to *make local ordinances* and *new regulations*, as well as *amend old ones*, for their own benefit and the good of Masonry in general; provided, always, that the Grand Constitution and ancient land-marks be carefully preserved. This has never been disputed, for the Grand Lodge is the representative of the whole Fraternity."

"No Brother shall be admitted into the Grand Lodge, but such as are members or voters: excepting petitioners and witnesses; and those called in on motion."

The Grand Lodges in all the United States have drawn their laws, rules and regulations from the same sources: and so far as we have been able to examine, they all contain substantially the same provisions. The Masons in the territo-

Digitized by Google

ries of Wisconsin and Iowa, have recently formed Grand Lodges, which are the *newest and latest made*. They compiled their Constitutions with all the lights of Masonry shining on them from both hemispheres. They declare the powers of the Grand Lodge to be "to grant new Lodges by letters patent under seal; *to establish a uniform mode of Work* within their jurisdiction, strictly conforming to the ancient land-marks. To appoint lecturers to instruct the Brethren, and correct errors, &c. To make such By-Laws as may be necessary for its good government; and prescribe the general regulation and government of its subordinate Lodges."

Many Masonic books, by various titles, have been published since 1723. Most of them contain much apocryphal matter, but the ancient charges and constitutional laws, rules and regulations in them all are almost identical. Their singular conformity, differing so little from each other, shows the fidelity with which the ancient land-marks have been preserved.

On a careful comparison of the Constitutions and Regulations recently adopted by our Grand Lodge, with all prior provisions on the same subject, the committee are satisfied that *they are not inconsistent with the ancient usages and customs of the Craft*. But, on the contrary, they are in *strict conformity to them*; and that *they do not, in any point, conflict with the rights and privileges of subordinate Lodges*. In the whole code there appears not a single provision that is any thing more than a new declaration of settled principles, to be found in the old ordinances, rules and regulations.

The power of the Grand Lodge is great; but every reflecting Mason, every friend of the Order, must perceive, that great *power to direct, control*, and TO CORRECT must be vested somewhere; or identity of rules, work and lectures *could not be preserved*. Every Lodge would cherish and transmit to their successors their accidental deviations and errors. These would soon be considered the customs of the fathers, and be tenaciously held and cherished as ancient and time honored usages. The variations of different Lodges would grow broader, till each became a distinct society, differing more and more in its laws, usages, work, paraphernalia and lectures from the others; and soon the identity, and with it the existence of the Order, would perish. Every lover of the upright, charitable and social principles; and of the simple, antique forms of the Craft, will unite in declaring this must not be done. Authority must exist; the wisdom and experience of ages unitedly declare that it can be no where so safely deposited as in Grand Lodges. They being but the representation—the concentrated principle, interest and feeling of the whole Fraternity—are, with great propriety, clothed with ample authority. They are entitled to speak with the voice of power, and to be heard with feelings of confidence and obedience. When this principle shall be given up, the Institution will be lost.

It has been said, that Grand Lodges are but a few centuries old; and before their existence the Fraternity were well governed without the delegation of such extensive powers. A little reflection and inquiry will show that such opinion is erroneous. In ancient times, when the number of Lodges was small, the whole power resided in the Master; his word was law, and whatever he decreed was implicitly received as ancient usage. Masters might then, like Solomon, be considered Grand Masters. The few rulers over large Lodges could occasionally confer together, and thus correct errors and repair the dilapidations of forgetfulness among themselves. But to preserve such a system the Masters must be few, however numerous the members. Hence we find that on the formation of the Grand Lodge in London, there were but four Lodges in the South of England. As Masonry became more and more extended, the necessity of changing its government became the more apparent. Grand Lodges were then established, and to them was ceded the authority of the Masters; and they have hitherto exercised, and it is believed they always will exercise, their ample powers over erring Lodges and Brethren, with charity, kindness and forbearance, and for the good of the Craft. For the convenience of attending and working the Lodges, while

Digitized by Google

the number of the initiated was not vastly increased, charters were multiplied, and one or more Lodges were established in almost every city.

To exercise over such a community a salutary and efficient government, frequent meetings of the Grand Lodges, conferences between them, and sometimes more extensive conventions became necessary, and these have been resorted to with entire success.

A system which has operated so well through so many ages should not be too readily touched by the adventurous hand of change. It satisfies the wants of the Fraternity, and they should one and all rest satisfied with it, until an abler and wiser one can be devised.

The appropriate duty of the Craft is to exercise and preserve their system in its ancient purity and simplicity. For this purpose Grand Lodges were established and invested with adequate authority. The modes of labor and instruction, as well as the rules and regulations, must be frequently compared. If differences shall be found, error must exist somewhere. In such case, diligent inquiry should be made, the wisest and most experienced should be consulted; and after due deliberation, a majority must decide what is error, and what is in strict conformity to the ancient usages and land-marks. And to such decisions the committee feel entire confidence that every true, faithful member of the ancient Brotherhood, will, on reflection, submit with cheerful acquiescence.

AUGUSTUS PEABODY,
JOHN ABBOT,
THOMAS TOLMAN,
THOMAS POWER,
JOHN HEWS.
} *Committee.*

Boston, May 17, 1844.

CONFERRING THE DEGREES.

The Committee to whom was referred "the order for prohibiting the conferring of more than one Degree on the same candidate, on the same evening, or short of a month, unless by Dispensation,"

REPORT:

THAT they have carefully examined the order, and compared it with all ancient rules and usages on the subject, so far as they could have access to them.

They find that on the junction of the two Grand Lodges of England, the Grand Lodge of all England, at York, and the Grand Lodge of England, at London, which was effected in 1813, the Constitutions of the Order were revised and collated, with careful and laborious investigation, with a view to ascertain, present and preserve the true ancient laws and usages. For several years the investigation was prosecuted by experienced and able men, and in 1827, the work was completed, approved and published. It is now the Constitution of the United Grand Lodge of England. In that work is the following provision:—

"No Lodge shall on any pretence make more than five new Brothers in one day, unless by Dispensation; *nor shall a Lodge be permitted to give more than one Degree to a Brother on the same day;* nor shall a higher Degree in Masonry be conferred on a Brother at a less interval than one month, from his receiving a previous Degree. Nor until he has passed an examination in open Lodge in that Degree." And in a note it is stated, that "no Dispensation can be granted to suspend the operation of this law." The same provision is afterward twice repeated, in substance, in the same work. The early published books of Constitutions contain similar provisions.

Digitized by Google

In an edition of the *Ahiman Rezon*, published during the last century, in speaking of the reception of men of rank and science into the Institution, the rule is stated, that they are equally *subjected to all the charges and regulations*; and must be governed by the *general rule*.

"No Lodge shall make more than five new Brethren at one time, unless by Dispensation. Nor shall any be made, or admitted a member of a Lodge, without being proposed one month, &c. Apprentices, *when expert in the business of their apprenticeship, shall be admitted*, upon *further improvement*, as Fellow-Crafts, *and in due time*, be raised to the sublime degree of Master Masons, capable themselves to undertake their Lord's work, animated with the prospect of passing in future through the higher honors of Masonry."

It is entirely clear and plain that our Brethren in England do think, and in earlier times have thought, that this provision is in conformity both to ancient usage, and the spirit of the work. And your committee are of the same opinion.

The Order in question was adopted in the Grand Lodge, at the quarterly communication in June, 1843, having stood the requisite time for consideration of the Lodge. But in the publication of *the Constitutions of the Grand Lodge* of Massachusetts, subsequently made, it was, by accident, omitted.

It is now a standing law, and in the opinion of the committee it is a wise provision; and one that is in as strict accordance with the ancient rules, orders and usages, as it is with the spirit of the work.

They therefore recommend, that the ORDER in question be adopted as a *Constitutional Rule*, and that it be printed as the fourteenth rule of the "Miscellaneous Regulations;" that it be pasted into all the books of the Constitutions which have not yet been distributed, and sent for the same purpose to the Lodges which have already received the work.

All of which is respectfully presented by

AUGUSTUS PEABODY,
JOHN ABBOT,
THOMAS TOLMAN,
THOMAS POWER,
JOHN HEWS.
} *Committee.*

Boston, May 17, 1844.

THE TRESTLE-BOARD.

The committee, to whom was referred the proceedings had at the annual communication of the Grand Lodge of Virginia, held in the city of Richmond, on the eleventh day of December, A. L. 5843, have performed the duty assigned them, and make the following

REPORT:

YOUR committee believe it is not usual to refer to a committee for action, the annual communication of a Grand Lodge, sent to this Grand Lodge. The supremacy of jurisdiction of each Grand Lodge within its own State, and the courtesy due from each to every other Grand Lodge, seem to forbid it. But as the above annual communication embraces one subject, as to which the co-operation of this Grand Lodge, in aid of the views of the Grand Lodge of Virginia, is requested, it can be no want of respect in this Grand Lodge to the Grand Lodge of Virginia, to refer their annual communication for the action of a committee, as to this subject. Indeed courtesy to the Grand Lodge of Virginia required it.

The subject is their resolves of the following purport: that "the Masonic Trestle-Board cannot receive the sanction of the Grand Lodge of Virginia;" that they recommend to their subordinate Lodges to discontinue the use of it; and that

Digitized by Google

they request the Grand Lodges of other States to unite with them in suppressing "its circulation and use;" and their reports, sent out as a part of their proceedings, in which reports it is said, the Trestle-Board is a "most offensive, ridiculous, and objectionable book; that it has scarcely one feature, having the most remote resemblance to the work proposed by the Convention; and that it contains the errors of all preceding publications without their excellencies."

In language exhibiting very little of the spirit of Masonry, this unsparing denunciation of a book, which has received the approbation of the Grand Lodge of Massachusetts, as a text book, and of several of the oldest, most intelligent, and best instructed Freemasons under its jurisdiction, has induced your committee to inquire, and with special care ascertain, whether it has not been admitted to favor without a sufficiently thorough examination. Your committee have therefore carefully examined the Trestle-Board, and the proceedings of the National Masonic Convention, held at Baltimore, and compared them. The result of such examination and comparison has produced conviction in the minds of your committee, that the work conforms to the ancient land-marks and usages of Freemasonry, and that the Trestle-Board is in agreement with the resolutions and proceedings of the Convention.

On page 35 of the proceedings of the Convention, is the report of the committee on the proposed Trestle-Board, and on page 44, the Brethren are designated who were to prepare the book. The report directs that it "embrace three distinct, full and complete Masonic carpets, illustrative of the three degrees of ancient craft Masonry." The book contains these carpets, and no more. The report requires it to contain "the ceremonies of consecrations, dedications, and installations, the laying the corner stones of public edifices, the funeral service, and order of processions, with the charges, prayers, exhortations, and the selections from scripture, appropriate and proper for Lodge service." The Trestle-Board, from page 9 to page 47, and from page 78 to the end, contains such description of ceremonies, charges, prayers, exhortations, and selections. These parts also contain a short account of the degrees, description of a Lodge, ceremonies of opening and closing, description of the working tools, with their uses, orders of architecture, the senses and the Masonic arts and sciences, all of which, instead of derogating from, in the opinion of your committee, enhance its merit. They are taken from forms recommended in the proceedings of the Convention, in part, and most of the residue, with little alteration, except abridgement, omission of useless sentences, and correction of language, from the Monitor; a work, which in the proceedings of the Convention, is said "to possess the least faults of any, and has a high claim to antiquity, having been in general use as a standard work for nearly half a century." A small portion is taken from the Masonic Constitutions, published by the Grand Lodge of Massachusetts, before the commencement of the present century; and this again is found in substance in the more ancient Masonic compilations. In all this your committee do not perceive any departure from the ancient land-marks and usages of the Craft, or any thing contrary to the instructions of the Convention. The remainder of the last part of the book, alluded to, consists of forms, as practised in this Grand Lodge. The rest of the Trestle-Board, from page 47 to page 78, is taken from the proceedings of the Convention, almost without the alteration of a word, excepting that one song in the proceedings is changed for one which expresses more of the spirit of Masonic harmony; and where the proceedings state there should be music, an appropriate ode is inserted in the book.

The principal, and almost sole object of the Convention, was to establish, in this extensive country, a uniform mode of work and lectures, which should correct all deviations from the ancient land-marks and usages, and restore the practice of the Institution to its original simplicity and beauty. With the exception of the charges, definitions, selections, ceremonies, and history, which for ages have been written, printed, and approved in that form by our fathers, and the friends of the Institution, the art has descended to us through a series of centu-

Digitized by Google

ries by tradition alone. It is apparent, that a correct knowledge of it can be best attained by consulting the oldest, most experienced, and most ardent friends of the Order; inquiring into the proceedings and forms used in other countries; and comparing the whole with the well known principles and events, on which the Institution was founded. To these sources the members of the Convention were highly qualified to apply, and, in the opinion of your committee, did apply with industry and distinguished fidelity, as the result of their labors has given general satisfaction, and created the hope and belief of a brighter day to the Craft. The work and lectures, recommended by the Convention, have commended themselves to the approbation and adoption of most of the Grand Lodges in the Union. To give efficiency to the labors of the Convention, and to produce the uniformity desired—the chief object of its assembling—nothing was needed but a book, having such an arrangement of matter, and appropriate selections from those things that lawfully may be, and from time immemorial have been, written, as would be necessary to Lodges and working Masons to carry into effect its recommendations. Such a book, to be denominated the "Masonic Trestle-Board," was ordered by the Convention.

On carefully examining the Trestle-Board, it appears to your committee that it is compiled from the materials ordered by the Convention, and matter necessarily connected with, instructive, and material to Lodge Work, taken from ancient and approved text-books, and in accordance with the principles sanctioned by the Convention; that it contains no new revelations, nothing that has not been before the public with the general sanction of the Fraternity for ages; that it is judiciously arranged, and eminently calculated to produce the uniformity desired; and that it is the book ordered by the Convention, and well worthy to supersede the use of the "clumsy and spurious publications," of which complaint has been made.

The document submitted to your committee has also been examined, to find in what the objections to the Trestle-Board consist. Only one single transgression is specified against it; and that is termed "a glaring fault and serious objection," which is, "the publication of certificates in the work, of Brothers, not members of the Convention." This must allude to the recommendations of the book prefixed and affixed to it; but not in the body of the work. We have no sympathy for that fastidiousness of taste, which can find "a glaring fault" in a book, because recommendations of its merits by persons, qualified for forming a correct judgment, are either prefixed or affixed to it. On the contrary, the Trestle-Board would lose nothing of its utility, or its worth, if there were appended to it the approbation of every Grand Lodge in the Union, including that of Virginia. A bold and general denunciation of a work will have little effect on it, if the writer do not give, and the reader by diligent search cannot discover, the cause of complaint.

Upon a careful examination of the whole subject, your committee are of opinion, that the Grand Lodge of Massachusetts should not unite in, or sanction any attempt to suppress the "circulation and use" of the Masonic Trestle-Board, until some reason therefor is shown. They cannot withhold the expression of their regret, that such a proposition has been made; a proposition, which, if successfully carried into effect, must render nugatory the acts and doings of the National Masonic Convention.

JOHN ABBOT,
PAUL DEAN,
ROBERT LASH,
E. M. P. WELLS,
BENJAMIN HUNTOON,
} *Committee.*

Boston, May 16, 1844.

Digitized by Google

GRAND LODGE OF NEW HAMPSHIRE.

THE TRESTLE-BOARD.

At the annual communication of the Grand Lodge of New Hampshire, holden at Concord, June 11th and 12th, A. D. 1844, A. L. 5844:

The proceedings of the Grand Lodge of Virginia, a Circular from R. W. Charles W. Moore, and the proceedings of the Grand Lodge of Pennsylvania,* relative to the "Trestle-Board," were severally laid before the Grand Lodge, and read, by the Grand Secretary.

On motion of Brother Folsom, of Exeter:—

The foregoing papers, together with the "Trestle-Board," were referred to a committee, consisting of Brothers Parker, Eaton, Cressey and Tappan.

The committee to whom were referred the documents aforesaid, made the following report, on Tuesday, June 12th.

To the Grand Lodge of the State of New Hampshire:

The committee to whom were referred a circular, dated at Richmond, Va. Jan. 5, 1844, of Br. John Dove, one of the committee of the Convention of Grand Lodges, at Baltimore, in May, 1843, on the subject of a "Masonic Trestle-Board," a circular from Br. Charles W. Moore, in relation to the same subject, dated January 27, 1844, and a communication from the Grand Lodge, of Pennsylvania, dated March 4, 1844, having had those several papers under consideration, offer the following

REPORT:

That your committee are of opinion that Br. Dove in his communications, has not manifested that courtesy and fraternal regard which the principles of the Masonic Order require; and that from causes which your committee would not undertake to assign, he has been under misapprehension, and has committed great mistakes, in relation to the subject matters of his communications; and that many of the Brethren in Virginia and Pennsylvania, probably through the misapprehension and erroneous statements of Br. Dove, have fallen into the like mistakes; but these mistakes, it is not doubted, will, on further examination and deliberation by the Brethren in those States, be duly corrected. Your committee, from the facts and circumstances which have come under their consideration, find no sufficient ground for changing the opinion heretofore expressed by this Grand Lodge, in relation to the "Masonic Trestle-Board," published by Br. Moore; and your committee would further *re-affirm* the Resolve of this Grand Lodge, of Dec. 13th, 1843, which is as follows:—

"*Resolved*, That the "MASONIC TRESTLE-BOARD," by R. W. Brothers Charles W. Moore and S. W. B. Carnegy, adapted to the national system of Work and Lectures, as revised and perfected by the late UNITED STATES MASONIC CONVENTION, be and the same is hereby approved, and it is hereby ordered, that the same be used by the several Lodges under this jurisdiction, as a guide and text book in their labors."

All which is respectfully submitted.

David Parker,
Page Eaton,
Cyrus Cressey,
W. Tappan,
} *Committee.*

Concord, N. H., June 12, 1844.

On motion of Br. Currier, of Portsmouth:—Said report was approved and adopted by an *unanimous* vote, every member of the Grand Lodge rising in its favor.

Attest, Isaac L. Folsom, *Grand Secretary.*

---

*The Grand Lodge of Pennsylvania did not unite in the National Convention. The Trestle-Board was not sent to it, nor has it ever been examined by that body. It may therefore well be surprised, that it should be asked to co-operate in a measure, of the merits of which it is entirely ignorant.—Ed. Mag.

Digitized by Google

A DANISH ADDRESS,

Delivered on the Festival of St. John, by Br. K. L. Rahbeck, in the Lodge at Copenhagen, and translated from the Danish, for this Magazine.

My Brethren:

There is a venerable tradition of old times, according to which the evangelist John, when unable to continue the ministry of his congregation on account of his great age, still insisted on attending the meetings of his Brethren, whither they had to carry him, and always made the question, "do you really love one another?" for the purpose of calling it to mind and keeping it before them. And also, that being once asked why he constantly repeated the same question, he made the reply: "because it is the chief principle on which our virtues depend."*

I know full well, my Brethren, that this general celebration of our Order, this our grand festival of peace, does not owe its name to him, but to John, the martyr of truth; whose pilgrimage and doctrines were the aurora announcing the dawning light in the East, and whose life and death ought to be an example to every Mason, if ever the day arrives of which our excellent poet has sung:

"Father if it be thy will,
That in truth's great cause we suffer,
Please, oh please to give us still,
Strength, with cheerfulness to offer,
Any sacrifice that be,
Lord acceptable to thee."

That other gentle defender of peace and love, the disciple and favorite of Jesus, nevertheless, is no stranger to us; he at least belongs to our great invisible church, which embraces every one, who by his doctrines and actions in life, promotes the truth and spirit of our Order, whether he be formally initiated or not. It is he from whose mouth we have the important and impressive words, contained in the great light in Masonry. In his hands, we might almost say, do we perform our obligations as Masons, and even if we had nothing else left by him, but that golden admonition, with which this discourse commences, his memory ought to be sacred and dear to us as a Brother, because it is to our Order also, the keystone on which the whole superstructure is raised: Wisdom to find, Strength to bear, Beauty to ornament the temple on which we mutually are at work in honor of our great Architect. Hence, my Brethren, "do you really love one another?" has always appeared to me as the most proper and dignified salutation, with which true and upright Masons might greet one another on this our universal Masonic festival. I dare flatter myself with the approval of our M. W. superiors, and a friendly attention of my Brethren, while I try to represent this universal love to Brethren, as the chief law and pillar of Masonry, and while I briefly endeavor to deduce from it and unfold the duties which it imposes on us in regard to ourselves, as well as to those who are not initiated, but are still our Brethren.

If, as I have just mentioned, a universal love to our Brethren be the fundamental law of Masonry, we may justly consider the question with which I opened my discourse, as the aggregate of that Pythagorean self-examination, to which it is our duty to subject ourselves, if we wish to be true and worthy Masons. The more a Mason is able to answer that question to his satisfaction, the more perfectly and gloriously, has he been favored with the true spirit of our Order. It has often been asked, sometimes out of sneering carelessness, and sometimes out of cautious, over-anxious, short-sightedness, what can, what shall, what will, Masonry effect in our days? We may reply with both force and truth—it will extend and consolidate the kingdom of universal love on earth. And if we still are misunderstood; if this answer shall still appear an enigma to the multitude, and a folly to the ignorant, it becomes but another new, indisputable fact, how much Masonry is wanted at the present time; how beneficial true Masonry can and must be

* It will be seen that this is not strictly according to our scripture, but the sense of the author is given.—[Ed.

Digitized by Google

Did we even find it the case to be but a folly or an enigma to many, to whom least of all it ought to be so,—calling and believing themselves Masons,—it would offer still more evidence, alas! that all who wear our insignia and name, do not belong to our Order, in truth and spirit. All to whom the name of Mason is sacred, could not fail to perceive a new caution against taking it for vanity, by misconstruing its being and its worth; they could not fail to improve their zeal in examining those holy doctrines of our Order, which, in imposing that most essential duty, also renders it more and more easy to conform to it, by teaching them how to know and to remove the stumbling blocks that in the general course of life, obstruct its road.

I shall proceed, my beloved and honored Brethren, without further observation as to this universal love to our Brethren, constituting so important a part of the Masonic duty to which we solemnly agree at our initiation; nor need I remind you that, when during the endless chain we make our solemn farewell—the beautiful benediction is said over us, which all repeat three times, as the most perfect and excellent we can pray for, to our Grand Master in Heaven, it relates not merely to our neighbor on the right or on the left, nor even to that visible chain which begins and ends in the hands of our Master in the chair. As one of our first poets beautifully has told us:

To the Order's endless chain,
Charity its lustre lending,—
'Round the globe it winds, and then
In purest love and peace is blending.

The object of these brief remarks is but to develope what I have hinted at before, that our Order, in making the universal love to our Brethren a duty to its worthy sons, also facilitates the practice of said duty to all who truly seek for and zealously employ the light in the East, by faithfully performing in their daily dealings with man, the virtues of which they here have promised to set an example.

When He, who himself is love, created man after his own image, he created him to love and to be loved. The deeper man sinks beneath this original dignity, the more he lessens love; the more he rises from the dust and approaches it, the more ready and able will he be to love his Brethren and to deserve their love. Full of wisdom and meaning, my Brethren, is, in this as in all other cases, the symbol attached by our Order to that degree in which we hold our meeting to-day. The imperfect ashler is full of edges and inequalities; fits no where, closes no where, but projects and leaves holes and edges on all sides. To be sure they may be covered up and filled, but they reappear by the mere effect of time without mentioning what the least forcible agency may occasion. In like manner, a man who is corrupted and swayed by self-interest, vanity, pride, prejudices and passions, is at variance with all, and all with him. He may, indeed, at times and under peculiar circumstances, seem to assimilate perfectly with some one or other, to whom he is drawn by interest, pleasure or some other worldly bond. This means of connexion, however, vanishes insensibly under the heavy hand of time, or rends asunder by some violent commotion. The space which divided them, becomes visible, the friction gradually increases, and finally they separate altogether, each standing by himself. The perfect ashler, on the contrary, fits and adheres where and as it ought to do; mutually and by turns carrying, upholding and strengthening its neighbor, like Brethren *who have formed themselves in accordance with* (squared by,) the rules and doctrines of our Order. Oh! may we always call to mind and acknowledge, on being fretful and easily annoyed, there is almost a certain presumption that the fault lies with ourselves; that whatever is unfit for our Grand Architect's temple of universal love, fails in what it ought to be; that when we are tempted to look upon one another, with uncharitable eyes, we stand most in need of self-examination, and seriously and sincerely of asking ourselves—is it not thy fault why thou dost not love thy Brother? Hast thou on taking the Masonic tie been aware of the sacred duty to ponder on and

Digitized by Google

to renounce all corrupting and debasing parts that inflame the passions? Hast thou constantly before thy eyes and in thy thoughts, that fame, glory, birth, rank and temporal greatness, which in the estimation of a Mason are like a fleeting shadow, but caught at by children, and on account of which it would be a shame for any man to harbor even the slightest uncharitable feeling toward his Brother? Dost thou scorn him perhaps, because he is wandering in darkness blindfolded, exposed to errors from which but the hand of an experienced guide has guarded thee; or which, blindfolded like him, thou didst not perceive? Dost thou in thy ignorant pride forget how far, in such uncharitable moments, thou turnest thy eye from the East, whence alone light may be expected. Oh! my Brethren, then we shall find the unerring truth of the poet's lines,

'T is true that many things abound,
That do not please the sight—
But still within ourselves are found,
The means to put them right.

That Brother who really and earnestly engages in combat with his passions; who drives away his prejudices; with steady and clear eye looks upon the deceitful lights of this world and perceives the miserable nothingness of which they are composed; who in the East alone looks for light, namely, truth and virtue; whose thoughts are bent upon eternity and the Eternal,—that Brother shall receive his wages and want for no love; but in him shall be fulfilled in the highest degree, the true and beautiful saying, "blessed is he who loved much."

However, in stating that the admonition of John, to love our Brethren, embraces all mankind, being the children of one Father—our Father in heaven,—it is my duty also to remind you that this chain ought to surround and unite more perfectly, and indissolubly, the inner circle, formed by the Masonic Order. I am aware it has been repeatedly said that in a connexion, extending to the four quarters of the globe and consisting of so innumerable members, no closer or more powerful union can take place than by a fraternal bond of all mankind. I am aware the question has been raised, how Masons, dispersed over all the earth, can be made to unite in a closer and holier manner? But in truth, he who asks that question, is ignorant of the real worth and dignity of Masonry, nor can he distinguish it from existing common, insignificant associations and brotherhoods, founded for the sole purpose of worldly ends; he never had a glance of its glorious goal and the excellent means, in the possession of which it is enabled to reach that goal! How? Masonry, an association for the purpose of promoting universal philanthrophy; real enoblement of human nature; true knowledge and pure morality,—and the colaborers in this great work to remain indifferent and strangers to one another!

It may perhaps be asked, how many and who are the Masons who are working at and for this great end? My Brethren this must be left to the judgment of our Masters, and before all things to their Grand Master on high. Even in this case, human pride and human vanity, may easily over-reach themselves. He who silently, unobserved and unknown by the public, is practicing those virtues, of which he here has not only promised to set an example, but also found renewed inducement and strength, shall in the eyes of our heavenly Master, be the true journeyman who has attended to the small things, entrusted to him, and shown himself worthy of being at the head of greater ones, in preference to many who in the eyes of their earthly masters and superiors may have shown the most zeal and industry at their work, in order to appear what by that very means they have forgotten to be.

Upon the whole, my Brethren, "judge not that ye be not judged," is one of the first lessons of love and its very first commandment; the more we examine ourselves, the more we shall feel the importance and truth of this heavenly command.

Nothing, therefore, evinces more want of the real spirit of Masonry, than to pass uncharitable judgments, in particular upon Brothers. Never did that man in earnest endeavor to know mankind, principally by gaining a perfect knowledge

Digitized by Google

of himself, who will allow himself such severe uncharitableness. It is an undeniable fact, that he who is most apt to discover the moat in his brother's eye, in reality neither perceives nor cares for the beam in his own.

However let me not be misunderstood, or misconstrued; in particular do not suppose that the tender and merciful love I recommend as one of the first Masonic duties, is the same as that unmasonic,—I had almost said inhuman,—indifference to good or evil—that regardless of vice or virtue, which without hesitation forgives others for what on a proper occasion it would not charge itself as a crime. On the contrary, my Brethren, he who in compliance with the first duty of a Mason, devotes himself to constant struggle with his own prejudices, passions and vices, will with, a Brother's full pity for fallen and erring Brethren, look upon their faults and vices, in the same light as he does upon his own; will while he heartily obeys the Masonic duty, to admonish the erring in a pious and dignified manner,—hate all vice and wish to overcome and destroy it. Should it even be beyond his sphere of action or beyond his power, at least he will not flatter them or show an applause which his heart would blush for, or shudder to feel. When at this altar we vowed faithfully to love virtue, we also vowed eternal, public enmity to vice, and it is our sacred duty as Masons, to keep both of these Masonic promises, faithfully. Let our most tender pity, our most Brotherly sympathy, whether by assistance, advice or comfort, where opportunity offers, be thus reserved for him who has been unfortunate enough to be caught in the nets of vice. But if we give him more; if we show him that esteem which belongs to virtue,

> Not only do we rob her of her fame and of her right,
> And hide with an unholy hand the glory of her sight,

but we even act cruelly and uncharitably towards an erring Brother, for we strew fresh roses on the brink of the gulf open to swallow him; and assist by our syren-song to deafen the warning voice, which perhaps might have called him back betime.

Thus, in order to apply it directly to ourselves, it would be a most untimely and reprehensible moderation to be willing to open the doors of our sanctuary, to any person whose character was known to be stained or debased. Not merely might an apparent kindness towards one individual, highly offend that perfect justice which is due to all; nay, with the weak minded, it might, (and plausibly enough) lessen the idea of that reverence, which generally is accorded to the Order, and so far contribute to render him cold and negligent in performing the duties to which he had given his assent, but it might also deprive him of an earnest admonition, of whose benefit we are unable to form a judgment. At the same time, my Brethren let us beware, that in throwing the stone, not at the fallen Brother, but into the closed urn where his worth will be weighed, we do it with pure hands, and that the impenetrable veil of silence shall cover as fully this as every other venerable, Masonic secret. We shall not be under the necessity then of averting our eyes, even if John at the very moment should appear in our meetings and ask, "my Brethren do you really love one another?"

Yes, my dear Brethren, may this universal love to Brethren be with us, in us, and over us, in all our thoughts, words and actions, within and without our meetings! May it direct our hands, both in examining the conduct of ourselves as well as others! May it be our lead-star through life, in death and beyond the grave! We shall thus be able to appear before Him who himself is full of love, and who has made this light from Him, shine upon mankind, with the happy consciousness of having never knowingly or intentionally lost sight of it.

> May a universal love
> Fill the heart of every Brother!
> May its treasures be above,
> And a joy to one another!
> Happy then our end shall be,
> Glorious the light we'll see.

Digitized by Google

MASONIC INTELLIGENCE.

GRAND LODGE OF NORTH CAROLINA.

The Committee on Communications from Grand Lodges and Miscellaneous subjects, submitted the following report, which was unanimously received.

REPORT.

To the Most Worshipful Grand Master, and Grand Lodge of N. Carolina.

The Committee appointed by the M. W. G. Master of the Grand Lodge of North Carolina, on the reports of Grand Lodges and Miscellaneous subjects, have had the same under their consideration, and beg leave respectfully to report:

That they have laid before them the Reports of the Grand Communications of the M. W. Grand Lodges of the States of Maine, New Hampshire, Vermont, Massachusetts, Connecticut, New York, New Jersey, Pennsylvania, Maryland, Virginia, South Carolina, Georgia, Alabama, Mississippi, Louisiana, Tennessee, Kentucky, Indiana, Illinois, Missouri, Territory of Florida, Republic of Texas; most of which contain useful and important information to the Craft; and is well calculated to produce an increasing interest in all that pertains to our venerable Institution in the heart of every Mason, (as well in this as in other countries,) and to unity and the proper appreciation of its powers and duties. Your Committee are pleased to learn that there is an increasing and absorbing attention to the improvement of the Order and the elevation and advancement of its glorious principles by the different Grand Lodges above alluded to; and we find but little to interrupt the peace, or disturb the general harmony of their proceedings. In accomplishing the objects for which your Committee was instituted, they find it necessary to refer to some of the most interesting details contained in the reports of the annual Communications of those Lodges from whom we have received them. Your Committee extremely regret that their limited time will not permit them to give a copious abstract of the highly valuable information contained in them. They regret this the more, because there is so much that is useful and important in those proceedings, that they think that every Mason should be acquainted with them. But as it is impossible for them to give even a brief synopsis of their contents, they must reluctantly content themselves to refer to such matters only as they think it desirable and expedient for this Gr. Lodge to take some action upon. The first particular to which your Committee request your attention is the action of some of the Grand Lodges excluding Israelites from all participation in the benefits and privileges of Masonry. Your Committee believe that the political or religious sentiments of any one, should never be made the subject, of inquiry in any Grand Lodge; and they are fortified in this belief from the fact that this Grand Lodge passed a resolution at its annual Communication in A. L. 5835, declaring, as a duty which they owed to themselves, as well as to the whole Masonic Fraternity, "that while its individual members are left to the free and unmolested enjoyment of their sentiments upon the various subjects connected with religion and politics, and the right to judge of men and their actions, they thereby most *solemnly declare*, that Masonic bodies have not the right to connect the Institution with the sectarian views of either; that any attempt thereat, is a gross innovation upon those principles, which, among good and correct Masons, are universally acknowledged, and should be universally practiced upon." But it strikes your Committee, as an act of peculiar and palpable injustice to exclude those whose countrymen were the head and founders of our Order. They believe it to have been a measure both unjust and unwise; for they are constrained to believe, that in rejecting our Jewish Brethren, we should be striking a fatal and suicidal blow at the very foundation of our venerable Institution, and the ancient and time-honored land-marks of our noble Order. And this will appear as clear as a sunbeam, when we reflect that the first and best of our most ancient Order—its founders and fathers, were Israelites; and if we now refuse that reviled and unhappy race a participation in its benefits, with what consistency can we date its origin back to the most prosperous days of that once

Digitized by Google

highly favored people, when they enjoyed the smiles of a gracious Providence and the head of that nation was the acknowledged head of the Craft.

The next subject to which your Committee beg leave to direct your attention, is that of establishing Masonic Seminaries, or Literary Institutes, under the auspices and patronage of the various Grand Lodges throughout the country. After the very interesting and able report submitted to and adopted by your R. W. body, during its present session, very little remains for us to say on the subject. So clearly and forcible are the benefits and advantages likely to arise from the establishment of such an Institution, and the obligations resting on us to perfect and carry into execution a work of such exalted and benevolent enterprise, enforced in that report, that it would be a work of supererogation in us to add any thing more in addition to what has been already said on the subject. Yet your Committee cannot refrain from saying, that as we recognize the claims of the widows and orphans of deceased and destitute Brethren on our charity, for the relief of their physical wants, then it follows that their claims to our assistance to remove their intellectual and moral destitution are but the more forcible and unanswerable. If we admit that our Masonic obligations imperiously require us to minister to their bodily comfort and enjoyment, when in a needy and necessitous state, how much more imperatively do those obligations impose on us the duty of extending to them that higher and nobler charity which will qualify them to lead lives of virtuous and Christian usefulness here, and fit them for a state of eternal happiness hereafter. Your committee are happy to inform you that, as they learn from the reports laid before them, these are the sentiments and feelings of many of our sister Lodges throughout the United States, on this momentous subject. While some of the Grand Lodges have such Institutions already, "in the full tide of successful experiment," others are actively and anxiously devising ways and means for the speedy establishment of similar Institutions; and even those so prostrated in a pecuniary point of view as to be unable at this time to take any immediate action for the accomplishment of this noble and philanthropic object; they are, nevertheless, sanguinely looking forward to the day as not far distant when they shall be able to engage in this praiseworthy and benevolent enterprise, and exhibit to their admiring and grateful countrymen, a practical illustration of those high and noble principles by which they profess to be governed, and on which their Order is founded.

We desire to invite your attention, in the first place, to the proceedings of the National Convention which assembled in Baltimore in May last. After the very interesting report made by the M. W. Gr. Master of this Rt. Worshipful body to it, at the present session, on this subject, we have but little to say. So satisfactorily is it treated of there, that all necessity of our referring at any length to its proceedings, is entirely obviated. We beg leave, therefore, only to state that they have met with the general acquiescence and approval of the Gr. Lodges of this country. Many of the Gr. Lodges have embodied the minutes of their proceedings in their annual reports, for the information of the various subordinate Lodges under their jurisdiction; and your Committee recommend that the same course be pursued by this body, in order that all the subordinate Lodges under your jurisdiction may have the necessary information therein contained.

In the fifth place, we invite your attention to the certificate system, as recommended by several Gr. Lodges in the U. S. and also by the late National Convention. Some of these Lodges make it indispensable to the admission of any visiting Brother from any other State, that he produce a Certificate, under the signature and seal of the Grand Lodge of the State in which he resides; and if he cannot produce such certificate as required by this regulation, admittance is peremptorily refused. Your Committee would therefore recommend to all Brethren in good standing, intending to leave the State, to procure from this Gr. Lodge a properly authenticated certificate of their membership, if they desire to be recognized in their Masonic relation by any Institution in such State that they may visit in which this regulation may exist. Your Committee believe that too much circumspection cannot be exercised, in order to guard against the attempts of impostors to gain admission into the legally constituted Lodges of our Fraternity.

Digitized by Google

Some of this unworthy class are almost always prowling about, seeking to evade the vigilance of Brethren, or deceive the unsuspecting by their false representations, and still more false pretensions to the character and fellowship of Masons. And regarding the Certificate system as a great safe-guard against the attempts of these unworthy creatures, the Committee earnestly recommend that it be adopted by the Gr. Lodge of N. C. Your Committee would also at the same time recommend to all the subordinate Lodges under the jurisdiction of this body, to require that every visiting Brother, who cannot be vouched for by some Brother present, to undergo an examination, before admitting him to the Lodge, notwithstanding he may be prepared to produce a genuine certificate;* and thus assurance will be rendered doubly sure, and all attempts at imposition be rendered perfectly futile, and only recoil on the heads of those who may basely and dishonorably resort to them. And these certificates will not only serve to protect the Institution against the efforts of the unworthy, but will at the same time afford to the widows and orphans of deceased Brethren the strongest testimony of the truth and justice of their claims on the assistance and good offices of our Fraternity.

The right of a Brother to sit in the Gr. Lodge, as a delegate from any subordinate Lodge, unless he be at the time *actually* a member of good standing in some subordinate Lodge, claims our attention in the sixth place. This subject appears to have engaged the attention of some of our sister Gr. Lodges, and after investigating it carefully, they have decided that no Brother is entitled to a seat in the Gr. Lodge, who is not at the time a member of a subordinate Lodge. There are many reasons to urge in support of this decision, which will present themselves to your own minds at once. The only one which we think necessary to advert to is, that by it Masons will be induced to remain members of Lodges and not withdraw from them after they have gone through all the degrees. And thus the subordinate Lodges will continue to enjoy their influence and co-operation. Your Committee recommend and urge on you the expediency and advantage of adopting a similar regulation. The next call to your attention, in the seventh place, is the practice of receiving promissory notes, or due-bills, in payment of dues and fees to the subordinate Lodges. The Grand Master of New York, in an address delivered to the Gr. Lodge of that State, in 1842, imputes to this cause, the *destruction* of many Lodges. "The *chief* cause of the destruction of many Lodges has been brought to light," he says, "by the discovery of large amounts of promissory notes in their chests, which had been received for fees and dues; and when the money was required, the drawers found it more convenient and popular *to renounce Masonry*, than redeem their promises." The G. M. of Tennessee, in an address delivered to the Gr. Lodge of that State on the 18th July, 1842, says, that "wherever such a practice prevails, it *must*, in time, result in mischief. The welfare of the Order will be consulted if the Grand Lodge will adopt a positive regulation forbidding such practices." Your Committee would also add that this subject received the attention of the Grand Lodge of Mass., and believing that many evils arose from the practice alluded to, prohibited it by the 11th section of 5th chap. of their By-Laws. And the Grand Lodge of Indiana, in May, 1842, unanimously adopted a resolution requiring their subordinate Lodges *invariably* to be paid in advance, in all cases except that of an officiating Clergyman. Many of the reports express in strong and decided terms their disapprobation of the practice, and also of transacting business in any degree below that of Master Mason, unless such business is *necessarily* connected with the E. A. or F. C.'s degree.

We claim your attention, in the eighth place, to the practice of the Grand Lodges of Europe and some of the Gr. Lodges of the United States, permitting the conferring of the Past Master's degree by a Blue Lodge. Your Committee are of opinion that this is both right and proper; and they recommend that the blue

* There seems to be some misunderstanding in respect to the object of the Certificate. It is to be received only as collateral evidence of the Brother's good standing, and is in no case to supersede the necessity of a rigid examination.—[Ed. Mag.

Digitized by Google

Lodges under jurisdiction of your body be invested with like power at once. In the ninth and last place, we desire particularly to ask your attention to the established usage in England, and the Republic of Texas, of *always* having an *Inner Guard* at the door, in addition to the Tyler, or Outer Guard. Your Committee highly approve of this practice, believing that the interest and safety of the Craft require it, that its secrets and mysteries will be much more secure, if this regulation be adopted. In confirmation of this, your Committee would refer to the fact of a young lady having been concealed in a Lodge-room in England, while the ceremony of conferring the 1st two degrees was performed; being alarmed at what she saw, she glided noiselessly through the large hall, to the door, unperceived by any one; and silently opening it, would have retired unperceived, if the Tyler, or Outer Guard had not arrested her in her hasty and terrified flight. It is needless to remark that if an *Inner Guard* had been stationed at the door, detection must have ensued as soon as she had emerged from her hiding place; and your Committee think it not improbable that this remarkable circumstance, led to the erection of that office, and the appointment of that officer. They think it both a proper and a necessary one, and earnestly urge you to create a similar one.

Your Committee sincerely regret that they have been able to perform the duty assigned them so imperfectly, from the necessity of speedy action on the subject. The Reports laid before them contain such a mass of highly valuable information, that it would have been a work of greater labor than their other duties and engagements would permit them to bestow upon it, in order to have gone more into detail than they have. And in view of the important and useful matter contained in those papers, they recommend that they be bound and preserved for the future use of this Grand Lodge. Your committee have the honor also, to recommend the following Resolutions:

Resolved, That the address contained in the minutes of the Proceedings of the National Convention, held in Baltimore, in May last, be incorporated and published with the Proceedings of the present Annual Communication of this Body, in order that the subordinate Lodges under its jurisdiction may be made acquainted with the valuable suggestions contained therein, and as far as practicable, carry their recommendations into effect.

Resolved, That hereafter no person claiming to be a Delegate from any subordinate Lodge to the Annual Communication of the Grand Lodge of N. C., shall be recognized as such, or be entitled to a seat in the Grand Lodge as a member thereof, unless he shall produce a certificate of his appointment authenticated by the signatures of the Worshipful Master, and the Senior and Junior Wardens, and countersigned by the Secretary of the Lodge which he is appointed to represent, and further attested by having the seal of said Lodge attached thereto.

Resolved, That the Grand Lodge of N. C. do insist upon all the Lodges working under its jurisdiction, confining themselves to the transaction of all the business of their respective Lodges in the Master Mason's Degree; except such as necessarily and exclusively relates to the Entered Apprentice's and Fellow-Craft's Degree, and Lecturing upon the same; and this practice be in no case deviated from.

Adopted:

Resolved, That all the subordinate Lodges under the jurisdiction of this Grand Lodge be, and they are hereby expressly and positively required to receive all fees for conferring degrees in their respective Lodges invariably in advance; and in no case to confer a Degree unless the regular fee be so paid in.

Resolved, That this Grand Lodge do appoint, and all the subordinate Lodges likewise be required to appoint, an *Inner Guard*, to be stationed at the door *within* the Lodge, to prevent entrance or departure of any one without the consent and permission of the Master thereof.

All of which is most respectfully submitted.

THOS. S. CLARK,
WESLEY HOLLISTER,
A. S. MOORING.
Committee.

Digitized by Google

MASONIC CHIT CHAT.

GRAND LODGE OF MICHIGAN.

We are gratified to learn that the difficulties in respect to the organization of a Grand Lodge by our Brethren in Michigan, have terminated in a manner which will be acceptable to the Fraternity throughout the country. The present organization is to be disbanded, and Charters are to issue from the Grand Lodge of New York, for the requisite number of subordinate Lodges to enable them to form a Grand Lodge on correct Masonic principles. We shall probably be able to give the particulars in our next.

☞Our excellent agent at Demopolis is informed that we can furnish complete sets of the present volume, but cannot vary from the terms. His views are correct in this respect. Our Br. will find an answer to his question in reference to the particular qualification of a Master of a Lodge, to which he calls our attention, in the Magazine, Vol. II, page 226.

☞We should be happy to oblige our correspondent at Fort Madison, Iowa, could we do it consistently with our views of propriety. Whatever may have been his intentions in writing it, his article would be construed as designed for political effect.

EXPULSION.—We are officially notified, that Thomas W. Rankhouse, was expelled by Perguimus Lodge, at Hertford, N. C., on the 12th May last, from all the rights and privileges of Masonry, for gross unmasonic conduct.

☞The gold chain, ring of profession, &c. worn by his late R. H. the Duke of Sussex, as Grand Master of the Order of the Temple, are now the property of Admiral Sir David Milne, G. C. B., Grand Master of the Temple, in Scotland.

☞We forwarded on the 1st June, a box to our agent at Toronto, Canada, via Albany, as per order.

☞W. Br. R. Clarke, M. D. is an authorised agent for the Magazine, at Uniontown, Ala.

☞Our readers may think the present number of the Magazine somewhat deficient in the usual variety, but we believe they will find in it articles of more than usual interest and importance. Among them are original translations from the Danish and German. The first is an address delivered at Copenhagen, in Denmark, and though it possesses no extraordinary merit, it will be read with interest, as indicating the Masonic sentiments of our Danish Brethren. The second is in relation to the proposed union of the two Grand Masonic bodies at Paris.

☞Our Brother of the Maysville Mirror is informed, that the remittance which he sometime since notified us he had made, through the Post Master of his place, has never come to hand. He is also informed that his request was complied with, and the package sent as directed.

☞The 24th ult. was celebrated at Toronto, Canada, and Mount Vernon, Ohio. The day was also celebrated at Grafton, in this State, Warren, R. I., Portland, Me., and in other parts of the country.

☞A very competent foreign Brother is about to open a School in this city, for classes in the German, French, and other languages, living and dead. We shall be happy to furnish all necessary information to any of our Brethren who would like to join either of the classes. The Brother referred to is deserving, and *needs* employment.

☞Our agent at Memphis, is informed that the order referred to in his note of the 29th May, never came to hand, or it would have received immediate attention.

We are again under the necessity of deferring until our next, a variety of articles promised in the present number, including sundry lists of officers.

☞We will thank all our *delinquent* agents, for an early settlement of their accounts. A little attention of this matter would save us a deal of trouble.

Digitized by Google

THE

FREEMASONS'

MONTHLY MAGAZINE.

VOL. III.] BOSTON, AUGUST 1, 1844. [No. 10.

THE PERSECUTIONS OF FREEMASONS.

IN reviewing the history of our Fraternity, we shudder at the persecutions which our Brethren in different parts of the world, and at different periods, have received. Like the early Christians, they have been forced to seek shelter in caverns, and assemble in the solitude of night, to cultivate the duties of charity, morality, and brotherly love!

An eloquent Brother has said, that the bigot is opposed to Freemasonry, inasmuch as it teaches liberal doctrines. It teaches the right to discuss principles and examine dogmas; to search into divine as well as human things; and to look after TRUTH, with reverence for Religion, and in the hope of a happy futurity. The tyrant is opposed to Masonry, because it holds as a first principle, that all men are equal in the sight of God. The superstitious are opposed to Masonry, because free inquiry and ratiocination are fatal to the long train of spectres in their service: They wish to revel unmolested with the demons of their own creating. And the bad are opposed to Masonry, because it imposes new restraints on those who are inclined to abjure rectitude.

If then Freemasonry inculcates an enlarged benevolence, that clashes with the prejudices of *bigots;* the oppressions of *tyrants;* the follies of the *superstitious,* and the criminal desires of the *bad,* ought we to be surprised that it has had, in every age, its inveterate persecutors?

No! The spirit that has constantly pursued Freemasonry, is the same in character as that which prepared the poisoned bowl for Phocion; that bound Ridley, and Rogers, and Latimer to the stake; that erected the Inquisition and invented the rack; that murdered the Huguenots at St. Bartholomew's; butchered the Catholics in Ireland, and hung the Quakers in America. In fine, it is the same fell spirit,—be it said reverently,—which crucified that Universal Saviour, who made his advent on earth, not to die as a philosopher, like that precocious Christian, Socrates, but as was said by the most eloquent of modern infidels,—*like a God!*

In the year 1425, the English Parliament attempted the suppression of the Masonic Lodges, by passing a law entitled "An act to abolish the Societies of Masons, and to hinder under grievous penalties the holding Chapters, Lodges, or other regular assemblies."* This act was never put in force, nor were the Frater-

*3 Henry VI. c. 1.

Digitized by Google

nity deterred from assembling as usual, under Archbishop Chicheley, then Grand Master.* On the contrary, several new Lodges were formed in different parts of the kingdom; and we hear no more of any attempt to disturb the Masons in England, until the accession of Queen Elizabeth; in reference to whom the following circumstance is recorded:—"Hearing that the Masons were in the possession of some secrets which they would not reveal, and being jealous of all secret assemblies, she sent an armed force to York, with intent to break up their annual Grand Lodge. This design, however, was happily frustrated by the interposition of Sir Thomas Sackville, who took care to initiate some of the chief officers which she had sent on this duty. They joined in communication with the Masons, and made so favorable a report to the Queen on their return, "that she countermanded her order, and never afterwards attempted to disturb the meetings of the Fraternity." These are the only instances on record in which Masonry has ever excited the jealousy, or in any manner been molested by the civil authorities of England. And it is worthy of remark, that, at a time when Masonry was extinct in every other kingdom in Europe, it flourished in the land, and was sustained by the friends of Anglo-Saxon liberty.

---

*This lawwas enacted by the celebrated '*Bat Parliament*,' during the minority of Henry VI. The Duke of Bedford was at the time Regent of the kingdom; but being in France, the regal power was vested in his brother Humphrey. The care of the young king's person and education was entrusted to Henry Beaufort, Bishop of Winchester, better known as Cardinal Beaufort, the duke's uncle, and grand uncle to the king. The bishop was a prelate of great capacity and experience, but of an intriguing and dangerous character. Aspiring to the sole government of the public affairs, he and his followers were necessarily involved in continual disputes with his nephew the Protector; who being a Mason, and warmly attached to the Fraternity, most probably interested them in his opposition to the disloyalty and intrigues of his profligate uncle. But however this may have been, the known fact that the duke was a member of an association which the jealous prelate had conceived to be inimical to his designs, was, to him, a sufficient reason why he should employ his influence to break up their assemblies. To this end, he procured the enactment of the law here referred to. But, as observed in the text, it was never put in force. On the contrary, the duke, knowing the Masons to be innocent of the accusations alleged against them, took them under his protection, and transferred the charge of rebellion, sedition, and treason, to the bishop and his followers; who, he asserted, were violators of the public peace, and rigorous promoters of civil discord. In order to avert the consequences which must inevitably have followed the successful prosecution of this charge, the crafty churchman prevailed on the king, through the intercession of Parliament—which his wealth and influence had corrupted,—to grant letters of pardon for all offences committed by him contrary to the statute of provisors, and other acts of præmunire. He thus escaped the punishment due to his crimes. The Masons, however, were not again molested by him or his friends;—and the *bishop's law* remains only as a monument to perpetuate his own infamy. The king himself was subsequently initiated into the Order (1442);—on which occasion the duke of Gloucester was present and assisted in the ceremonies. The latter was afterwards

> ——————"traitorously murder'd
> By Suffolk and the Cardinal Beaufort's means."

Shakspeare, after giving a horrible picture of despair, and a tortured conscience, in the person of the Cardinal, introduces King Henry to him with these sharp and piercing words:

> "Lord Cardinal, if thou think'st on heaven's bliss,
> Lift up thy hand, make signal of that hope.—
> He dies and makes no sign. * * *
> *War.*—So bad a death argues a monstrous life."—*Henry* VI. *Act* 3.

Digitized by Google

In 1798, the Masonic Institution was brought under the notice of the British Parliament, in considering a bill for the suppression of secret societies. A motion was made in the House of Lords to except the ancient society of Free and Accepted Masons from the operation of the law. This motion underwent a thorough discussion, and called forth a most triumphant vindication of the Order, together with an eloquent eulogium on it, from Bishop HOADLEY, the giant of the Church, as he was called, and still more eminently distinguished as the most competent antagonist that England could furnish to the profound and accomplished PRIESTLEY.

After demonstrating the injustice of associating Freemasonry with those political clubs, which it was the intention of Parliament to suppress, he concluded his speech with an invocation to the spirit of Truth, and with eyes intent on the imagined presence of the Being he had invoked, and with his robes turned back, as if to court her searching gaze, he uttered his solemn convictions—the result of long personal experience,—of the entire purity, the religious tendency, and the moral and social advantages of genuine Masonry. The amendment was adopted and the bill passed with great unanimity.

During the dark ages, the Church of Rome conferred on the Fraternity the most important privileges; and allowed them to be governed by laws, customs, and ceremonies, peculiar to themselves. Wherever the Catholic religion was taught, the meetings of Freemasons were sanctioned. But this unwonted clemency was of short duration. The Masons were fostered by the Pope and Bishops so long only as they could be advantageously employed in the erection of splendid churches, monasteries, and cathedrals. The Holy Mother Church, though she detested the principles of Freemasonry, did not deem it derogatory to her piety, hypocritically, to patronize its members, under the pretence of toleration, so long as they could minister to her vanity and ambition. Consequently, when the Masons had become more numerous, and the demand for religious structures was less urgent, we find her, not only depriving the Fraternity of those privileges which she had voluntarily conferred, but pursuing, with fiendish intolerance, the very men to whom she was indebted for much of her ecclesiastical grandeur. Her treacherous intercourse with the Fraternity had taught her that their liberal doctrines were dangerous to the debasing policy of the Popedom,—tending to enlighten the human mind, and dispel the mists of superstition. From that time forward to the present, she has been the steady and crafty enemy of our Institution; and her ecclesiastical thunders, and inquisitorial tortures, have been in turn employed for its annihilation.

In 1735, Freemasonry experienced a series of persecutions, originating in the jealousies of a few ruling despots, and the deep-rooted superstition and enmity of a few Catholic priests. They commenced in Holland. The States General took alarm at the rapid increase of the Lodges, one or more of which was held in every town in the Republic; and as they could not believe that architecture, and the cultivation of the social principle, were their only objects, they determined to suppress them. An edict was accordingly issued stating, that, though the government had discovered nothing in the practices of the Fraternity, either injurious to the interests of the Republic, or contrary to the character of good citi-

Digitized by Google

zens; yet, in order to prevent any evil consequences that *might* arise from such associations, they deemed it prudent to abolish them!

Notwithstanding this prohibition, a respectable Lodge continued to hold its convocations privately, at Amsterdam. Intelligence of this was communicated to the magistrates, who arrested all the members and brought them before a Court of Justice. Before this tribunal, in presence of all the magistrates of the city, the Master and Wardens boldly defended themselves, and declared upon oath, that they were loyal subjects, faithful to their religion and zealous for the interests of their country; that Freemasonry was an Institution venerable in itself, and useful to society; that, though they could not reveal the secrets and ceremonies of their Order, they assured them that they were contrary neither to the laws of God nor man; and that they would willingly admit into the Fraternity any individual in whom the magistrates could confide, and from whom they might receive such information as would satisfy a reasonable mind. In consequence of these declarations, the Brethren were dismissed, and the Town Secretary requested to become a member. After Initiation, he gave such a favorable account to the Court of Justice, of the principles and practices of the Society, that all the magistrates joined the Order, and became zealous patrons of Freemasonry!*

After Freemasonry had thus honorably triumphed over its persecutors in Holland, it had to contend, in France, against prejudices equally inveterate. Although many persons of distinction defended the Fraternity, and expostulated with the Court on the impropriety of severe measures, their assemblies were prohibited in 1737, under the common pretence that, beneath their inviolable secrecy, they *might* cover some dreadful design, hostile to religion and dangerous to the kingdom. But when these ebullitions of party spirit and private malice had subsided, the Fraternity in France recovered their former prosperity and splendor.

In Germany, too, the tranquility of the Order was disturbed by a cause emanating from a source to which the Brotherhood have seldom looked in vain for encouragement and support. It has been somewhat ungallantly said that the female sex are proverbial for their curiosity. Whether this be true in respect to our own fair countrywomen or otherwise, the remark is not altogether inapplicable to the ladies attached to the Court of the Empress Queen, Maria Theresa. They became curious to discover the secrets of Freemasonry. To this end they were at first content to try the efficiency of those means which the ladies of all countries know so well how to use upon their husbands and admirers. Failing in the attainment of their object by this mode, they directed their efforts to another quarter, and succeeded in persuading the Empress Queen to adopt measures for the suppression of all the Lodges in the city of Vienna. Their object was frustrated, however, by the intervention of the Emperor Joseph, who, being himself a Mason, declared his readiness to answer for their conduct. The ladies, it is to be hoped, were satisfied with such security.

In 1738, the spirit of persecution reached the ecclesiastical States of Italy. In the early part of that year, a formidable Bull was thundered from the Vatican,

*Lawrie.

Digitized by Google

not only against Freemasons themselves, but against all who favored their cause,—all who were in any manner connected with a set of men, who, in the opinion of his Holiness, were hostile to the public tranquility, and to the interests of immortal souls. In this Bull no particular charge, either of a moral or political nature, was brought against any individual of the Order. It was a general denunciation, alleging that the Fraternity had spread far and wide, and were daily increasing; that they admitted men of every religion into their society; and that they bound their members by oaths to conceal their mysteries in inviolable secrecy.

This Bull was followed, the succeeding year, by an edict not less intolerant in its sentiments, and still more severe in its enactments. The servitude of the galleys, the tortures of the rack, and a fine of a thousand crowns in gold, were threatened to persons of every description who should presume to breathe the heretical air of a Masonic Lodge! This again was succeeded by one of those absurd decrees for which his Holiness has become proverbial, condemning a French book, entitled an "Apology for the Society of Freemasons," and ordering it to be burned, by the Ministers of Justice, in one of the most frequented streets of Rome; sagely concluding that, in thus purloining a grain from the magazine, the explosion would be rendered harmless!

In 1740, the Catholic clergy in Holland, attempted to enforce obedience to the commands of their superiors. Availing themselves of the privileges of their clerical station, they excluded from the holy sacrament all applicants from whom, by craft and threats, they were able to extort a confession of Freemasonry. This state of things was not of long continuance. The States General interposed and restrained those minions of papal tyranny, within the proper sphere of their duty.

It was this spirit of Popish persecution, that compelled the Masons of Germany to change the name, and, in some measure, the character of their Institution—that called forth a most unaccountable edict from the Council of Berne in Switzerland—that brought the venerable Molay and his valiant Templars to an ignominious death,—"whose flesh was lacerated on the rack, and whose bones were disjointed and broken on the wheel:"—This was the spirit that subjected Crudeli to the horrors and cruelties of the Inquisition—that sentenced Mouton and Coustos to walk in the appalling procession of the *Auto de Fe*—that, in Spain, as recently as the year 1829, hung Lieut. Col. Galvez, and consigned one of his countrymen to the galleys for life—a doom more dreadful than death.

In reviewing the various forms of persecution and trial to which our Brethren have been exposed, at the hands of the powerful and wicked, in various parts of the world, we cannot forbear to observe how completely *guiltless* the Institution has ever appeared, notwithstanding the artful and powerful means which have been used to demonstrate its iniquity. The proceedings against it have always been instituted on *suspicion*, and have always remained unauthorized by any *proof of evil*, either done or contemplated. The charge preferred against it in 1738—that Masons have secrets which they will not expose to the public curiosity,—represents, in terms, the universal pretence for Masonic persecutions, in whatever country or period they have taken place,—from the Bull of his Holiness, the Pope, to its contemptible imitations in the form of addresses, appeals,

Digitized by Google

and denunciations of Antimasonic governors, senators and gossips, in our own day. The burden of delinquency is the same,—an appeal to the jealousy and timidity of others, by the ambition and intolerance of those by whom it is made.

And it is worthy of remark, that, while the opposition to Freemasonry in Europe, was, in every instance, induced by its alleged hostility to the existing civil and religious institutions—which were respectively despotic and intolerant in the extreme,—we are assailed in our own country, on the pretence that it is subversive of Republican Institutions, and dangerous to religious freedom! In Europe, the Institution is to be destroyed, because it is dangerous to tyranny: In America, its members are to be denied the common charities of life, because it is hostile to freedom!

Freemasonry has experienced two periods of persecution in America; which, although not so cruel and tragical as it has encountered in other countries,—where the malevolence of its enemies could employ the arm of secular and ecclesiastical power, and the denunciations of the politician and the priest were followed by sword and torture,—have nevertheless brought much undeserved odium upon its disciples.

The first took place about the year 1798, when the specious writings of Zimmerman, Barruel, and Robison, directed against Freemasonry, in consequence of its alleged connexion with the Illuminati of Germany, and the Jacobin Clubs of France—the former being secret schools of Infidelity, and the latter of revolutionary politics,—had excited considerable suspicion respecting the real objects and doings of the Institution. Availing himself of the suspicions of a portion of the public, in which he affected strongly to participate, the late Rev. Dr. Jedediah Morse, of Charlestown—a clergyman of considerable popularity and address,—countenanced the slanders of the foreign alarmists, and, by the help of some other agitators, succeeded in raising an excitement against a peaceful Society, whose members were as deeply interested in the maintenance of religion and good government, as any of their fellow citizens.

But this movement was too strongly tinctured with the selfish spirit of priestcraft, to be successful. The least critical eye could discern in it the same impulse which actuated the profligate Beaufort, Bishop of Winchester, in his persecution of the Masons during the minority of Henry VI.;—for the Catholic Church is by no means alone in having arrogant and jealous priests, who can brook no interference in their assumed exclusive direction of the religion and morals of the community; and are prone to hate and calumniate any Institution, which, like Freemasonry, utters and acts a perpetual rebuke to their spiritual usurpation.

The celebrated Rev. Dr. Bentley, of Salem, engaged in this controversy, and defended the Institution, of which he was an eminent member, with great learning and earnestness, in several Masonic discourses which were published, and in some letters addressed directly to its leading adversary. He further rendered a great service to the cause of truth and peace, by translating and publishing a series of letters, written by a learned German gentleman by the name of Ebeling. They contained an impartial and instructive examination of the question; and the conclusions to which their author arrived—exonerating the Lodges entirely from any participation in the disorganizing assemblies, which it

Digitized by Google

had been pretended were Masonic—contributed not a little to quiet the apprehensions that had taken possession of some honest minds, in consequence of the misrepresentations of bigoted or interested men.

One of the ablest vindications of our Order, which appeared at this time, is to be found in a Masonic Oration, pronounced before St. Peter's Lodge, in Newburyport, on St. John the Baptist's day in 1798, by our learned Brother, CHARLES JACKSON, formerly one of the Justices of the Supreme Court of Massachusetts; and we cannot forbear to quote a few sentences from his eloquent and searching remarks on the artful essay of Professor Robison. "But it is further argued by the same author," says he, "that although our society is pure in itself, and innocent of all these corruptions; yet, from the secrecy of its proceedings and the perfect freedom of speech which it indulges, it may become the cloak of conspiracy and the asylum of atheism—that we ought therefore voluntarily to sacrifice it to the peace and security of the State. And is it then believed that by abolishing our meetings, we should leave no retreat to the spirit of disorganization and infidelity? And do we not find, in the scenes developed by this author, that the same men could assume a thousand various forms; and were equally dangerous under many other names, as while they observed the sacred title of Freemasons? The secrecy and freedom of our meetings may be an object of terror to many governments in Europe—but never can excite nor indulge a greater ardor for liberty than already warms every American bosom. The levelling system objected to us, may check the intemperance of pride, but can never exceed that political equality which is every day enjoyed by the citizens of this happy country."

Our second season of persecution is of recent date, and its origin, measures, and agents, are not sufficiently interesting to tempt us to any avoidable consideration of them.

RIGHTS OF JURISDICTION—"A QUERY."

AN individual makes application for membership to some Brethren of a Lodge in Georgia, but there being some stains on his character at the time, he is requested to wait till he may be free from these spots. But in the meantime, he goes on to New York, where he remains a few weeks or months, and during that time joins the Lodge in that States, take the degrees and then returns again to Georgia. Ought the Lodge in Georgia to recognize this man as a worthy Brother, and permit him to enjoy the benefits of the Fraternity?

Will our enlightened Brother of the "Freemasons' Magazine," please answer the above query?"—[*Masonic Signal, Madison, Geo.*

ANSWER.

THE receiving of the individual in question, by the Lodge in New York, was in violation of the rights of jurisdiction, and is a proper subject for the action of the Grand Lodge of Georgia. It was a wrong, which we doubt not would receive attention from the Grand Lodge of New York, on a proper representation of the facts in the case.

We do not understand that the person alluded to, was actually propo-

Digitized by Google

sed for admission to any Lodge in Georgia, but that he made the request of some member to be proposed, and was persuaded to delay his application. If this be the state of the case, then the Lodges in Georgia are bound to receive him as a Brother in good standing, or to prefer charges against him and formally suspend or expel him. He is a Brother, and, until cause be shown to the contrary, is to be recognized as such. That his receiving the Degrees in New York, was a violation of a principle of jurisdiction, recognized by the Grand Lodges of the United States, does not disqualify him as a Mason; because he is presumed to have been ignorant of the existence of such a regulation. But even if he had been aware of its existence, he is not to be held responsible for its violation. The responsibility was assumed by and rests with the Lodge which admitted him. It is not more a legal than a Masonic maxim, that every man is presumed to be innocent until the contrary is proved.

There are two other points of view in which the case may be considered, and as we may not fully understand the terms of the "query," it may be proper briefly to state them. It may be asked, how the question would stand if the application had been laid before the Lodge, and "there being some stains" found on the character of the petitioner, he was, through an unwillingness on the part of the Brethren to reject him, permitted or desired to withdraw his petition? This would be an irregular proceeding, though it is one which, we regret to say, is frequently practised by the Lodges. It would not, however, change the state of the case. There having been no definite action on the petition, the petitioner would stand precisely as before he made his application, and at liberty to apply to any other Lodge for initiation. The Lodge to which he should apply would be under no other than the ordinary restrictions.

If, on the other hand, his petition was acted upon and rejected by the Lodge, and that rejection was certified up to the Grand Lodge, he is, in our judgment, to be regarded as having obtained his initiation in a clandestine manner, and may properly be rejected by the Lodges in Georgia.

We of course take it for granted that the individual is a *resident* of Georgia, and that he was on a visit to New York when admitted to Masonry.

The case here stated shows the necessity of a strict adherence on the part of the subordinate Lodges to the rights of jurisdiction. The general rule is, that *the application for admission shall be made to the Lodge in or nearest the residence of the applicant.* This is not only just, but is the safest course.

Digitized by Google

THE TRESTLE-BOARD.

Boston, July 4, 1844.

R. W. Brother and Sir,

Since my arrival in this city, a few days since, I have, for the first time, had an opportunity of examining "The Masonic Trestle-Board," as published by yourself and Brother Carnegy, under sanction of the late Baltimore Masonic Convention. Permit me to congratulate you on the excellence of your performance as far as it goes; I could have wished however it had gone farther and embraced the whole of Ancient Freemasonry, and entered more into detail.

All intelligent Masons admit that Freemasonry was first introduced into this country, among the Anglo-Americans, from England. If such be the case, whence arises the difference which now exists in the Lectures and manner of Work between the Lodges of the two countries? No man, or set of men, can delegate or possess, under our Constitutions, the power to make innovations of any kind. Yet innovation or change has taken place to a far greater extent than most Masons are aware. The change doubtless has been gradually going on for many years, until we at present behold a considerable difference between their lectures and our lectures, and in the forms and ceremonies of opening and closing the Lodges, and in the Work therein. Think not, R. W. Brother, that I am actuated in these remarks, by the love of finding fault. I assure you on the honor of a Brother Mason, such is not the fact;—I feel that I am influenced only by a sincere desire to promote the prosperity of the Institution, restore the ancient landmarks, and advance the true glory of Freemasonry. I myself am a Texian Mason, which, in reality, is, in every respect, except in name, the same as an American Mason. In 1842, I was appointed by the M. W. the Grand Lodge of Texas, Special Masonic Delegate to the several Grand Lodges of America and Europe. In that capacity I visited the M. W. Grand Lodge of England. At an interview had subsequently with his R. H. the Duke of Sussex, the late illustrious and much lamented M. W. Grand Master of Freemasons in that kingdom, an excellent opportunity was afforded me to compare and note the difference between the lectures of the two hemispheres. I would here remark that it is much to be regretted that the several Grand Masters in America do not take the same interest in our Institution, and make themselves as intimate with the lectures of the several Degrees, the principles of the Order, and the minutia of the Lodge-work, as the late Duke of Sussex did. The English Lodges of Instruction are worthy of imitation, and the "Inner Guard," who has for some unknown cause been ejected from our Lodges, should be reinstated. The plan there pursued, of distinguishing the three first Degrees by rosettes on their aprons—all the aprons in the separate Degrees being uniform—and adapting the clothing worn, to the grade, in which it is worn, is the ancient custom and far more appropriate than our plan of intermingling all varieties of forms and colors in the same Lodge. The Knight Templar in a Lodge of Entered Apprentices, is, to all intents and purposes, for the time being, only to be regarded as an Entered Apprentice, and should be clothed accordingly. But this is digression from the subject under consideration, although, it may, perhaps, serve to illustrate the position I have assumed;—namely, the necessity of entering more fully into detail in our text

Digitized by Google

books, if we desire to obtain uniformity and prevent innovation. The French and English text-books enter more minutely into explanations than American. I have never heard of any injury resulting therefrom, but have seen the benefit in the uniformity of their work, compared with our own. The memory of man is treacherous and should not be overloaded or much depended upon. All changes in orthography and in political forms of government, in religion and in philosophy, are the work of ages;—for the human mind is timid and opposed to violent extreme changes; although from a spirit of emulation, and a desire to improve, it is continually lending itself to promote those changes. And thus too is it in Masonry. Had not our ancient charges been collected, written, and placed in the hands of the Brethren, can any Brother doubt but that they would have been, as our Work and Lecturers are, different from the English ritual. Some of our members would have altered—as they thought, improved—the phraseology; thus opening the door for other innovations; and thus, too, in time, the spirit of change, often miscalled "the march of intellect," having first encroached upon, would finally remove our ancient landmarks. Look at all tradition, and thus will you find it has become mystified. Had our text-books explained to the world the sublime moral lessons illustrated and inculcated by our emblems and exemplified our principles,—in fine, had the *whole* of the Masonic Trestle-Board been published and explained to the world, Antimasonry could never have attained an ascendency in this country. Our principles are pure, and the moral lessons attached to each and all of our emblems are noble and praiseworthy! Wherefore then should we fear to proclaim them, and even, if necessary, to court investigation?

I perceive in your orders of procession that no place is assigned for either the District Deputy Grand Masters, the Grand Lecturers, the Grand Standard Bearer or the Grand Pursuivant. Have you no such Grand Officers?* The Grand Lodge is not strictly in form, on public occasions, without its standard.

I notice that you have copied from the English manuals some of their forms of prayers. This is one move towards retracing our steps. Though, when a Chaplain or a free and concise extemporary speaker is present, I might prefer hearing an original address to the Throne of Grace, yet ordinarily, I am of opinion that the impression made upon the mind of the Brethren would, generally speaking, be far increased, by a large majority of the Masters of our Lodges adopting the invocation, (vide third prayer, page 13, Trestle-Board,) at the opening of their Lodges, and the prayer which follows next in rotation in your Work at the closing of the same, rather than attempting, as we oftentimes hear, the hesitating delivery of an extemporary one, or the bungling reading of a more lengthy one. It is not a long prayer or exhortation, no matter how beautiful the language or

*The officers named by our Brother are not, or have not, heretofore been, generally recognized by the Grand Lodges in this country. But few of them appoint D. D. G. Masters, some of them have no G. Lecturers, while others have no G. Pursuivants. It has not, therefore, been usual to assign them places in the public processions, as laid down in any of our Text-Books. We agree with our Brother, however, that they should all have places, which they might occupy if necessary. The error in the plate (noticed in last paragraph,) was accidental, and has been corrected.—[Ed Mag.

Digitized by Google

how elegantly the sentiments be expressed, which makes the wonted impression, but every thing depends on the manner of delivery. One Brother will frequently excite more sympathy, and more fully rivet the attention, and stamp a more indelible impression upon the mind and memory, by the delivery of a single sentance, than another will in the labored harangue and exhortation of hours.

I likewise notice, in examining your pictorial illustrations, that the engraver or draughtsman has misrepresented the last emblem on the first plate, and would suggest the correction of the error previous to the publication of a new edition. The Book of Constitutions should *rest upon*, and the two perpendicular parallel lines should touch, the circle.

That your health may be long preserved, and your zeal in the cause of "TRUTH" and "LIGHT" continue unabated, is the fervent prayer of

Your Friend and Brother,

GEORGE B. TEULON, K. T.

G. Lec. and P. G. Sec. of G. L. of Texas, and P. G. Sec. G. R. A. Chap. of Texas.

To the R. W. Br. CHARLES W. MOORE, Esq.
G. Sec. G. L. of Massachusetts.

THE TRIPLE TAU.

To the Editor of the Freemasons' Magazine,

My dear Sir and Brother,—Should the following explanation of the "TRIPLE TAU," meet with your approval, you are at liberty to publish the same. I would remark that I have frequently met with R. A. Masons ignorant, not only of its signification, but even of its name.*

The ⟙ Triple Tau is a figure composed of five lines, or, as some explain it, three T crosses; but I should rather incline to the opinion of three T squares; such explanation better according with the other symbols of ancient Freemasonry; and that it alluded, in part, to the three jewels of the three first Grand Masters. The square is the symbol of the ancient degrees of Masonry, and the cross of the knighthood degrees. Probably both refer symbolically to knowledge, for what more appropriate emblem can we find to represent a *Key*, or cross, to the unlocking of those mysteries in which science was formerly veiled.

Another explanation which is sometimes given is, that it means T. H., *(Templum Hierosolyma*, or Temple of Jerusalem). Others again are to be found, who would interpret it as illustrating the mystical union of the Father and Son,—the letter H representing Jehovah, and the T the cross or Son.

I am, however, still of opinion that the literal and moral meaning is the key to science, or the diving of the intellectual power into the physical mysteries, and to the concentration in the Royal Arch, of all Masonic knowledge.

---

*The TAU is not used in Royal Arch Masonry as practised in the United States. It belongs to the English system, and is probably a legitimate emblem. It was regarded by the Egyptians as a sacred symbol, denoting power, and on particular occasions was used as a *staff*. Probably the original corresponded with the *sceptre*, *crozier*, *baton*, *wand*, &c. It is sometimes called the cross potent,—at others, the handled cross.—[ED. MAG.

Digitized by Google

I shall be happy to see your views on this subject, as well as those of some of your learned correspondents.

Before closing this letter, I will mention it as rather a curious coincident, that the initial letters of the Knights Templars motto, "In hoc signo vinces," ("I" *iota*, "H" Eta, "S" Sigma, and "U" Upsilon,) will compose the word J E S U, one of the names of our Saviour.

LETTER FROM REV. ALBERT CASE.

R.·. W.·. C. W. Moore,

Dear Sir and Brother,—Having left Charleston, S. C., the scene of my late Masonic labors, with the intention of remaining at the North a few months, I trust you will allow me to occupy a corner in the Magazine, in which to speak to the Brethren I have "left behind me."

I have been associated with them "through evil and good report,"—have seen the Fraternity in its low estate, and in its now prosperous and happy condition. I have labored with the intelligent Brothers there, for the promotion of Masonic Light and Knowledge in our midst, and for our moral and intellectual culture; and I know full well that our labors have not been entirely in vain. Masonry has come up from her lethargic state and put on her beautiful garments—her course is onward—her voyage is prosperous.

During several months that are past, I have not been able to *work* or attend Lodge meetings, and have had ample opportunity for judging how deeply the Brethren were imbued with the spirit of *Brotherly Love*, and a desire to comfort and relieve one brought low by a long and painful sickness. I found they were *Brothers* indeed—their attention was constant—their kindness unceasing—their watchings though wearisome, were frequent.

To Br. Fred. C. Barber, Past Grand Secretary, in particular, am I much indebted for his attendance and care when I was "worn with sickness." He proved himself an excellent nurse, and if he has no claims to the title of "sister of charity," his kindness as a Brother is not surpassed.

To the Brethren of the M. W. Grand Lodge—of Solomon's Lodge, No. 1,—St. Andrew's Lodge, No. 10,—South Carolina Chapter, No. 1,—and Union Chapter, No. 3, for their labors of love, and the many tokens of their regard and esteem, I can never cease to be grateful. Truly Masonic was their treatment during my long sickness, nor did it cease at my convalesence. With joyous expressions did they meet me, when with "form emaciate," and with "measured step and slow," I wandered forth to inhale the healthful breeze, and seek for growing strength.

Long may they live in the practice of Masonic virtues, and the enjoyment of all temporal and spiritual blessings. May the Light of Masonry and Religion illumine their pathway, and when their labors shall cease, may they be greeted with "well done," enter thou into the great spiritual Temple, and to the enjoyment of the divine refreshments. ALBERT CASE.

Hartford, Conn., June, 1844.

Digitized by Google

PRESENTATION OF A P. H. PRIEST'S JEWEL,

TO REV. COMP. CASE, OF SOUTH CAROLINA.

UNION CHAPTER NO. 3, CHARLESTON, S. C.

At a regular meeting of Union Chapter No. 3, held at Masonic Hall, Charleston, Feby. 20, 1844, the following preamble and resolutions were unanimously adopted:—

Whereas, a bright example of Masonic zeal, especially for Royal Arch Masonry, has been shewn in the person of our excellent Companion Albert Case, Past High Priest, who having been mainly instrumental in the revival of this Chapter, has, with a truly parental care, watched over its interests during its "tender years," having served as High Priest since its reorganisation in 1840, until he placed it in its present prosperous condition, in the hands of his successor, the present incumbent. Therefore be it

Resolved, That as a token of our esteem and gratitude for the active and useful services of Companion Albert Case, *Past High Priest*, a suitable *mark*, or Past High Priest's jewel, properly engraved, be procured and presented him in the name of this Chapter.

Resolved, That a committee of three be appointed to carry the same into effect.

Extract from the Minutes.

Samuel J. Hull, *Secretary*.

In accordance with the above resolution, the committee procured a splendid *Jewel of Gold*. It consists of the *Square and Compasses*, with a *Mitre*, suspended in the centre; on the top of the Mitre is a cross, attached to the compasses by a link. It was beautifully engraved by Mr. Parasot, one of the first Artists of the day. The inscription on the Square and Compasses, is as follows:—

PRESENTED

By Union Royal Arch Chapter, No. 3,

To Rev. Albert Case, P. H. P.

5843.

On one side of the Mitre is the *Mark* of a Mark Master, and on the other, the Key Stone, with the name of the Deity in Hebrew, in the centre. It was presented to P. H. P. Case, on the evening of the third Tuesday in May, by M. E. Charles Clapp, H. Priest of the Chapter, who accompanied the presentation with an appropriate and feeling address, on behalf of the Chapter, and the thanks of himself and the members for the long and valuable services of Comp. Case, as their presiding officer,—to which the latter responded in his usual happy and instructive manner.

The scene was interesting and truly affecting, as Companion Case, who had raised the Chapter, and presided over it for three years, was then in feeble health and about to leave them for a season, in hope to regain his health in a Northern clime. He took the opportunity to advise them respecting their future Masonic course, expressing his desire for their welfare, and his confidence that the Chapter would continue prosperous and its members respected.

Digitized by Google

CORRESPONDENCE.

Courtland, North Ala., May 25th, 1844.

DEAR BROTHER,—I was pleased to see a notice in my last number, that there was a prospect of having the Magazine reprinted. The subject came before our Lodge at its last meeting, and on motion of the Secretary, it was voted, that the Secretary be instructed to procure the 1st and 2nd volumes of the Magazine as soon as reprinted—*Bound in paper covers.* You will also please send *me* the 1st volume as soon as reprinted. I have the 2d and a part of the 3d, and when this year is through I wish for the 4th also. It is a valuable work, and *every* Lodge in the United States should have *all* the volumes to serve as a book of *reference*, as well as *instruction.* May God speed you in this work, and may the time soon come when Masons shall not live for the *name* alone, but for the *principles* of our beloved Order,—when the badge shall not be worn for *outward show*, —but as a token that the heart has been improved, and the affections *elevated* by the silent influence of the true spirit of Masonry. J. C. B.

Demopolis, Marengo Co. Ala., May 14th, 1844.

COMPANION MOORE,—On the 11th instant I visited Union Lodge, No. 50, which assembles at Uniontown, Perry Co. Ala., or rather at Woodville, as the citizens would prefer to call it, but the Post Master General forbids, he being unwilling to change the established name of a P. O. for the sake of *euphony.* At some future time I may give you a description of the fertile "*canebrake*," in the very heart of which this village is situated, for it would be very interesting to a citizen of New England.

I found said Lodge in a very flourishing condition, with more *work* before them than they can finish in several weeks, and they now number over sixty members. I witnessed the conferring of two degrees, which was done in a masterly and impressive manner. Too much praise cannot be awarded to the officers for the care with which they guard against any deviation from the *ancient landmarks.* I have never seen Lodge business transacted with more regularity and despatch, or officers more firm in supporting their dignity, and at the same time careful to preserve *peace* and *harmony.* In fact the prosperity of the Lodge is in a great measure owing to their happy choice of officers. They are men who have penetrated into the inmost recesses of the *Temple*, and who exemplify, by their lives, the beneficial effects of Masonic teaching. They are *temperate*, *prudent*, and *just.* With such master-workmen, the work must be *good* and *square.* You will join with me, in wishing every temporal and spiritual blessing to the members of Union Lodge, and within the peaceful walls of their Masonic Hall, may their children's children be taught to appreciate the blessed influences of Brotherly Love, Relief, and Truth.

I have also the pleasure of informing you that Comp. Dr. R. Clarke has consented to act as Agent for your Magazine. He is W. M. of said Lodge, and will prove an efficient co-operator. His address is Uniontown, Perry Co., Ala.

I forgot to mention that the Lodge unanimously resolved to subscribe for your Magazine, with instructions to have it filed for the information of the Brethren.

F. S. PALMER, *Agt.*

Digitized by Google

Pepperell, Mass., June 24th, 1844.

Br. Moore,—I with pleasure inform you of the celebration of the anniversary of St. John the Baptist, on Mount Lebanon Hill, in Pepperell. The day was fine, and every thing was conducted with order and closed in harmony. I was there alone—overshadowed by the armour of the Lord.

1st. Sentiment—The 24th of June—May it keep its place, and may the rising generation support it.

2d. The day we celebrate—Dedicated to the memory of St. John the Baptist, ever revered and held sacred by all Masons throughout the globe,—May it be the happy privilege of Masons and friends to meet together and do honor to the memory of him who was sent to clear the way, and make straight the paths for the coming of our blessed Saviour, *Jesus Christ.*

I then fired a heavy gun, and closed with a song.

The Address.—*Let us love one another.*—If a Brother does wrong, let us tell him of his fault alone, and not expose him to the world. No Mason has any just claims to the privilege of giving laws to another. As Brothers, we enter upon all those moral and social relationships to each other, upon a level. A Brother then is not superior to a Brother; nor is he to be esteemed as inferior; each yielding some minor, though inherent rights, that he may be equally partaker of the general good; alike conscious of our natural ignorance, and impotency, and of the necessity of a faithful leader during our pilgrimage through life. The Mason has taken the word of God, as revealed in the sacred volume, as the rule of his faith and practice. He is taught to have faith in him who governs unnumbered systems of worlds, with order and regularity. Hope in immortality, and charity to all men. He is taught to work by the rule of honesty, and remember that he is travelling on the level of time to that undiscovered country, where friendship will be perfect, and love without alloy. The Mason will keep the commandments;—Love his neighbor as himself. He is taught to do unto others as he would they should do unto him. Let us practice these precepts, and then we shall fulfil the law of the Saviour. The Mason is taught to be full of solemn and deep thought,—to have his mind clear and active in that knowledge which no man knoweth, saving him that receiveth it. He never can be lonesome.—When every human being has left him, he has a friend with whom he can hold sweet converse.

Your friend and brother, L. S. B.

[Our Brother, we doubt not, enjoyed himself finely, though we should have been happy to have seen him at Grafton, and regret that his engagements did not permit of his leaving home. We should like to have seen his procession! His audience could not have been otherwise than pleased with his excellent address. We presume it is published agreeably to the *unanimous* vote of the company!]—Ed.

Digitized by Google

NATIVITY OF ST JOHN THE BAPTIST.

CELEBRATION IN GRAFTON, MASS.

This was one of the most gratifying celebrations it has been our happiness to attend. The day was fair and delightful, as the village in which the ceremonies took place was beautiful:—both were in harmony with the occasion. The number of Brethren assembled was not so large as it would have been had the celebration been determined on at an earlier day, and a more general notice given. It was, nevertheless, larger than we anticipated it would be. There were probably about two hundred Masons, and a hundred ladies in the procession. Among the former were the officers of the Grand Lodge of the State, in full regalia,—the Worcester County Encampment, under the command of Sir James Estabrook,—Sutton Royal Arch Chapter, and Olive Branch Lodge, of Sutton,—Morning Star Lodge, Worcester,—Middlesex Lodge, Framingham, and St. Andrew's Lodge, Boston. The officers of the latter in their new and splendid regalia. There was also a large number of Brethren present who were not attached to either of the particular bodies named. The procession was well arranged and conducted with perfect order and propriety. Its appearance was all that the friends of the occasion could have desired; and so far as we could learn, they were satisfied. It was formed at the Orthodox Meeting House, and, preceded by an excellent Band of Music, marched through the principal streets of the village to the Unitarian Church, where the exercises took place in the following order:—1. Music by the Band; 2. Anthem; 3. Prayer, by Rev. Br. Goodwin, of Wilkinsonville; 4. Selections from Scripture; 5. Ode, from Br. Power's Melodies; 6. Address, by Rev. Br. E. M. P. Wells; 7. Ode, by Br. Power; 8. Prayer, Rev. Br. J. O. Skinner, of Dudley; 9. Anthem; 10. Benediction.

The ceremonies were all of a high and interesting character. The address was appropriate, forcible and eloquent, and was listened to with profound attention and interest by a crowded audience, including, we judge, a very considerable portion of the young ladies, and no inconsiderable share of the young gentlemen of the village. The occasion seemed to us more like a holy-day, in which everybody participated, than like an ordinary Masonic celebration. Even gentlemen without *aprons* found their way to the dinner table, and for anything that we could discover to the contrary, they were as joyous and happy, and as much interested in what was going on around them, as those who were distinguished by that ancient badge of Brotherhood. The Music was well selected, and we heard the Choir complimented by connoiseurs in such matters, as possessing superior talent and excellence.

After the exercises at the Church were concluded, the procession was again formed, and marched through the easterly part of the village to the large Vestry of the Unitarian Church, where an excellent dinner was served up by Mr. Cheney, of the Grafton House, on strictly Temperance principles. W. Br. Woodbury, Master of Olive Branch Lodge, presided, assisted by Comp. Rawson, H. P. of Sutton Chapter, by the Master of Morning Star Lodge, and Sir James Estabrook, Commander of Wor. County Encampment. Several speeches were made at the table, and a number of sentiments were drank, a part of which only we have been able to obtain. Among the speakers were Dr. Willard of Greenfield, Rev. Mr. Skinner of Dudley, Augustus Peabody, Charles W. Moore, and Thomas Power, Esqrs. of the Grand Lodge, Eben. Smith, Jr. Esq. of Roston, Rev. Mr. Wilson of Grafton, and Dr. Burn-

Digitized by Google

side of Canada. The regular toasts were announced by Col. Estabrook, as follows:—

1. *The day we celebrate*—Commemorative of him whose voice from the wilderness proclaimed the coming of Him who taught *Faith* in God,—*Hope* in immortality, and *Charity* to all mankind.

2. *The Masonic Institution*—Its foundation is Truth—its superstructure,t he triumph of Principle—its key-stone, love to God, love to Man.

3. *The duties Masonry inculcates*—Our duty to God, our duty to our neighbor, and ourselves.

4. *The Masonic Fraternity*—a Band
Of Brothers, hand in hand;
It will continue till the tie embrace
A happy Nation, and the human race.

5. *The Mason's Religion*—Love;—His mode of worship—deeds of Charity;—His offering—a pure heart;—His altar—the Globe.

6. *The Freemasons' Monthly Magazine*—Like the great luminary of nature, it radiates light in every direction.

7. *Faith, Hope, and Charity*—The three cardinal virtues of Masonry. Faith directs us to put our trust in God,—Hope, in the hour of adversity, points us to the brighter day,—and Charity prompts us to forgive an erring Brother.

8. *The Grand Master of the Grand Lodge of Massachusetts*—In the evening of his days—may he see his honors in the works erected by the Craft, on his designs.

9. *Antimasonry*—It has blown its blast, and purified Masonry by blowing out the *chaff*.

10. *Our uninitiated friends who have joined us in this festival*—May they soon be brought out of darkness into light, and hail as Brothers of the mystic tie.

11. *Edward T. Taylor*—The great operative Mason of the day—Takes pebbles from the vast *Ocean*, and so applies the chisel, that they soon display all the beauties of the diamond.

12. *The Ladies*—May they always have an equal interest in our Institution, and every Mason take one in-to Lodge.

Br. Peabody, being called upon for a sentiment, said,

The orator has told us, that Freemasonry came from Jerusalem—and so it did, originally. But to us it came from England; whence, also, came our religion, laws and literature, and almost every institution which we hold dear. From England, Freemasonry spread to Germany, the Peninsula, and other parts of Europe; and to her ample colonies on the American continent, and the East and West Indies. In England, the Order has been preserved pure, firm and inflexible. I propose as a sentiment

The Grand Lodge—*and Brethren of Glorious Old England.*

W. Br. Alexander Burnside, M. D., of Toronto, Canada, responded to this sentiment, substantially, as follows:—

Worshipful Master,—I feel myself highly honored at having the privilege of joining in the procession and other exercises of the day; of being made welcome at your hospitable board, and at the dignified manner in which the Grand Lodge of England has been specially noticed. When the toast was given, I little expected it would devolve upon me to respond to it, confidently expecting that there were among this numerous and dignified assemblage of Masons, some one direct from England, who would undoubtedly have it in his power to do justice to the subject, for which I feel myself so totally inadequate.

I know but little of the Grand Lodge of England, further than that it is from that august body we derive, either directly or indirectly, our authority in Canada, to assemble and work as Masons—imitate them in discipline and bow to their decision, in all matters in which we are immediately concerned. Masonry, as history and Masonic tradition inform us, was introduced into England, from the East, where, after some difficulty, Lodges were established, into which none were admitted but the most eminent for learning and ingenuity. In this way, it spread rather slowly for sometime, until at length it embraced more generally the different classes of mankind, whose moral worth entitled them to confidence;

Digitized by Google

and now it is not only prevalent in Great Britain, but in all her numerous provinces and territories abroad,—on some parts of which the sun never ceases to shine, there is Masonry to be found—there it stands firm against all the shafts of adversity, despotism, and oppression. And why? Because it is supported and protected by a power more than human. If any additional proof had been necessary to convince me of this, it is furnished me this day by what fell from the lips of your eloquent and powerful orator, in the account given of the revival of Masonry in and about Grafton. It is so exactly similar in circumstances, and instantaneous as to time, that one might suppose that there had been previous arrangements entered into by the Brethren on each side the Great Lakes! The minds of a few worthy Brethren and Companions both here and there, received the impulse, that it was time for Masonry to arise and shine, for her light had come, and she should once more put on her beautiful garments. Brethren, what produced this? It was no other than the same Spirit which, after the completion of the first Temple, when every one thought that Masonry must become extinct because it had arrived at the summit of perfection, and the Brethren were about to be dispersed throughout the Globe, that then suggested to the three grand worthies, to found upon the rules of Operative, a system of Moral or Speculative Masonry, which might be handed down to the remotest ages, as a blessing to mankind. Resting on those imperishable pillars of virtue and truth, it will, no doubt, abide forever. Let us then, always adhere to its principles, and let no other emulation inspire us, but who best can work or best can live, and when we arrive at the outer door of the Sanctuary, may we, with our marks in full view, be able to give the true sign and token, and happy shall we be to hear that sonorous sound, in answer to our request to enter—ADMIT HIM.

The Rev. Br. J. O. SKINNER, on being called upon for a sentiment, spake in substance as follows:—

Worshipful Master,—At this late hour, after the company has been surfeited with the many good things that have been said and sung, I feel reluctant to occupy any more of your time than will suffice to acknowledge the kindness you have done me and the Lodge over which I have the honor and happiness to preside.

Of Middlesex Lodge, Sir, I can speak with full confidence. It is one of the few Lodges, that in this section of country, lived through the late period of anti-Masonic vandalism, without ever suspending its regular meetings, or allowing the fire on its altar to go out. Its records will show that the watch was always set, the Book always opened, the impressive and touching Ritual of our Order ever rehearsed, and its charities dispensed to the needy, though at times its strength lay in the unswerving devotion of the faithful few, who preferred "Jerusalem above their chief joy."

With the return of peace and general prosperity to the Order, our Lodge has revived and is now prosperous. Since my connection with it, a good number of young men of intelligence and moral worth, well educated, and able, therefore, to appreciate the pure and elevated principles of our loved Institution, have been admitted to its honors and privileges. And the sound of the various implements of the Craftsmen, and the experience of the old, joined with the fresh enthusiasm of the younger workmen, give assurance that the Temple is growing to more perfect harmony, order and beauty. Our Lodge is strong in the truth, and moral purity of her aims and purposes, and in the truly Masonic fidelity of her members; and she will stand as heretofore, "unmoved, unshaken, unseduced, unterrified," whatever portends may appear in earth or sky to trouble the weak-minded, or to tempt the hollow-hearted. For four years I have had the privilege of sharing in its peaceful meetings, and now that I have removed from its immediate vicinity into another county, I can most truly and fervently say, that there is not a spot in Middlesex County, except my father's house, that is so dear to me, or so fondly looked back to, as Middlesex Lodge.

I found peace, concord, and harmony there, when no where else. Within the

Digitized by Google

charmed circle, the demon discord dared not intrude. At the sound of the mystic word he fled. At the recital of the initiatory vows, at the grasp of the friendly hand, at the waving of the spiritual wand of the genius of Freemasonry over the assembled workmen, worldly passions were hushed, and a hallowing influence shed over all.

In the generous, unreserved, unsuspicious confidence, which is the genuine spirit of the Masonic Institution, we find the true secret and source of social harmony and pure enjoyment. The quality of *Masonic trust* "is not strained," it is the genial sunshine and the gentle dew that awaken the latent sensibilities, the generous and pure sentiments of the soul, and repel, as by spontantaneous force, all base and grovelling feelings. But I must not enlarge on this pleasing topic, for however welcome to my Brethren, it will be speaking in an unknown tongue to the uninitiated. One word farther and I shall have done.

Our Institution is often misjudged, it seems to me, from the very fact of its possessing so many distinct features of interest and excellence.

The various high purposes, moral, intellectual and social, embraced by our Order, are apt to divide the attention of a careless spectator who merely contemplates its external aspect. The solemnities of the service which we have just attended, and the social festivities of this hour, the strict moral inculcations and requirements of our Ritual, and its liberal spirit and policy, may seem to such a spectator, wanting in congruity and harmony.

But the aims of Freemasonry are not limited to one form of operation, or one mode of beneficence. Its object is at once moral and social. It proposes both to cultivate the mind and enlarge and purify the heart. It teaches that "the hand that is raised in thanksgiving should be opened in charity." It is therefore, in the best sense, an eclectic system, wisely adapted to meet all the constitutional appetencies of our complex nature. Its friends claim it to be a religious institution, and *truly*, but not *exclusively*; they declare that it affords great facilities for intellectual culture, that it has a peculir disciplinary efficacy, but this is not its whole sphere; and they know from happy experience, it is highly conducive to social refinement and happiness, to the best welfare of rational beings. Then it has reference to all the constitutional wants of our nature, of which, the orator to-day, has spoken so truly and eloquently. It unites features too seldom found embodied in the same system. It is framed with a nice regard to the Divine Order of the external world, in which land and water, earth and sky, flowers and fruit, utility and beauty, alternate with perpetual attraction. It looks to the symmetry, the harmonious development of all the powers and faculties, sentiments and affections which the Supreme Creator has bestowed upon man. It is at once severe, and liberal in its policy. It is adapted, not to foster bigotry and sectarian zeal, but to enlarge the reason, to expand the sympathies, and to promote that charity which is the proper essence and basis of all virtue, the pervading spirit of all true nobleness, gentleness and dignity.

Its great distinctive feature of Unity and Universality places it aloof from parties and sects, from local excitements and transient jealousies, and its power to impress and enforce the essential principles of morality, irrespective of external forms and modes, makes it a uniting point for "men of every country, sect and opinion, who might otherwise have remained at a perpetual distance." Allow me then, to give you as a cardinal tenet of our Order, as the cementing principle of our Union and Fellowship, the following sentiment.

"In things truly essential, Unity; in things non-essential, Liberty; in all things, Charity."

Br. Moore closed his remarks with the following sentiment:—

Br. Daniel Tenney—The upright man—the unflinching Mason—May he continue for many years to enjoy the social blessings of that Institution whose interests and integrity he has always been prompt to vindicate.

VOLUNTEERS.

The Orator of the Day—An able and fearless advocate of correct principles.

John B. Hammatt—The zealous and faithful Mason—The workman is worthy of his hire—May he in *this his vineyard, now* enjoy the fruits of his labor.

Digitized by Google

Our Institution—Though friends may forsake, envy traduce, and malice persecute, it will continue to prosper while friendship, morality, and rational homage to Diety are duties incumbent on man.—S. R.

May every Mason circumscribe his desires with the compass of temperance—square his actions by the square of virtue—reduce his passions to the level of reason, and by the plumb-line of religion, raise himself to a perpendicular and upright MAN.

By H. Earl, Worcester. *The enemies of Masonry*—They *were* strong like Sampson, but *now* they are shorn of their locks—let them depart in peace.

Thomas Power—The spirit of his "Melodies" denotes a heart and conscience prepared for that spiritual building, that house not made with hands, eternal in the heavens.

By Br. John Hews. *The march of Freemasonry*—Like the rush of the mountain torrent—onward and irresistible!

By Br. Lewis Thayer. *Our worthy Clerical Brother of this Town, who has adhered to Masonic principles through good report and through evil report*—May he yet live to see those principles universally triumphant; dispensing blessings, like the gentle dews of heaven, upon thousands yet unborn.

CELEBRATION IN PORTLAND, ME.

THE procession formed at ten o'clock, composed of the G. Lodge, G. Chapter, and several other Lodges and Chapters, under the direction of Gen. Humphrey, aided by Assistant Marshals, preceded by the Portland Brass Band. It marched through Congress, State, Exchange, High, Spring, and other principal streets, to Rev. Dr. Nichols' Church.

The exercises were as follows:

Anthem—"Glory to God on high."—Prayer by Rev. Mr. Cummings.—Reading the scriptures by Rev. Mr. Drew, and an ode, "When darkness veiled the hope of man." A most elaborate, eloquent and highly instructive Oration was delivered by JOHN H. SHEPPARD, Esq., of Boston, which was followed by a Hymn and Benediction.

The music was uncommonly excellent and did honor to the taste and skill of the performers.

The Brethren after the services, repaired to the large and splendid Hall in the Exchange, where about 300 sat down to a most sumptuous dinner prepared by Mr. O. P. Thorp, keeper of the Elm House. All the luxuries of the season were there in rich abundance, and did him much credit. This was truly a warm hearted, *cold water* celebration, and all seemed unusually happy. There were several visitors from N. Hampshire, and Boston, and a member of the Grand Lodge of Texas. Owing to a change of the days of running the steamboat, many of the eastern Brethren were disappointed in not being present.

There were several addresses and sentiments given on the occasion.

R. W. JAMES L. CHILD, D. G. M., presiding, after congratulating the Brethren on the auspicious circumstances of the occasion, remarked that the storm of persecution, which for many years had been howling in the land against our peaceful Institution, had at length gone over. We bowed our heads and let it pass. We did not enter into the strife—did not retaliate—this would not have been consistent with our principles. We meekly waited for the blast to be spent. Humanity suffered but not the principles of Freemasonry. The benevolent operations of the Society necessarily became more limited. Hearts bled that might have been comforted. Orphan cries were heard that might have been hushed—widows' tears were shed that might have been dried up—but our principles came out as gold from the refiner's crucible—unscathed, unharmed. All this however has not been without some benefit—it has read us a lesson of caution, as to our *admissions* which we shall be wise to heed. Our march is now onward—of this fact we have the most gratifying evidence from all quarters. Many of our Lodges are in active operation—many pressed with applications which they can scarcely find time to attend to. Our Foreign Correspondence is full of encouragement for the present, and bright hopes for the future. Let us all be active and diligent in our respective spheres of Masonic influence and

Digitized by Google

not deprive ourselves of the high enjoyments and blessed hopes that are within our reach. Among the pleasant incidents of this occasion is the presence of several distinguished Brethren from other States, and one from the "lone star of Texas;" all of whom we heartily welcome among us, and from whom we hope to hear in the course of the afternoon.

He then gave the following sentiment—

Our Masonic Brethren of Texas.—No political or Legislative act of *annexation* is necessary, to bind us together as Brethren.

R. W. Br. TEULON, a member of the Grand Lodge of Texas, replied as follows:—

Most Worshipful Grand Master, and Brethren—Permit me, in the name and in behalf of the Masonic Fraternity of the Republic of Texas, to respond to those noble sentiments we have just heard so eloquently expressed by the chair. In so doing I may, perhaps, be allowed to congratulate Freemasonry on its rapid extension with, and prevalence in, almost every portion of the habitable globe. As its language is universal, so are its principles general. Its doctrines are pure and moral. Its charities are without parade or ostentation, but no less certain. The formidable prejudices which were of old arrayed against our Order, are rapidly giving place to better and more generous feelings: the gloom which so long pervaded our Temple has been dissipated, and the *Craftsman* is again enabled to pursue his *labors:* even the female portion of the community is becoming reconciled to an Institution, which, while it excludes them from a participation in its peculiar mysteries, they now perceive, enlightens the minds of their husbands, fathers, and brothers;—an Institution which rebukes the drunkard, denounces the gambler, discountenances the profane swearer, and discards him who would pollute woman's innocence or lesson her moral worth;—an Institution which comforts the mourner, soothes the afflicted, supports the widow, and protects the orphan. As our principles become more generally known, they will be better appreciated; and I trust the time is near at hand when the proud triumphs of Freemasonry will be visible wherever the laws are respected and a just and liberal government exists; for there only can we expect it to flourish—despotism and Masonry never can long agree, nor both prosper in the same land, for their principles are opposed. It is true the Institution of Freemasonry does not interfere with the political Institutions of any country, and we hold every Mason who does not obey the laws and strictly perform all the duties of a good citizen, as unworthy of the name of "Brother;" but, it is no less true, the Masonic virtues of justice, equality and integrity, as typified by the square, the level and the plumb, can never flourish in the same atmosphere with tyranny;—hence it is that we so often find despots waging war against our Order—attempting the demolition of its temples, the suppression of its principles,—the dispersion of its members.

On the present occasion I would allude to another benefit conferred by Freemasonry—one, that to the citizen of the world is great and important. I came here a stranger, and have been in this city but little over twelve hours, and now behold the large circle of friends, of Brothers, gathered around me, ready to assist and protect me, should my necessities require either assistance or protection. Brethren, this is a great advantage;—wherever we meet a Mason—we meet a Brother and a friend.

To most of you the actual condition of Freemasonry in Texas is unknown—in fact I have found some of my Brethren ignorant of the existence of a Grand Lodge in that Republic; yet, there is not only a Grand Lodge of Texas, but also a Grand Royal Arch Chapter. The former has under its jurisdiction thirteen Lodges in good standing. The latter four Chapters. There is also one Chapter working under the General Grand Chapter of the United States. It is computed that there are five hundred Masons in Texas, two hundred of whom belong to the Royal Craft;—certainly a large number, when we consider that the total population of the Republic does not much exceed one hundred thousand. Texas is emphatically a Masonic country;—*all* of our Presidents and Vice Presidents, and four-fifths of our State Officers, were and are Masons: our national emblem, the "Lone Star"—was chosen from among the emblems selected by Freemasonry to illustrate the moral virtues—it is a five-pointed Star and alludes to the five points of Fellowship:—may it ever bind us in the holy bond of Fraternal Union and govern our social, Masonic and political intercourse!

The subject of "annexation" has been alluded to; but this is to me, on the present occasion, a sealed question;—for, as Masons, we cannot discuss or entertain politics. In conclusion permit me to offer as a sentiment:—

The Grand Lodges of Maine and Texas—may the Masonic Fraternity of the two countries never lose sight of the Five Points of Fellowship, and be ever governed in all their relations by the Square, the Level and the Plumb.

Some eloquent remarks by Brother SHEPPARD, on the character of our late venerated and excellent Brother, Thaddeus M. Harris, were made, accompanied with a recommendation to contribute to the circulation of that useful and well conducted periodical, "THE FREEMASONS' MONTHLY MAGAZINE," published in

Digitized by Google

Boston by Br. Charles W. Moore, which it is to be regretted cannot be given more at length, as they were listened to with great interest by the Brethren.

JOHN T. PAINE, Esq. also addressed the meeting in a short but pertinent speech, and gave a sentiment which was well received.

The venerable Br. THOMAS, of Concord, N. H., responded with much feeling to the memory of Doct. Harris, and gave as a sentiment,

Washington, Franklin and Lafayette—Three Great Lights in the Masonic Temple.

Sentiments were given, and remarks made by other Brethren, which we were unable to get a sketch of at the time. The weather was delightful, and the whole celebration was conducted in a manner very satisfactory and highly honorable to the Fraternity. The address occupied nearly two hours, and yet was so full of interesting facts, couched in language so elegant, accompanied by a manner so eloquent, that none seemed weary, but all went away highly delighted. Every where the remark is heard—'If *that* be Masonry, if the principles of the Institution are such as the orator has portrayed, it should be rather cherished, than feared—encouraged than derided.'

IN MISSOURI.

As has been the rule of the Fraternity at this place, Jefferson city, very little parade was made on this occasion. A procession, however, was formed at the Masonic Hall, at 9 o'clock of the 24th instant, and proceeded to the Methodist Episcopal church, which had been very generously tendered, for the purpose of hearing an address from Mr. Napoleon Giddings, one of the Masonic Order. Although the Methodist church is large and commodious, yet, it was found none too much so, for the number of persons present. Never have we heard an address more attentively listened to on any occasion, than the one delivered by Mr. Giddings. While it evinced talent of the first order, it bore conclusive evidence that the orator was in every respect *master* of the profession of which the meeting of the day was intended to commemorate. The address was preceded and followed by prayer from Brother H. L. Boon. After the Fraternity retired to the Hall, an appropriate resolution was adopted returning to Mr. Giddings the thanks of the Lodge for his address.—*Jefferson Republican.*

IN NILES, MICHIGAN.

THE Masonic Celebration on Monday last, in this village, passed off in good order. Near 100 of the Masonic Fraternity were present, and a procession was formed composed of the Fraternity and ladies, 30 rods in length, and marched to the Methodist Church, where a well timed and exceedingly interesting Oration was delivered by Alexander H. Redfield, of Cassopolis. After the close of the exercises, the procession marched to the Pavillion, where a most excellent dinner was provided by H. Vanderlip, and about two hundred seated themselves at the tables. In this slight sketch of the proceedings, we cannot fail to speak in the highest terms of praise of the choir, that officiated at the Church. The choir, under the direction of Mr. Pierson, cheered and gladdened the hearts of all the vast congregation present. The exact time, the distinct utterance of every word, and the well cultivated voices, added every thing that could be added by music. The Niles Brass Band, accompanied by the Band from South Bend, under the direction of the same individual, also acquitted themselves with honor, and the Fraternity return their sincere thanks to the choir, and Bands, for their presence, and the interest they took in rendering the day interesting.—*Republican.*

IN WISCONSIN TERRITORY.

ON the 24th June, we had a most glorious day in Platteville. Melody Lodge, No. 2, having made extensive arrangements, (for this wilderness,) was visited by the Brethren from Galena, Mineral Point, and Potosi Lodges. They formed a large procession in one of our Churches, (our Hall being too small,) and marched

Digitized by Google

to another Church, where we had an address of an hour and a half.* After which, a fine band of music being in attendance, they repaired to a table spread beneath a bower and partook most joyously of a Masonic feast,—*the first ever spread in Wisconsin.* The table was 124 feet long and was far too small to seat as many as desired to set down. The ladies were invited and conducted to the feast, and partook of the pleasures of the day. Masonry holds a happy reign over the hearts of this people.

MASONIC CELEBRATION IN VIRGINIA.

Triluminar Lodge, No. 117, *Middleway, Jeff. Co. Va.*
May 14, 1844, *A. L.* 5844.

MASTER Mason's Lodge, called from labor to refreshment until Thursday next, at 10, A. M., at which time they will assemble at Charlestown, in this county.

Charlestown, May 16th, 5844. The Brethren were called from refreshment to labor. Present, Lewis Fry, W. M., p. t.; V. Bell, S. W. p. t.; John R. A. Redman, J. W. p. t.; S. L. Minghini, Treasurer; John W. Grantham, Sec'y, p. t.; Jos. E. Bell, S. D.; John H. Campbell, J. D. p. t., and John Fearis, Tyler. Also, 10 other Brethren of Triluminar Lodge; 11 from George Washington Lodge, Berryvile; 19 from Equality Lodge, Martinsburg; 16 from Mt. Nebo Lodge, Shepherdstown; 3 from Front Royal Lodge, Front Royal; 13 from Livingston Lodge, Charlestown; 22 from Charity Lodge, Harper's Ferry; 14 from Hiram Lodge, Winchester, and Br. Anthony Kimmel, D. G. M., Linganore, Frederick Co., Md.; Levi L. Stevenson, P. G. M. and G. L. of Va.; Nath'l Seever, of D. C.; James Points, Staunton, Va.; Jas. W. Irwin, of Clarksville, Ky.; Wm. Hough, Cumberland, Md.; and John Wornell, Mt. Vernon Chapel.

The Fraternity assembled in the large room over the Court Hall, at 10 o'clock, A. M., the procession moved thence under escort of Charlestown Artillery, commanded by Capt. Rowan, and the Jefferson Guards, commanded by Capt. Jos. G. Packett, directed by Brs. Capt. G. W. Sappington and Wm. G. Ferguson, on horse back, as Marshals. The whole being under special direction of Br. Capt. John S. Harrison, as Chief Marshal, and Bros. N. Seever and Morgan Johnson, of Clarke Co. as assistant Marshals, to the Presbyterian Church, where the ceremonies were opened with prayer by the pastor, Rev. Mr. Dutton. An eloquent and appropriate address suited to the interesting occasion which had called the Fraternity together, was then delivered, occupying an hour and 20 minutes, by Br. Charles James Faulkner, of Martinsburg, giving an interesting account of the tradition of the Craft, in connexion with the *Cave*, within three miles of the town in which it is said our and our common country's distinguished Brother and guest, the lamented and ever to be remembered GEORGE WASHINGTON, held the first Lodge of Free and Accepted Masons ever assembled west of the Blue Ridge, which tradition fixes about the year 17—. The speaker was extremely felicitous in his arrangement of the facts connected with this interesting spot. Among other interesting Masonic relics, the orator held up to the audience an *apron* of

*The address we learn was by the excellent Grand Master of the Territory, Rev. BENJ. T. KAVANAUGH, and is to be published.—ED.

Digitized by Google

black silk velvet, presented more than a half century since, to Gen. Washington, from the Grand Lodge of France, through the person of his early friend, Brother and companion in arms, Br. Gilbert M. D. La Fayette. This Masonic relic is the property of Mount Nebo Lodge, Shepherdstown, given it by a descendant of Gen. G. Washington. The procession returned to the Court House, where the following resolutions were unanimously adopted. On motion of Br. A. Kimmel:

Resolved, That the thanks of the Brethren present be tendered to Br. C. J. Faulkner for his able and eloquent address delivered before them this day.

Resolved, That a committee of three be appointed to wait on Br. Faulkner and respectfully request a copy of the address for publication, and if obtained that it be likewise published in the several Masonic Magazines and papers in the United States. The Chair appointed as the Committee Brs. W. G. Singleton, N. Sever, and B. Wigginton.

Resolved, That the thanks of the Brethren be tendered to the Rev. Mr. Dutton for his ministerial services rendered in Church to-day.

Resolved, That the thanks of the Fraternity be likewise tendered to the "Elders" of the Presbyterian Church for the use of their house to-day.

Resolved, Likewise, that the thanks of the Craft be tendered to the members of the several bands for their excellent music during the procession.

Resolved, That the thanks of the Brethren be tendered Captains Rowan and Packett and the officers and men under their command for the prompt and soldier like manner in which they discharged the duties assigned them during the procession.

Resolved, That the proceedings of the day be transcribed by the Secretary of Triluminar Lodge, No. 117, and a copy forwarded to all the Lodges of this 14th Masonic District, to the Grand Lodge of Virginia, and to the several Masonic Magazines and papers in the United States.

The Craft were called from labor to refreshment and proceeded to the Hotel of Capt. Jos. F. Abell, where the Brethren, in a body, partook of a sumptuous dinner served up in the usual style of that excellent caterer. Soon after dinner the Craft again assembled at the Court Hall and resumed their labor; formed procession again and proceeded on horseback to the "Cave," on the land of William Clark—though recently ascertained to belong in fee to the Fraternity, by a deed of bargain and sale from a Mr. Davis and wife in year 1773, conveying the Cave, or one and one eight acres of land, including the cave, to Samuel Washington, and several others, and recorded in the Clerk's office of Berkely County, Va. The Cave was beautifully illuminated for the occasion; about 150 of the Craft, two companies of volunteers, a band of music and a large number of citizens entered this subterraneous excavation, rendered interesting to every good and zealous Mason as being the place in which their valuable tenets were first imparted west of the Blue Ridge, and half an hour and more was spent in exploring the different apartments of this wonderful natural curiosity. The procession returned to town at 5 o'clock, P. M., all much pleased with their first Masonic visit to this consecrated spot.

Br. L. L. Stevenson, P. G. M. presided as W. M.

The Craft were again called from labor to refreshment, (at least the Brethren of Triluminar Lodge) to meet at the Hall, in Middleway, on Saturday evening, 18th inst., which was accordingly so done, and the Master Mason's Lodge closed in due form.

LEWIS FRY, W. M. p. t.

JOHN F. SMITH, Sec'y p. t.

[We are desired to request all Masonic periodicals in the country, to copy the above.]—ED. MAG.

Digitized by Google

COMPLIMENTARY NOTICES.

We take the following notices from the London Quarterly Review, for June last. They show in what estimation the works named are held by our transatlantic Brethren.

THE MASONIC TRESTLE-BOARD.

Brothers Moore and Carnegy have executed their task with careful diligence. Their labors have been rewarded by the recommendations of Grand and Private Lodges of the United States. Would that the Grand Lodges of England, Scotland and Ireland, would unite and appoint a committee of delegation, composed of Brethren equal to the task of examination, and desirous of removing animosities, and promulgating some valuable system that shall stand the test of time. What a great moral change would be effected! How much human intellect might be aided, and to what extent Masonic principle might be conducted, it is not possible to conceive. While on this subject, we venture to express a hope that the Grand Lodge will request Dr. Oliver to compile a history of Masonry, in continuation of the last edition of Anderson, revised by Noorthuck, so far back as 1784. However, to our task. *The Masonic Trestle-Board is precisely such a work as we should like to see emanate from our own Grand Lodge*, and of how much greater advantage would the consideration of such subjects be, than having our time absorbed in the useless arrangements which at present often render it impossible to bring forward a motion that has utility for its object.

CONSTITUTIONS OF THE GRAND LODGE OF MASSACHUSETTS.

Our transatlantic friends are active. This revised Code of Laws shows evidently that a strict examination has produced considerable advantages. This book is somewhat similar to our own Constitutions, *without its defects*. The report or preface is particularly worthy of perusal.

MASONIC MELODIES, BY BR. THOMAS POWER.

The preface to this little volume is characteristic of Masonry, and explanatory of its title; the author observes, "No apology is asked for its deficiencies, no forbearance is asked for its errors. It is written for the Brethren of the Masonic Institution; and from them every indulgence will be extended. From its enemies no favors are asked or expected."

As a repertory of Masonic Lyrics, it is incomparably beyond any previous competitor, and embraces every point it professes to treat of and may be referred to by every Lodge, Chapter, and Encampment. We consider ourselves fortunate in having a copy, and would advise any Brother desirous of these Melodies to inquire of Br. Spencer, the Masonic Librarian, London, as to the readiest means of obtaining one for himself.

THE FREEMASONS' MONTHLY MAGAZINE, VOL. III.

Our contemporary continues to stand forth as the champion of the Order; as an investigator of facts, a reporter of events, and as a literary biographer. We most heartily wish the Magazine may continue to exercise its wholesome influence, not only over the wide field of our own community, but over the world. A press of subjects prevents us at present from making extracts, but we hope in our next to do so; and take this opportunity of thanking the editor for having transplanted from our own columns many flowers that will flourish anew in his own luxuriant soil.

Digitized by Google

LETTER TO THE EDITOR.

Hartford, July 16, 1844.

Br. Moore:

In an article I forwarded the "Signal," at Madison, Geo., some months since, I protested against the use Tal. P. Shaffner had made of my name. He having in his Prospectus, of the "Freemason—with original engravings," stated that several gentlemen and ladies would contribute to its pages, and given their names; at the same time he said it was "desired, if possible, to devote the Freemason to the Fraternity *exclusively*." The idea of ladies and Antimasons writing Masonry was too ludicrous, and I protested against my name's being used in such a manner. I did not call Br. Shaffner, an impositor, nor a humbug, nor endeavor to lessen him in the opinion of his Brethren. I stated what he had done, why he had done it, as I thought, and rebuked him for the wrong. I have regarded Br. Shaffner as a very good Brother, and presume he will make a good paper. His indiscretion and imprudence in making such a prospectus, may have been the first of his life—may it be the last; and may he be successful in his undertaking according as he is devoted to the interests of Masonry. Albert Case.

MASONIC INTELLIGENCE.

EAST INDIES.

Calcutta.—On the 27th Dec. the Grand Lodge walked in procession to the Cathedral, where an excellent sermon was preached by the venerable Archdeacon, after which a collection was made for the benefit of the District Charitable Society. In the evening a Masonic banquet was numerously attended by the Brethren.

At a meeting of St. John's Lodge in December, an elegant Vase, suitably inscribed, was presented to the Grand Treasurer, Br. John King, in testimony of his eminent services in behalf of the Fraternity in India.

Bengal.—The rich and beautiful testimonial of R. W. Br. John Grant, Provincial Grand Master for Bengal, which has been sometime in preparation, has been presented to that distinguished Brother. It consists of an elegant tripod pedestal, supported on three richly embossed scroll feet, decorated with acanthus leaves in frosted silver. The three sides of the pedestal are formed into pannels, on one side of which is the inscription. From the centre of the base rises a very handsome broad-leafed palm-tree, overshadowing three figures, Faith, Hope and Charity, which stand around the trunk of the tree, at each angle of the pedestal. Above the palm-tree is a richly chased service silver basket, which contains an elaborate cut-glass vase, forming on the whole an epergne. It is so arranged that branches can be added to make it a candelabrum at pleasure.

Agra.—The foundation stone of a new Lodge to be called, "Faith, Hope and Charity," was laid at this place on the 7th Dec. last, by the Pro-Deputy Grand Master of Bengal.

Bombay.—A new Lodge has been established at this place by dispensation from the Grand Lodge of England. The requisition from the R. W. Br. James Burns, Provincial Grand Master for Western India, sets forth—1st, "That the time has arrived when native gentlemen of high character, such as are eligible to sit on the bench of justice, and, indeed, all who possess a fear of God, and a due sense of moral obligation, should no longer be excluded from the Freemason's Lodge. 2dly. That the admission of such natives would give an impulse to the Craft in Bombay, and throughout India."

Digitized by Google

GREECE.

The Chevalier Angelo Calichiopulo, a Senator, and since the year 1816, Grand Master of the Grand Lodge of Greece, died at Corfu on the 13th Nov. last. Government paid the highest honor to the deceased, who was accompanied to the cemetery by the whole *Corps Masonique* in threes, and buried with Masonic honors. From the 13th, to eleven, A. M. of the 15th, the Tribunals, the public offices, and every place of public diverson, the theatre included, were closed. Among the distinguished individuals who swelled the melancholy cortege, were H. E. Lord Seaton, L. H. Corn, H. H. the President of the Senate, the Senators, the most reverend the Bishop of Corfu, and Exarch, the principal civil and military authorities, and the Knights of the most distinguished order of St. Michael, and St. George. The Colonels of the garrison, the Regent of Corfu, a Knight Grand Cross, a member of the Supreme Council, and a member of the Senate, held the Pall. The flags of the fortress, and of every ship in port, were hoisted half-mast till the day of the funeral; and during the procession, minute guns from H. M. S. Aigle were fired; the Military Bands played also in strains of melancholy. The remains of the illustrious deceased were finally deposited in the church dedicated to the Virgin. The firing party gave three volleys; the prayers of the pious were offered for the peace of his soul, and the tears of his innumerable friends bedewed the holy Sanctuary.

ENGLAND.

BATLEY.—It is a singular circumstance that all the principal officers of the Lodge "Nelson of the Nile," at this place, are clergymen of the established Church, viz.: the Rev. Joseph Senior, L. L. D., W. M.; the Rev. Joseph Walker Jenkins, S. W.; the Rev. John Watson Hepworth, A. B., J. W. And what is not less remarkable is the fact, that in the township of Batley, all the clergy, the vicar, curate, and head master of the free grammar-school, with the church-warden, overseer, solicitor, constable and other public officers, are all members of the Masonic Fraternity. If we were in England, we should reside at Batley!

LIVERPOOL.—It may be interesting and useful to some of our readers to be informed, that one of the best Lodges in England, (St. George's Lodge of Harmony,) is held at the Adelphi Hotel in Liverpool. Its roll of members includes many of the principal merchants and gentlemen of the city. It is one of the principal Lodges in the Province, and is admirably officered. The present Master is Br. Charles Mocatta, who, *in himself* presents an instance of the utility of Freemasonry in some cases of difficulty and danger, as will appear from the following

INTERESTING ANECDOTE.

Many years ago when on his return from South America to England, with all he possessed, and in his own vessel, he was boarded by a *Pirate*. Among his papers, was his Freemasons' Certificate, which the Pirate Captain, himself a Mason, though a fallen one, recognised. The usual tests were exchanged; after which the marauder told him to let his men take away whatever they pleased, which he would pay for, and when dusk came on to steer in one direction, while he would take another. This was done, and Br. Mocatta arrived safely in England, with his property.

SCOTLAND.

The Grand Conclave of Knights Templars for Scotland, held its annual meeting on the 11th March, (being the anniversary of the immolation of Jacques de Molay,) for the election of officers. Admiral Sir David Milne, G. C. B., was re-elected Grand Master. A numerous party of the Knights, attired in the *white robes* of the Order, assembled in the Archers' Hall in the evening, and partook of a splendid entertainment. The Red Cross preceded the usual loyal toasts. The memories of the first Master and founder, Hugo de Payens,—of the Grand Master, Jacques de Molay, who suffered martrydom in its cause—and of Walter de Clifton, who raised the Beauseant in Scotland, and fought under it by the side of the victorious Bruce; and a variety of other toasts connected with the history and objects of the Order, were eloquently proposed and suitably received.

Digitized by Google

NORTH BERWICK.—The Brethren of St. Baldred's Lodge entertained the ladies of this place, and their friends, to a ball in March, when about two hundred ladies and gentlemen attended.

The Order is generally thriving in Scotland, and we believe is in very excellent hands.

IRELAND.

ST. Patrick's Lodge, at Dublin, has recently obtained a portrait of their esteemed Secretary and P. M., Br. Geo. James Baldwin, in full Masonic costume, for the use of the Lodge, in testimony of their grateful feelings towards him for his untiring exertions in promoting the interests of the Lodge.

A new Lodge called the "Emerald Lodge, No. 139," has recently been organized at Mountmelick, Queen's county. The regalia is very rich, and the Lodge room has been fitted up in beautiful style.

A splendid Masonic fancy and dress Ball was recently given at Munster, in aid of the charitable institutions (not Masonic) at Limerick. A similar Ball was also given about the same time at Cork. We have the particulars but cannot find room for them. They were both brilliant affairs.

The Brethren celebrated St. John's day at Cork "with more than usual respect and zeal," on the 27th December. The day was also observed at Limerick, and other places, in a manner which indicates a high degree of Masonic prosperity in the island.

FRANCE.

Lyons. At the last meeting of *le Conseil Central des loges de Lyon*, after the new officers had been chosen and Installed for the year, several questions of great importance to that Orient, were under consideration. Among others, it was proposed to hold monthly Lodges of instruction, successively, in all the Lodges under the *Conseil Central.* A committee was also chosen for the purpose of prescribing to the orators, the subjects to be treated of; to make it the duty of all members of the Lodges, under the Conseil, to attend the meetings, and to excuse no absentee but for good reasons. Such meetings it is thought will be of immense benefit both to teachers and pupils; that in many, whose zeal has been cooled by long absence from the Lodge, their former love and attachment to the Order would be revived, while others, whose fidelity was undoubted, but whose zeal has been discouraged by manifold defeats, would gather nourishment anew from these labors. Finally, the Lodges that on account of their inactivity were sometimes drawn into disputes and unmasonic conduct, would become ready to sacrifice their pride and supposed interest to that harmony whose object is individual happiness and the general welfare of the Order. The Grand Orient of France, at length, seems to favor this scheme, after having long resisted it, and it is now hoped there will be no longer Lodges in France, which *appear to aim at degrading Freemasonry* in the eyes of the world, and to fill faithful and honorable Masons with disgust.

The members of the Lodge, *Les Chevaliers du Temple*, have formed a relief society, by which their actual members are assisted with money in case of sickness, and in case of death are buried at the expense of the Lodges. The funeral expenses of sisters are also paid by the Lodge. He who has passed his 45th year at the time of his initiation, is not entitled to assistance until five years after. In sickness, when a Brother is unable to attend to his business, he receives during the first three months, 2 franks per day; during the second quarter, 1 frank, 50 cent.; and during the third and fourth quarter, seventyfive cents per day. If he continues sick over a year, he is allowed until he is restored, a sum of 7 francs, 50 cent. per months. He who is the cause himself of his sickness, by dissipation of any kind, forfeits his claim. He who is convicted of having disguised an incurable sickness for the purpose of being initiated, is excluded again.

Digitized by Google

In the suburb *Vaise*, the only one without a Lodge, a number of Brethren have joined together and petitioned the *Grand Orient* for a Constitution for a Lodge, to be called *La Tolerance.*

Marseilles. The Lodges of this place have it in contemplation to erect an Asysum for the boarding and educating indigent young ladies, giving the preference to the daughters of Masons.

Montbrison. The members of the Lodge *Les Commandeurs du Phenix*, intend for the second time to close their work.

Nantes. Gen. Cambronne has lately died here, at the age of 71 years. He was celebrated as the commander of the French Imperial Guard at the battle of *Waterloo*, and as having given the memorable answer on being summoned to surrender:" la garde meurt et ne se rent pas." He took an active part in founding military Lodges, considering them as very beneficial to the French Imperial army. It is a remarkable coincidence that shortly after his death the English General, Lord Edward Somerset, who commanded the brigade of the heavy guard-cavalry at the battle of Waterloo, also died, being 66 years old.

Paris. The two Grand Lodges, *the Grand Orient* and the *Supreme Conseil de France*, have for some time had it under consideration, to select one and the same Grand Master for both of them ; for which purpose they have directed their attention to the Prince de Joinville. The Duke Decazes is commissioned to carry this plan into effect. However, it is not the intention to connect both Grand Lodges or to compress them into one.

Alliant-sur-Toulon. Several Brethren of this city, have petitioned the *Grand Orient de France* for a Constitution for a new Lodge, to be called *Amis de la Morale.*

Bayonne. The Lodge *La Zelee* has petitioned the *Grand Orient* for permission to begin its work again.

Belleville. The Lodge *La Constance Couronnee*, has been furnished with a Constitution, by the Grand Orient.

Chateau-Bernard. (Loiret.) A new Lodge by the name of *L'Espirance sur l'Ouanne*, has been constituted here.

Decazeville (Dep. Aveyron.) The building of the Lodge *La Fraternite*, with all its furniture, has been destroyed by fire. The members of the Lodge have addressed their French Brethren, with the request to assist them in getting up another appropriate building.

Langon. The Lodge *La Fraternite* has commenced work again, with the approbation of the Grand Orient.

Libourne. The Lodge *L'Ecole des Moeurs* has also petitioned the same Grand body for permission to recommence their work.

GERMANY.

Altenburg. In the Archimedes Lodge, last new year's day, some thirty poor boys and girls (a majority of whom had been recommended by their teachers, as deserving of it,) were made happy by presents of winter garments, and christmas gifts of common toys, school books, &c.

The W. Br. Back, M. D., and (Cabinet-and-Consistorial-Counsellor to the Duke of Saxony,) Master of the Lodge in Altenburg, has been charged by the Ducal Government, with the censorship of all Masonic works, which hitherto has been done by persons not initiated.

Berlin. The M. W. G. National Mother Lodge, at the three Globes, it is said, has assimilated the four Degrees, with the historical order (Engbunde,) or Schroeder's scale of initiation, at least, so far that the members of the latter are admitted to the work of their four Degrees.

Coblence. The Lodge Friedrich, in February last, made an appeal to all the

Digitized by Google

Lodges in the German fatherland, to take a share in building the Cathedral at Cologne, and a proposal to charge themselves with contributing a certain sum yearly, towards continuing the erection of the Cathedral.

Frankfort-on-the-Main. The Lodge of *Concord*, belonging to the eclectic Order, celebrated lately their anniversary, and has sent to all Lodges, represented on that occasion by deputies, a work of great merit, containing a very distinct history of the Lodge and the state of Masonry at Frankfort-on-the-Main, entitled Annals of the Lodge of Concord, the English Provincial Lodge, and the Provincial and Directorial Lodge of the eclectic Order, at Frankfort-on-the-Main, 1742, 1811. A festive present distributed at the anniversary of the Lodge *of Concord*, on the 27th June, 1842. Frankfort on the Main, 1842—Edited by W. Br. I. George and B. F. Klass. The celebration was performed very appropriately, and four honorary members were proclaimed on that occasion.

Gera. By the Lodge *Archimedes*, the foundation of a highly beneficent Institution has been laid for the relief of the widows and orphans of the members.

Oldenburgh. At the festival of St. John, all the members of the Lodge *William at the Silver Cross*, at *Varel*, whose work has been suspended for several years, have joined the Lodge *The Golden Stag*, which, on the 31st January last, also begun its work again, under the Constitution of the Grand Lodge at Hamburg.

East Friesland seems to be ready to follow the example of Oldenburg. The members of the Lodge of the *the Three Royal Eagles*, which has not been at work for a long time have joined members of other Lodges in East Friesland, and commenced work again.

Darmstadt. The Lodge of *St. John the Evangelist*, at the celebration of its 25th anniversary, in order to calm the apprehensions of sick and indigent Brethren for their families, established a permanent fund for the relief of destitue widows and orphans.

Dresden. Fredrick Massador (author of Lenning's Encyclopedia,) died at this place on the 16th March, almost blind, in his 87th year.

Eisleben. The members of the *Blooming Tree Lodge*, on the 8th June 1843, solemnly consecrated a Masonic Hall, built expressly for their use.

Freyberg. In the Lodge the Three Mountains, was recently established a Sunday School for the education of Mechanics' Apprentices—a pension fund for the widows and orphans of departed Brethren, and the distribution of Christmas presents, of garments and useful books to poor children. The Sunday school has several times received donations from the government.

Giessen. On the 7th November, 1843, the *Ludwig Lodge* celebrated its 25th anniversay.

Halle. The Lodge denominated *The Three Swords*, celebrated its 100th anniversary on the 13th December, and the next day its 100th yearly festival.

Hirschberg. The Lodge at this place presented at the close of last year, twelve poor orphans with such things as they most needed, and thus dried many tears of sorrow.

Leipsic. The *Apollo Lodge*, in this Orient, made a report in its circular this year, of the favorable state of its charitable institutions. They are a fund for widows, which has been in existence for twentyone years—a burial society, and the yearly present of full suits to twelve poor children.

Lauban. The Lodge *Isis* founded last year, a society for widows,—a legacy of 500 dollars having been presented by Br. Ramming, to which an additional sum of 200 dollars was added from the funds of the Lodge.

Marienwerder. The *Golden Harp Lodge* at this place has established an association for the purpose of insuring to Brethren a ready fund for the immediate relief of their families, in case of death,—also, a society for the alleviation of

Digitized by Google

widows and orphans, in order to afford Brethren the consolation of knowing that their families will find comfort and advice, after they themselves are no more.

Merseburg. It has for many years been the custom of the Lodge at this place, to furnish eight or ten poor youths, (about to be confirmed,) with complete suits of clothing, New Year's Eve.

Zerbsh. The Lodge *Friedrich and Constancy*, which was constituted May 24, 1783, and which on August 16, 1834, (from circumstances over which it had no control,) was obliged to cease its labor, has, after a rest of 8 years, relighted the three great candles of the Order.

HOLLAND.

Amsterdam. The five Lodges of this Orient are building a Hall in common, which is not only to serve for a place of meeting for all the Lodges, but in which also, a library is to be founded, and, on the whole, every thing done to strengthen the bonds of love and peace among the members.

It is also in contemplation here to found an Institution, for the purpose of giving adult blind persons an opportunity to earn a livelihood, by works of different kinds.

The Hague. In the Lodge *L'Union fait la Force*, meetings have been formed among Brethren, for historical and philosophical investigations having relation to Masonry,—in the manner of the historical Order at Hamburg. Every Brother is admitted,—these meetings not merely giving the best instructions, but promising to be the very best means for connecting and attaching the Brethren of all three Lodges in the Hague, to one another.

FRENCH COLONIES.

Algiers. In *Setif*, (Province of Constantine,) it is intended to open a new Lodge, whose founders are nearly all officers of the army there. They have chosen for their new Lodge, the appropriate name, *Les Enfants de Mars.*

Martinique. In the Orient la Trinite, the Grand Orient of France have constituted a new Lodge by the name of *La Sainte Trinite.*

WEST INDIES.

Barbadoes. The old "Scotia Lodge," which has been closed since 1831, at which time its charter was lost in the great hurricane, has been revived, under a dispensation from the P. G. Master for the West India Islands.

A notice has appeared from Albion Lodge, No. 232, addressed to such of the parents and guardians of children of the Brethren, as may choose to avail themselves of the generous offer, inviting application to be made for a preference of two boys and two girls, to be placed by them at the Central School for education and support.

An act of such pure and disinterested kindness as this deserves to be recorded in letters of gold and handed down to our latest posterity as an additional testimonial of that true spirit of Christian benevolence upon which the principles of the Craft are founded. Proudly, then, we may hail Masonry as an Institution of the highest value to the world at large, of universal good to all mankind, and as extending the hand of friendship to the sons and daughters of their "fellow-laborers," now no more, when we behold them—unasked and unsolicited—offering to "feed the hungry, and the naked clothe."

CANADA.

Our Montreal correspondent informs us that a new Lodge has just been attached, by dispensation from the Grand Lodge of England, to her Majesty's 89th regiment of foot, stationed at present at Montreal. It is called the "Peace and Concord, No. 729." He also assures that the Institution is highly prosperous in Canada.

Digitized by Google

MASONIC CHIT CHAT.

OUR OWN AFFAIRS. Our foreign intelligence this month will be found to be unusually interesting. Our facilities and system of foreign and domestic correspondence are now so complete and extensive, that we may safely promise to keep our readers fully informed of all transactions of interest which may occur *in any quarter of the Masonic world.* This result has been attained at great labor and expense, and both are still necessary to maintain it. The *labor* rests with us: the *expense* must be defrayed from the proceeds of the work. This *can only be done by a large subscription list and punctual payments.* We therefore respectfully invite a renewal of exertions, on the part of our Agents, to the accomplishment of both these objects. We would also extend the invitation to all our present subscribers, and ask their co-operation.

The first number of the *fourth* volume will be issued on the first of November next, at which time we propose to commence a series of TWELVE ARTICLES, *on the history of initiation, comprising a detailed account of the rites and ceremonies, doctrines and discipline, of all the secret and mysterious institutions of the ancient world.* This will not, of course, touch the *ritual* of Masonry, though it will afford the intelligent Brother an opportunity to institute a comparison, not less interesting than profitable. We give this timely notice, that Brethren intending to add their names to our subscription list, may do so in season. No exertions will be spared to make the forthcoming volume equal, or superior, to either of its predecessors.

☞In answer to the inquiry proposed by Comp. Burnside, of Canada, he is informed, that R. A. Masons coming from England, or other parts of Europe, not having received the intermediate Degrees of M. M., P. M., and M. E. M., are not admitted into our Chapters. This is a difficulty the existence of which we have often had occasion to regret, and which we hope may by-and-by be removed. The remedy is in the Gen. Grand Chapter of the United States..

☞A box has been forwarded to Br. Scobie, of Toronto, via Albany.

Br. SHEPPARD'S ADDRESS, at Portland, has been published, and a few copies have been left on sale with Br. Martin, the Superintendent of the Masonic Temple, in this city. To say that we have read the address with great satisfaction, would be but an indifferent expression of the rich intellectual feast it has afforded us. As a literary production it is honorable to its author, and as an exposition of the history and principles of Masonry, it is honorable to the Institution. Brother Sheppard has investigated his subject thoroughly and learnedly, and he has brought together a mass of facts which are irresistible, as to the true character of our Order. He is entitled to the thanks of his Brethren, not only for this excellent work, but for his firmness and fidelity to the Institution, in times when there were many who thought the honors of Masonry hardly worth striving for, but who are now most forward to claim them. We commend the Address to the Fraternity.

☞Our Brother of the "Masonic Signal," will not think us captious, if we ask him to affix the usual credit to such articles as he may think proper to transfer from our pages to his own. The Address by Br. Mackey, and the "Orphan's Cry," by Br. Power, were originally communicated for the Magazine. The "New Grand Master of England," was an editorial article.

☞Our esteemed correspondent at Plattville, is informed that the reprint of the Magazine is as yet a matter of uncertainty, and will not probably be decided for some months to come. Our Agents may facilitate the decision, by informing us what number they will probably be able to dispose of in their respective districts.

☞Br. William Gunn, of Kingston, U. C. is authorized and requested to accept the Agency of the Magazine, for that place and vicinity.

☞Br John R. Golding, of Bellefontaine, is an authorized agent for Choctaw Co. Miss.

Erratum.—On page 299, the reader will please to substitute K. for B., as the initial letter of Br. Teulon's second name. The error was discovered after the sheet was struck off.

Digitized by Google

HARVARD WIDENER

THE

FREEMASONS' MONTHLY MAGAZINE.

VOL. III.] BOSTON, SEPTEMBER 1, 1844. [No. 11.

OATHS AND SECRECY.

WE have recently noticed an article in one of the religious papers, objecting to the Masonic Institution on the ground that it is a secret society, administering oaths, laying the recipient under unlawful obligations. To both these charges we oppose a direct denial. First, as to the oaths. *It is not true*—but if it were, that oaths of the description here given, are administered in our Lodges, they would be of no binding force whatever. "Promissory oaths," says the learned Paley, "are *not binding*, where the promise itself would not be so." They are not binding, where the performance is *impossible* or *unlawful*. An assassin promises his employer to despatch his rival or enemy. This is an illegal promise, and the promiser is not bound by it, *because he is under a prior obligation to the contrary*.

A man cannot be bound by a promise, made with an appeal to God, to violate a law of God, more than he can be legally bound to violate the civil law of the land. If oaths be administered by Masonic associations, which impose unlawful obligations, the recipient is bound *not* to regard them. "An obligation from which a man can discharge himself by his own act and deed, is no obligation at all."* The Masons, therefore, are either guilty of gross folly, in administering oaths which the recipient is bound, by prior and higher obligations, *not to observe;* or their opponents are guilty of misrepresentation and falsehood.

It is further objected, that the administration of what modern legislators term extra-judicial oaths, is morally wrong.

For the brief period that good faith and honesty reigned upon the earth, a simple promise was sufficient to ensure confidence. Men did not re-

*Paley.

Digitized by Google

quire each other to invoke the vengeance of God, in case they spoke not the truth, until they became distrustful of each other. When it was doubtful who could be believed, it being found that some would even disregard an oath, civil penalties were attached to its violation.

This is a short history of oaths. They are of divine institution: "And Moses spake unto the heads of the tribes concerning the children of Israel, saying, this is the thing which the Lord hath commanded: If a man vow a vow unto the Lord, or *swear an oath* to bind his soul with a bond, he shall not break his word, he shall do according to all that proceedeth out of his mouth." God himself directed the Israelites to *swear by his name;* and he was pleased, in order to shew the immutability of his own counsel, to confirm his covenant with that people, *by an oath.* Esau swore to Jacob, and Joseph took an oath to the children of Israel. David swore to Bathsheba, and Daniel to the servant of an Amalekite. "I call God for a record upon my soul," says St. Paul, "that to spare you I came not as yet to Corinth." Our Saviour himself, being "adjured by the living God," to declare whether he was the Christ the Son of God, or not, answered the High Priest, without making any objection to the oath upon which he was examined.

These, in the phraseology of the present day, were all extra-judicial oaths; that is, they were not administered by civil magistrates. Abraham did not call upon a Justice of the Peace to swear his servants; nor did Israel, when he caused Joseph to swear not to bury him in Egypt. The oath was between them and their God.

The first Christians were accustomed to pledge themselves to one another by a solemn declaration, that *rather than prove unfaithful to their* LORD *or abandon his cause, they would suffer a similar fate to that of the traitor,*—who "falling headlong, after his strangulation, burst asunder in the midst, and all his bowels gushed out."—(Acts i. 18.) This form appears also in the oath administered by a *particular class* of the early Christians, but with greater formality of reference: "Si vero non hæc omnia servavero, habeam partem cum JUDA, et lepra Giezi, et tremore Cain, insuper et pœnis quæ lege corum pietatis continentur, ero subjectus."* Pliny, who wrote in the first century, reports in his letter to the Emperor Trajan, *that the* CHRISTIANS *were wont to meet together in the night, and bind themselves by an* OBLIGATION OF FEALTY; and Tertullian, a Presbyter of Carthage, who died about A. D. 216, in his *Apology* for the *secret society* which in his time existed among the Christians, says: "If we do all in private, how came you to know what is done?

*Novellæ Constitutiones *Justiniani*: quoted by the author of the work entitled "The Secret Discipline, mentioned in Ancient Ecclesiastical History, Explained."

Digitized by Google

Not from one of ourselves, for none are admitted to *religious mysteries* without an *oath of secrecy.*"*

The Legislatures of Massachusetts and Rhode Island a few years since enacted laws prohibiting the administration of extra-judicial oaths. They were intended as peace-offerings to Antimasonry, and were generally understood to be specially directed against the Masonic Institution. But, in this instance, malice was outwitted by folly; inasmuch as those laws were rendered nugatory by their encroachment upon the Constitutional rights of the citizen. An extra-judicial oath is one administered by a judicial officer in an irregular manner. An affidavit, touching matters not subjects of legal inquiry, taken before a Justice of the Peace, *acting in his official capacity*, would be an irregular proceeding; and the oath so administered, extra-judicial. This has been a common practice in Massachusetts; and the Constitutional power of the Legislature to suppress it is unquestionable. But the Legislature has not the power to regulate, or interfere with the convential obligations of private individuals, or associations, if those obligations do not militate against their allegiance and duties as good and faithful citizens. It has not the power either to prohibit or to dictate the terms in which an individual may pledge himself to his fellow, whether that pledge assume the solemnity of an oath, or the ordinary form of a promise. In either case, it is a matter of conscience, the full and free enjoyment of which is secured to every citizen of this Republic, by the Constitution under which he lives.

The objection that we are a secret society, is not more valid than that we have been considering. But if it were, it would hardly be contended that secrecy is necessarily an evil. It has usually been esteemed a virtue.

We deny, however, that the Masonic is a secret association, in the common and odious sense in which that appellation is bestowed upon it by its enemies. A secret society, literally speaking, is one whose existence is concealed as much as possible, and whose members and meet-

*According to CLEMENT, the fellow-laborer of St. Paul and St. Peter, those who were initiated into this society were required to be "*irreproachable and well reported; of a sound mind and body, having no blemish or defect, neither maimed nor mutilated.*" MINUCIUS FELIX, who wrote a learned and eloquent defence of the Christian religion, which Dr. Lardner thinks was published about A. D. 210, states, that "*The Christians know one another by secret signs, and love one another almost before they are acquainted.*" TERTULLIAN, who wrote in the second century, after repelling the accusations brought against this society by the Gentiles—the Antimasons of those days,—says: "Because they know little or nothing of our principles, they despise and condemn them, and endeavor to blacken that virtue and goodness, which are so conspicuous in us, with imagined vices and impurities; whereas it would be more just to judge of our *secret actions* by those that appear, than to condemn what is evidently good and praiseworthy, upon suspicion of private faults." This remark was made *more than sixteen hundred years ago*; and yet how pertinent to the present times!

Digitized by Google

ings are as little known as its objects and proceedings, to any but the initiated. The Illuminati of Germany, and the Jacobin Clubs of France, were secret societies. Their members, their meetings, and the objects they proposed to accomplish, were shrouded in mystery. It is not so with the Masonic Fraternity. Its members are known. They are neither afraid nor ashamed to declare themselves. *They are everywhere found*—bearing open and unequivocal testimony to the purity of their Institution.

The broad and unalterable foundations of Masonry—its only objects and its simple principles,—are published in every country and in every tongue. The doors of our Lodges are open to all men, of all sects and parties. Whatever secrets we possess are within the reach of every man living, possessing a character for intelligence, integrity and truth. Strange and inexplicable secrecy!—which gives universal dissemination to principles and views, and freely admits communion to the most opposite participants!

LETTER TO THE EDITOR.

BOSTON, JULY 31, 1844.

Br. Charles W. Moore, Editor Freemasons' Magazine.

MY DEAR SIR AND BROTHER,—Permit me to use a corner in the columns of your valuable Masonic periodical, for the purpose of returning my thanks to the Brethren of Boston and Portland, for the many acts of kindness received at their hands. I came amongst them a total stranger from a much and unjustly calumniated country—the Republic of the Lone-Star—and, notwithstanding the ill-founded prejudices which exist against the home of my adoption, everywhere I found myself surrounded by firm and kind friends, anxious to promote my interest and render my short stay amongst them as agreeable as in their power. I expect, ere another sun sets, to be floating on the ocean wave towards Calcutta, to be travelling from the West towards the East, bearing with me the most kind and grateful feelings towards my American Brethren, and I trust they will ever find me ready to return the compliment whenever in my power.

In conclusion, permit me to return my thanks individually to yourself, and Brothers A. Peabody, S. Pearce, J. H. Sheppard, and H. H. Tuttle, of this city; and to Br. Oliver Gerrish, of Portland, Me.; and be assured my prayers will ever be addressed to the Throne of Grace for your health and happiness, and for the general prosperity of the Institution of which we are mutually members.

Yours, fraternally,

GEORGE K. TEULON,
P. G. Sec., G. L. Texas.

Digitized by Google

THE CHERUBIM.*

THE mind of man is so constituted, as to be always thirsting for improvement; and though, in consequence of the abuse of our faculties, age comes prematurely upon many, there are others, who, like Caleb, feel not the dimness of vision, or the decrepitude of nature, but are, as it were, in an instant taken away in the midst of an evil world, and transplanted to another and better soil.

He who pampers his body, and clouds his faculties by intemperance, denies himself the real pleasures of life; while he who "gives to God each moment as it flies," is sensible of the aspirations of his soul for eternity; and so far from being discouraged by difficulties, recognises in those difficulties the truth of the statement, that here we "see but in part."

In this present state of being our faculties are but in their infancy; "hereafter we shall know, even as we are known." Humility, then, in approaching "the deep things" of God, is the best frame wherein to continue on this side the grave; let us thank him for what we know, and wait patiently the fruition of knowledge in an after state.

Something we know of God, and for that something we are indebted to His revelation; for we should not, and could not, have discovered it of ourselves. He created us; and the worm of earth who questions why this earth is not to be the scene of man's *matured* state of existence, is guilty of rebellion against the King of Kings.

We are indebted to the law of Moses for several of those approaches to Deity which have comforted the hearts of many in the retirements of the closet. The symbol of the Cherubim is full of instruction, and the spurious symbol of the calves erected by Jeroboam, may show us what it really was.

It certainly was not an image of Deity, for it is described as *under* the God of Israel. In other places, God is said to dwell *between* the Cherubim, and as "riding upon a Cherub."

As the Holy of Holies is explained by St. Paul as the figure of heaven, we may do well to consider in what way the spirits of Heaven are em-

*The learned Brother Rev. Dr. Oliver, in his erudite work on the "Historical landmarks of Freemasonry," says: "The Cherubim are considered of such importance to the system of Freemasonry, that their component parts are exhibited in the official seal of, I believe, all the Grand Lodges in the world. In that of the Grand Lodge of England, the two large Cherubim of Solomon are its supporters, and the four figures are impaled with the Masons' Arms on the field. The crest is the Ark of the Covenant, on which the Cherubim are again represented as hovering over the mercy seat, to form the superb throne of the Deity."—[ED. MAG.

Digitized by Google

ployed; and of this we cannot entertain a doubt, as the heavenly chorus is known to us: "Thou, (the Lamb) wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation."

This ascription of praise strikes the mind with great force, when in proportion as we become acquainted with people hitherto unknown to us, we see human sacrifices observed (as by the Khoonds of Ghoorusur, near Ganjan), and are certified that, in some way or other, it is an acknowledged fact, go where you will, that mankind consider the shedding of blood to be efficacious in propitiating Deity.

We will not dwell upon this at any length, but refer the reader to the pious labors of Dr. Oliver, and leave it to the candid judgment to say, whether or not a universal religion did or did not exist in patriarchal times, and whether or not the customs we are daily becoming acquainted with, are not the imitations of what was once clear and pertinent.

A soldier does not question the wisdom of his General, but acts in obedience to his orders, and the soldier of the Great Captain of Salvation acts in like manner. His Sovereign has a right to place him where he will. The Jews ejected the Canaanites, not for their own righteousness, but because God willed it. The followers of Mahomet have overrun the Seven Churches of Asia, not for their goodness, but because God willed it. In either case we cannot impugn the justice of the Great Architect, who we may be sure never punishes without reason, or unless the recipients of privileges have abused those privileges. Here, we see in part; hereafter, we shall know all things.

Returning, then, from the apparent digression—but which is so far relevant as that it may lead us to see the appropriateness of the Cherubic Symbol to *every nation under Heaven*—we infer that the duty of beatific spirits in Heaven is analogous to the use for which the Cherubim were designed on earth.

Ascriptions of praise formed their anthem above; so in the Holy of Holies, or figure of Heaven, the image of the Cherubim was intended to convey an idea to man of that divine attribute of Deity, mercy; and in what more appropriate way could it be portrayed than by describing on his footstool the great features of redemption? In condescension to our finite capacity, and to assist us in conceiving somewhat of Deity, we read of his repenting of his decrees, of his raising his arm, of his planting his foot, and so forth. In like manner, "The chariots of God are twenty-thousand, even thousands of angels." In one of these, "a chariot of fire, and horses of fire," was Elijah translated to Heaven; and in I Chronicles, xxviii. 18, we read of, "the chariot of the Cherubim."

Digitized by Google

What, then, were the Cherubim? They were not angels, as the 11th verse of chapter v. and vii. of Revelations, plainly indicates. They were "living creatures" (or figures of them,) intended to show what is the nature of angels, who are the ministering spirits of God. The union of the man, the lion, the ox, and the eagle, shows their understanding, their power, their patient ministration, their swiftness in executing the commands of the Most High. Such is the explanation given by the pious and talented Brother, Dr. Oliver—a solution of a difficulty which must interest us, if we reflect on their continued agency to this hour, and the duty to be performed by them at the Great Assize. These "living creatures" were intended, *also*, to give an idea of the redemption of man from the effects of the Fall. When the Ark moved, Moses exclaimed, "Rise up Jehovah!" whose presence "the glory" indicated, and the emblems described his attributes as redeeming man, the lord of the brute creation, by the incarnate Deity. The eagle, lion and ox represented the noblest animals, and man their lord, all paying obeisance to the *Lord of All.* The car moved of itself—"the spirit was in the wheels"—"they turned not," because in God is "no variableness or shadow of turning."

The "living creatures" were "in the midst of the throne, and round about the throne;" they formed its basement or support, somewhat as in our times the achievements of the great are represented by supporters either on the sides or pediment of the shield.

Such are the glorious quarterings of the Masonic escutcheon, and its motto: "RESURGAM."

AN ANECDOTE.—Mayor Spencer had quite a time of it yesterday. An Irish woman and her husband were brought up for fighting and drunkenness, and upon his ordering the woman to the 'Lock-up,' she raised her hands in an imploring attitude, and nearing him, quickly threw her arms most lovingly around his Honor's neck, to the infinite amusement of all, crying out, "How can yer be so cruel to yer own dear *sister-in-law!* for sure I'm that! Wasn't my first husband a Mason, yer Honor's a Mason, an' of course yer brothers, an' aint I yer sister-in-law, sure. Och, my nate dear relation, how kin ye be so hard hearted?" Then she gave his Honor a most burning kiss, throwing his hair into a whirlwind of confusion, and it was as much as two men could do to tear the loving, warm hearted woman from his Honor's neck.—*Cincinnati (Ohio) Com. Adv.*

Digitized by Google

ON THE POWER OF GRAND LODGES.

FOR THE FREEMASONS' MAGAZINE, BY BR. GEORGE K. TEULON.

SOME difference of opinion seemingly exists amongst Masons as to the extent of the jurisdiction of Grand Lodges. This I am extremely sorry to perceive. It cannot lead to any real benefit to our Institution, but may possibly lead to much evil. Union is strength—schism is always injurious. The Grand Lodges are supreme representative bodies, whose duty it is to legislate for the benefit of the Craft within their jurisdiction, and should it unfortunately happen that any of their edicts prove detrimental to the interests of the subordinate Lodges, they are nevertheless bound to obey such edict or law, (unless the same be in violation of the constitutions or landmarks of Freemasonry,) so long as it remains unrepealed. If the *majority* deem it injurious, they have the power in their own hands—let them elect officers who, as their representatives, will vote for its being rescinded: if necessary let them be instructed so to do. What, permit me to inquire of those Brethren who assume the right of obeying or disobeying the laws promulgated by the Grand Lodges according as it them pleaseth, would be the state of society were the nation at large to assume the same position they have done, and judge of the use, propriety, and justice of the several laws passed by Congress, and obey or violate them at pleasure? All would soon be anarchy—there would be neither law nor order in the land. If every individual is allowed to set himself up as a judge and legislator, it is useless to have either a Grand Lodge or a Congress, and the expense were better saved. Common sense advocates the advantage resulting to communities from placing a governing power somewhere, else individuals would never have formed themselves into communities and organized governments. A people without a government is a mere mob. A government without power to enforce the laws necessary for the good of the governed, or a majority thereof, would be an absurdity and would soon fall into its original chaotic state, owing to its own incompetency. The minority should ever yield to the will of the majority for the harmony of the whole.

In the "Ancient Charges" of the Order, to which every Master of a Lodge gives his assent previous to his Installation, I find the following words:—

"5thly. You agree to hold in veneration the original rulers and patrons of the Order of Freemasonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your Brethren in general Lodge convened, in every case, consistent with the Constitutions of the Order."

"10thly. You promise to pay homage to the Grand Master for the time being, and to his officers when duly Installed, and strictly to conform to every edict of the Grand Lodge."

These promises are surely intended for something more than a mere idle formula of words, or they never would have been required to be made. They were and are intended to be binding on the party making them. If the Brethren at the time they made them, did so, only for form sake, and without intent to abide by them, they had better keep such confession to themselves least others should deem them unprincipled. If they made these promises in good faith, as I trust and believe they did, they surely have forgotten them, or else it must be that

Digitized by Google

they argue against their own judgment solely from a love of argument, when they contend that Grand Lodges are only advisatory bodies, and have no power to pass laws or edicts for the governance of the Craft. They forget that even its recommendation should be regarded by them as an edict and obeyed as such—*provided*, the same is not in violation of the laws of the land in which they live or subversive of the landmarks of the Order. If they do not obey them, certainly they do not submit "to the Resolutions of their Brethren in general Lodge convened," nor do they yield respect "to the Grand Master for the time being, and to his officers duly Installed, and strictly conform to every edict of the Grand Lodge."

It is in my opinion useless for us to discuss in this place what are and what are not the landmarks of the Order. The landmarks are pointed out by the Constitutions and by the ancient customs of the Institution. Of these latter the Grand Lodges are the sole judges. Were every subordinate Lodge and Brother allowed to judge and determine of these matters for themselves, it would create endless confusion, and Masonry would become a second Babel.

THE FRATERNITY IN CONNECTICUT.

Hartford, Ct., July, 1844.

Br. Moore:—I have not yet had opportunity to attend the meeting of many Masonic bodies in this State; but I believe the Order is steadily rising and acquiring strength. The opposition it formerly met with was severe,—it reached through different channels—its power was felt in the Church, and at the ballot-box, and some of the household who felt its unholy influence are yet fearful of its fury.

Many of the former members hesitate to join in the labors of the Lodge, or to enrol themselves among the true and faithful. Some of the active members too, are fearful of arousing the old leaven of wickedness by giving public notice of their meetings. They dread lest the usual publicity would cause a renewal of hostilities against the Institution, and their own reputations. To avoid this they refuse to have printed notices of their meetings circulated, and require the proper officer to give verbal notice of time and place of meeting. I do not believe the good of Masonry is promoted by this timidity. Brethren from abroad, when visiting the city, know nothing of the meetings, and of course cannot attend. Many excellent men would readily unite themselves with the Order, if they knew that it was alive, and that its meetings were regularly held. We are required to practice prudence, but we are not required to be prudes, and for one I am not afraid to have it known that I attend the meetings of a Masonic Lodge, and advocate the principles therein inculcated. If by such an open, honest and fearless course, I must acquire enemies, or lose my chances of political elevation, so be it. The fear of such a disaster shall not cause me to absent myself from Lodge,—to swerve from duty to the Institution, nor conceal from the multitude the fact that I am a working Mason. Let it be known that we are Masons—that we meet and labor as such, and that we have full confidence in the principles of

Digitized by Google

Masonry, that they will triumph over all opposition, and live to bless the children of those who wage an unholy warfare against such as dare to be Masons. To our Brethren in Hartford, I would say, arise, let your light shine—hang out your banner—be no longer fearful. It is not needful that ye be so at this day of liberty and progress, but rather that your conduct be Masonic, and that you show your attachment to Masonry by an enlightened and ardent zeal to promote a knowledge and practice of its sacred principles. Do this by precept and example: Let the world know that you are Masons—and that you are not idle drones—but active working Masons, and the world will ere long frown upon the foul streams of opposition that would tarnish the lustre of our Institution, or injure our reputations, for no other reason than that of our adherence to principles which shall live to triumph over selfishness and bloated bigotry, and carry blessings to humanity. We can live down this dark spirit—this fiend-like opposition, and therefore we need not fear its power. As well might our enemies attempt to control old ocean's waves, or stop man's progressive career, as to check the diffusion of the heaven-born principles of Freemasonry. Arouse then, with diligence to duty, nor hesitate to let the whole community know your attachment to our ancient and honorable Institution.

"Let madmen invade us, and scribblers degrade us,
And all the black engines of malice combine;
Though hell and her furies turn judges and juries,
With innocent lustre the Order will shine,
Like rocks in the ocean, we'll fear not the motion,
Of waves which attack us in foaming career;
With truth and discretion, we'll still make progression,
And leave all the envy of fools in the rear."

A. C.

ON MORAL AND SCIENTIFIC LECTURES IN LODGES.

To the Editor of the Freemasons' Monthly Magazine.

BROTHER:—Will you, at the request of a Brother, devote a few pages in your invaluable periodical to the discussion of the question—"Would it not advance the prosperity and usefulness of our Institution to encourage the delivery of MORAL AND SCIENTIFIC LECTURES in our Lodges?

I believe all of us admit, that the superstructure of Freemasonry, as handed down from remote ages, is based on Geometry and the other sciences. Our "Lodges" were intended as places of instruction. "Light" is but another term for knowledge. We endeavor to impress on the minds of our younger Brethren the importance of mental culture, and we enjoin our older Brethren to diffuse "Light," so far as they are capable, among the less informed. Such being the facts of the case, I am decidedly of opinion that it is a duty encumbent on us, as members of the Masonic Fraternity, to employ every means at our disposal to *enlighten* ourselves and Brethren, on all subjects connected with the principles and origin of our noble and ancient Order; carrying out, as far as we can, the probable intention of its founders. Judging from the several emblems used, no

Digitized by Google

doubt can exist, but that the attainment and general diffusion of "Light," or knowledge, among the initiated, was one of the principal objects they had in view. This is further proven by the terms employed to distinguish the different Degrees—Entered Apprentice, Fellow-Craft and Master. "Entered Apprentice," means one who is entered or beginning to learn. "Fellow-Craft" signifies a something learnt and applied. "Master" implies a capability to teach or to direct instruction. Formerly none were entitled to the title of "Master," unless duly chosen to preside over a Lodge; and the Brother selected for that distinguished station, we are told in the ancient Constitutions of Freemasonry, is to be "some eminent scholar, or some curious architect, or other artist, descended of honest parents, and who is of singular great merit." But alas how often do we find "Masters" of the present day, deemed "bright" Masons for their parrot-like qualities, totally incapable of imparting knowledge, or diffusing "light," to the members around them;—they may be acquainted with the names of the sciences, but there, their information ceases. Amongst the emblems of Freemasonry, I find the "*rough and perfect ashler*" occupying prominent places. The "rough ashler" is an unhewn stone, rough and unpolished as when first removed from the quarries; and is typical of the mind of man in its rude and natural state, uneducated, ungoverned, unenlightened. The "perfect ashler," is a stone, modeled, polished and adorned by the skill and industry of the Craftsman, and is illustrative of the mind of man in its perfect state—when, by the assistance of a mental and moral education, all the faculties have been improved, the virtues cherished, the passions curbed, and, in fine, the intellectual part of man modeled, polished and adorned. Then may we truly compare the "perfect ashler" to the mind of a well educated man in the decline of years, after a life regular and well-spent, devoted to acts of piety, virtue and mental culture, which will bear the inspection of the Chief Overseer, and pass his "Square" on that day when the Work of *all* must be brought up for approval or rejection.

We are, as Fellow-Crafts, introduced, by name, to the arts and sciences; but there, I am sorry to say, the acquaintance most generally ends, instead of ripening into intimacy. Geometry, we are told, "forms the basis of Freemasonry,"* and our attention is especially directed to its study;—but unfortunately no steps are taken by the Lodges to see that the recommendation be carried into effect, or to assist the initiated in his studies. Such should be done: and I hold it to be a high and responsible duty, on the part of every member of the Masonic Fraternity, to dispense light to his less informed Brother, and to advocate the truths of knowledge. To attain this end, no better method suggests itself to my mind, than by the frequent delivery of lectures in our Lodges, calculated, by their moral and scientific tendency, to improve the mind and to develope its intellectual and moral powers.

I hope these desultory remarks may induce some abler Brother to investigate this subject and discuss its merits; "truth" and "light" being my object.

Fraternally yours,

G. K. T.

---

*Trestle-Board, p. 38.

Digitized by Google

APPEAL OF THE G. LODGE OF LOUISIANA,

TO THE PUBLIC, IN ANSWER TO AN ARTICLE IN THE "PROPAGATEUR CATHOLIQUE," PUBLISHED AT N. ORLEANS.

[Translated from the French for this Magazine.]

THE "Propagateur Catholique" of the 12th March, published, under the head of "Scandalous Profanation," a letter, apparently anonymous, containing a series of questions directed to the Editor, and the replies which he has thought proper to make. It being a direct attack against the Masonic Institution and against some of its principal officers in the State of Louisiana, the Grand Lodge deemed it important to hold a special meeting to consider the subject, and it was convened on the 17th.

It was considered needless to make the inquiry if the letter emanated from any correspondent of that Journal. It was enough that the editor endorsed it by the manner in which he gave it publicity, and that, consequently, he as well as its author, is held for whatever is reprehensible in its language and has assumed all the responsibility which rests with a writer who has violated the bounds of decency, has debased himself, and rendered himself amenable to the severest inflictions These articles are so unjust, outrageous and perfidious in their exposition of the motives of an innocent institution, that it would seem to be the aim of the author to have collected every thing gross and false in relation to the subject, for the purpose of inducing public animadversion, so that the reader is led naturally to inquire the circumstances which were connected with the event, in order to be satisfied whether in some of its details there may not be some pretext for the serious charges which have been made; something at least to excuse the acerbity and virulence of the accusations, and also to learn the character of the man who, as editor of the paper, has exhibited so much malice, acrimony and hatred in his unprovoked attack. This exposition the Grand Lodge has deemed it incumbent upon itself to make.

The following are the facts in relation to the first inquiry:

A corporation regularly constituted by the laws of the State, a Lodge, "Le Foyer Maconnique," forms a plan to erect a tomb as a burial place for its catholic members. A spot of ground is selected which is a part of the cemetery belonging to that congregation, and a regular application for this purpose, is made to the wardens of the church of St. Louis, to whom our Legislature in their wisdom, have especially and exclusively entrusted the administration of its revenues, those who include in their number the Rev. M. Back, Curate of the Cathedral. The bargain is concluded in the presence of this ecclesiastic without a dissenting voice—and in order that the ceremony may be imposing and more solemn in its character, the Grand Master and Grand officers are invited to lay the corner stone of the mausoleum. The invitation is accepted, and the ceremony performed. The Grand Master, (the orator on the occasion,) delivers an address illustrating the philanthropy which has originated the projected measure, giving additional force to the Masonic tie, which even death could not hereafter sever—so that the ashes of those who were called by the endearing name of Brothers and were loved in life, should finally mingle in one common sepulchre. Not a word is uttered which the severest moralist could censure, nor aught against the precepts or doctrines

Digitized by Google

of religion; nothing which the chastest ear might not listen to; nothing which hearts, the most pious and pure, might not receive as the lessons of wisdom or the maxims of virtue; nothing contravening the sanctity of the spot—where death with its gloomy accompaniments reigns—where the contemplation of Eternity and the feelings and thoughts forced on the mind by the gloom of the grave, elevates it to the sovereign arbiter of the Universe, to the Supreme Judge, who, in his infinite justice, will dispense to the evil and the good, according to their works.

Let us now consider the second part of the inquiry. The editor of the "Propagateur Catholique" is one of those whose mission is all of peace, conciliation, affection and charity—an ambassador in this vale of misery and death, of the God of pity and clemency, a disciple of the Redeemer of the world who while here on earth, taught forgiveness and pardon of injuries; his duty is to teach the doctrines of the Gospel, those doctrines so soothing to the wounded spirit! If in such a manner should he speak to us, how easily would it find access to our hearts, and quicken that faith which enlivens hope and opens the portals to heaven.

Here many questions and reflections naturally arise. A sentiment of deep and bitter regret is forced on the mind, and we ask, is it possible that the author can be a minister of the altar; a dispenser of that sacred bread with which the Great Shepherd feeds his flock; a follower of the Lamb, without spot or blemish, who came to expiate the sins of the human race, and whose infinite goodness offers a balm for all woes, a cure for every wound; in fine, the mediator between heaven and earth,—can imprecations and calumnies proceed from such a source? How dare he to stigmatize as "a base and flagrant derision of Catholicity," a ceremony so pious and touching, and in which there was not even a sentiment unworthy of a true follower of Jesus Christ? How can he have the effrontery to designate "as deserving the stigma of all honest men, of every religious creed," an act so impressive and solemn in its character, that it commanded the breathless attention of all present, whether Masons or not, and caused such tears of tenderness to flow as fall not from the wicked or impious. What! An association in open day takes possession of a property legally acquired; they are in the natural exercise of a right guaranteed by the laws; they gather together solemnly to fix the spot where the mortal remains of their children will be deposited, and at the same time when this sacred duty is fulfiled, they are insulted and outraged by one who has breathed the air of toleration and liberty, and who, moreover, is invested with that solemn office of administering at God's holy altar!

"Can such rancour fill the minds of the devout?"

The Grand Lodge having two points necessary to be established with as much precision as possible—considered whether it was consonant with its dignity to do any thing in this matter, which should show that it had taken any cognizance of these writings. Some who took part in the discussion thought that the silence of contempt should be the only weapon to be opposed to such disgusting diatribes: others, that it would be sufficient to send to the author a list of the members of the society, and if not wholly destitute of the sentiment of justice, the inspection alone of the document would force him to the conviction, that it is not in such an association that the profane, the impious, those who in fact should be held up to the public execration, are to be found: that he would there witness the names of those whom

Digitized by Google

the suffrages of their fellow-citizens have often called to the highest, the most eminent offices, and that if it be true that the voice of the people be the voice of God, he might perhaps comprehend that there would be a considerable share of temerity on his part to continue any longer to tarnish the reputation of those, whom an enlighted and orderly population honors by its esteem and confidence: but the majority were of opinion, that to be silent, when thus called to the bar of public opinion, would be to avow some degree of culpability, and that the Grand Lodge could not, without compromising her high station, thus bend under the presence of calumny and vile imputation.

Yet, in thus deciding on a reply, the Grand Lodge do not wish to enter into a polemic with an adversary with a press at his disposal, while the expenses of a defence must be met from its funds. They wish only that the public should know the truth of the facts connected with this pitiful aggression and the principles professed by this Freemasonry, so outrageously defamed. They are aware, and acknowledge, that at some period long since, and in a state of civilization very different from the present, the Court of Rome has more than once fulminated an excommunication against the Masonic Order. They are not called upon at this time to pronounce upon the merits of those acts. They are a party in the action and the conclusion might be questionable. They state only the fact, and that, since the human mind, whose progress is ever onward, has unfolded the truth, great revolutions have taken place, ancient prejudices have disappeared before the light of reason, overthrown antiquated errors, dissipated the darkness which obscured the horizon, and as the rich lessons of experience were unrolled during the lapse of years, and nought immoral or irreligious in the doctrines of this Association ever appeared—it was thought that the decree of the Holy See had fallen into desuetude,—extinguished by the mere lapse of time. It was thought not at all probable that in the 19th century, in the land of Washington and Franklin, in this happy country where the various sects all flourish under the protection of a government, the protector of all, that any would desire to revive the flames of the inquisition, re-establish the reign of intolerance, rekindle the extinguished fires, and in the name of the God of mercy, again renew those thunders whose effects were formerly so fatal, but which the hand of reason has since rendered, if not wholly powerless, at least feeble.

It could not be credited that the ministers of the Son of God, who said to his disciples—"Give: that which you give on earth, shall be recompensed to you in heaven,"—should arrogate to themselves the right of exiling from consecrated ground,—of refusing even a resting place to their Brethren in Jesus Christ, whose remains were followed to their last abode, by the benedictions and tears of the indigent and afflicted whom they had assisted and relieved. It was hoped on the contrary, that a society, whose benevolence is not only a sentiment, but a duty, was not unworthy of admission into the communion of Christians, of those to whom charity is one of the first of the heart's duties, one of the most sacred of all obligations. What crime has been committed by the association to deprive it of that protection to which all classes, even the humblest, were entitled? It is known to the world that the great aim and effort of Masons, the object of their most ardent vows, is to make of the human species but one family, to reunite men of every religious creed, and of every land, under the same banner, emblaz-

Digitized by Google

oned on which are these duties imposed by the doctrines of Masonry: industry, patience, obedience, love of one's country, fidelity, beneficence, virtue, wisdom, faith, hope, love, God and eternity. A conception of vast extent in truth, but noble, beautiful, sublime, and projected for results the most brilliant and glorious. Initiated into the existence of a design so immense, let any one figure to himself, that this being encouraged and developed by those who have no doubt that this great work is to be accomplished, all united by the same obligations, animated by the same desires, tending to the same ends, intimately connected with each other—and he could at once judge what charm and intensity must be generated by a friendship contracted under such auspices! We ask then, that with such feelings of both heart and mind, is it not natural that we should feel the necessity of perpetuating a bond which is for us such a rich source of joy and happiness, and that even in rendering up our last sighs, we should not experience an emotion of satisfaction, that we shall sleep our last sleep near to those whose affections were ours in life? Under the influence of this sentiment, no one of common sensibility could object, that the members of the "Foyer Maconnique" should commence the plan of having a common sepulchre; it is under this influence that the spot of earth was acquired, and when they openly proclaim the use to which they wish to consecrate it—the cry is "scandal" and "profanation!" But why is it scandalous, why profane? Admit that even the progress of knowledge has been insufficient to render the excommunication against Freemasons null and void, still will any one assert that the locality was such as to constitute a case of profanation? Shall Masons be placed in a situation worse than the leprous and the pestiferous, and shall a contact with them be deemed pernicious, even before they have occupied it? At least do not cry out "scandal and profanation," until one of those is to be inhumed whom you seek to debase below the brutes. Because the Masons have selected the Catholic cemetry, can this in itself be a scandalous profanation of the sanctity of the place? It should be remembered that the friends, relatives and fathers of most of those who are to contribute to the erection of this Mausoleum, repose in that same asylum, which they are accused of wishing to profane; and that, in thus desiring to unite their ashes with those of their Brethren by adoption, they could not, without violence to their feelings, consent, that their tombs should be separated far from the spot where those from whom they derived their existence, those who directed their course from the dawn of life, those to whom they were bound by the strongest natural ties, repose. Is not the selection of that spot rather a silent tribute of respect to the Catholic religion? If so, how can any reconcile the duties of Christian and priest with that asperity, which repels those who are represented as without the pale of the Church, when in the very performance of an act which would seem to indicate an approval to its bosom—shame!

The Grand Lodge has now completed its duty—it has made known the truth, the whole truth. It has unfolded openly and honestly the banner of the Order, so that all, by reading the motto, may understand the principles of Freemasonry, and the doctrines taught to her followers. Then, let intolerance agitate and lash itself into rage—let calumny and hate distil their poisons—and fanaticism yell and threaten. Tranquil under the shield of the laws which protect it, and under the control of which, it will find safety and repose—it will calmly and patiently

Digitized by Google

await the decision of a judicious and impartial public, having full confidence and faith in the old adage, "the voice of the people is the voice of God."

By order of the Grand Lodge of Louisiana. F. VERRIER,
Grand Secretary.

PRAYER AND FUNERAL SERMON.

[THE late anniversary of the nativity of St. John the Baptist, was selected by the Brethren of Natchez, Mississippi, as a proper occasion on which to notice the death of the late Grand Master, M. W. SAMUEL W. VANNATTA, and the Grand Chaplain, Rev. THOMAS C. CROPPER, of the Grand Lodge of that State. Our correspondent writes as follows: "The Prayer was by the venerable Dr. Tooley, one of the oldest and brightest Masons in the country. I think you will be pleased with both the Prayer and the Discourse. The day was one of great interest to the Fraternity, and scarcely less so to the public. Our procession was imposing—the Bible was borne by Christopher Mellen, Esq., now nearly 80 years of age; the Church was crowded, the music excellent, the services solemn and impressive, and the seed sown on that day, it is hoped and doubtless will, bring forth good fruit." The Prayer and Sermon are published at the request of the Lodges in Natchez.]

PRAYER.

BY P. G. MASTER HENRY TOOLEY, ACTING GRAND CHAPLAIN.

WE come into thy presence, O Jehovah, the high and holy one who inhabiteth eternity, to offer up our humble and hearty thanks for thy good providence towards us, in bringing us safely through another year, to see this returning festival of St. John Baptist, the fore-runner of our Lord and Saviour, Jesus Christ. We thank thee for preserving us thus far from the many dangers, diseases, and death, that have been around, and in the midst of us;—we thank thee for all the comforts and blessings of life, but above all for thy inestimable love to us in our redemption from sin by our Lord Jesus Christ;—for the means of grace;—for religious and civil liberty;—and the hope of happiness and immortality in the world to come. But in the midst of all these blessings for time and for eternity, we have to confess before thee, that we have sinned against heaven and in thy sight;—we have broken thy commands;—we have neglected our duties, and have been unthankful for all thy dealings of mercy with us. Will it please thee, O thou creator, preserver and redeemer of men, to forgive us all our sins and misdoings that are past; to cleanse our hearts from all unrighteousness; create us anew in Christ Jesus, that we may henceforth live to the honor and glory of thy name.

Will it please Thee, our Heavenly Father, to bless us thy Craftsmen, who have assembled in this thy house to commemorate St. John Baptist, one of the ancient patrons of our Order—O may the doctrine of repentance which he preached, sink deep into every heart, that all may thereby be prepared for faith in the Lord Jesus Christ, without which no one can be saved; baptize us with the spirit sent down from heaven; fill our hearts with divine love; give us a conscience void of offence towards God, and towards man; and if need be, like our holy patron, lay down our lives as martyrs for truth, and our holy religion.

We have also here assembled, most merciful God, to perform the last offices of respect and honor to our deceased Grand Master, and our Grand Chaplain, whom thou hast been pleased to remove from the earthly to the heavenly Grand Lodge. Deeply impress, we pray thee, upon every heart here present the uncer-

Digitized by Google

tainty of human life—the certainty of death;—that in an unexpected moment we may be summoned before the judgment seat of the judge of all the earth; grant us, we beseech thee our Father and our God, to feel the necessity of repentance for our sins—a true conversion of our souls to thee; the witness of thy spirit;—such piety and such grace, that all of us may know our acceptance with God in Christ Jesus, and have a sure and certain hope of life, and happiness beyond the grave.

Bless. we pray thee, our heavenly Grand Master, all the Craftsmen of every degree now in thy presence, with grace and ability to keep in repair the spiritual and mystic temple; to continue a royal priesthood; to keep up a holy and peculiar people. O may we all become living stones, hewed, squared, polished and marked, for the house of God, the spiritual temple of the new Jerusalem—to have the approbation of the Chief Overseer, receive the wages, and have the salutation given to good men and true, as workmen who need not be ashamed at the day of the grand convocation, when the good and true shall be admitted into the presence of the Grand Master, and all faithless men, and traitors, expelled the Lodge forever. Save thy Craftsmen, O Thou Great Master Builder, from sin in every form; from intemperance in every degree; from allurements of the world and of the flesh; from all injustice and covetousness; from all craftiness, and every device of the wicked one; and from self-righteousness and self-dependence. O give thy Craftsmen grace to obtain and practice the best gifts; to be guarded and watchful, that when the Grand Master calls for us we shall be ready to obey his summons.

And when the earthly temples of our bodies shall be taken down, grant, thou God over all blessed for evermore, that the precious materials may be conveyed to the celestial city, again to be builded in that temple not made with hands, eternal in the heavens; where thou shalt preside, and dispense to thy people light, and life and love, at the grand convocation that shall never, never close. Amen—so mote it be.

FUNERAL SERMON.

BY COMP. REV. SAMUEL W. SPEER.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." 2 Cor. v. 1.

THE Scriptures are peculiarly appropriate in the imagery selected to illustrate the place of happiness prepared for the faithful. In the text it is called "a building of God, a house not made with hands eternal in the heavens." How cheering is the reflection to the way-worn pilgrim, amid his toils and sufferings that there is rest for him at home.

The universe may properly be considered the temple of the Almighty, in which his transcendent glory is richly and sublimely displayed. His divine perfections are engraved upon every part of this immeasurable building, from the pedestals to the capitals of its vast pillars—over which the mysterious grandeur of eternity burns with incomprehensible sublimity. Yet there is something of deeper interest to intelligences. God himself is the proper object of devout adoration,—he has provided largely for the intellectual and moral enjoyments of his rational creatures. In both these views the subject thrills and overwhelms the mind.

The works of nature in all their vast proportions, and minute adjustments, declare the illimitable skill and infinite wisdom of the Great Builder of all things. Every arrangement of this immense system bears the impress of its author. His wisdom and skill are indicated to man by the wonderful variety of effects produced by the combination of apparently few causes.

The magnitude of his works impress the mind with his Almighty power; worlds and systems of worlds crowd upon the observing mind, until the far distant nebulæ—clouds of worlds—compel it, wearied and overcome, to sink back into itself, acknowledging,—"Lo, these are parts of his ways, but how little a portion is known of him, and the thunder of his power who can understand!"

Digitized by Google

When we turn our attention from the immense machinery of the universe, to our earth, there is every thing to interest and enchant us, save the physical and moral condition of man. The snow clad mountains—the tumultuous deep—the thundering cataract—the raging volcano—the meandering river—the murmuring rivulet—the hill and dale—the mighty tempest—the gentle zephyr—the falling shower—the evening dew, all manifest the perfections of the Divine Mind.

Man was created in the image of his God, to walk in his ways, and to bask in the light of his countenance; but alas, in the fearful hour of temptation, he swerved from the path of rectitude and involved his race in sin and despair. But human nature in ruins is not devoid of interest. Amidst the darkness of the calamity, God did not relax his claims upon man to devotion, but instituted means to remedy the evil, and bring him again into communion with himself. Hence the promise, the call of Abraham, the giving of the law, the erection of the tabernacle, and the building of the temple; all of which were designed to point out the claims of heaven upon man, and indicate to him how he might successfully approach his God. The building of the temple was projected by the pious king David, and completed by his son. The design of the enterprise was to advance the worship of the true God. It was to exhibit on a more enlarged scale than the tabernacle, those glorious types and scenic representations of "good things to come," until the Lord of the temple himself should come, and lead the way into the upper sanctuary. And also to invite by its very name and glory, the people of all nations to come and worship the true God. So great and important was the undertaking, that David was constrained to say from the piety of his heart, "who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, as were all our fathers; our days on the earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared to build thee a house for thine holy name cometh of thy hand, and is all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of my heart I have willingly offered all these things; and now have I seen with joy thy people, which are present here, to offer willingly unto thee. O Lord God of Abraham, Isaac and of Israel, our fathers, keep this forever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee." 1 Chron. xxix. 14, 18.

It was not merely the idea of a gorgeous temple that inspired David to project, and his son to accomplish, so grand a design. It was the honor of their God, and their devotion to his cause. In fact, important lessons were to be learned from the temple. In it was the mercy seat, instructing guilty man that he must approach his Maker through mediation, figuring thereby Jesus Christ, the mediator between God and man, encouraging the penitent to come boldly unto a throne of grace, to obtain mercy and find grace to help in time of need.

It also shadowed forth the time of which our Saviour speaks, "The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth," when his Church should be the house of prayer for all people. As it is said, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And, many people shall go and say come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Isaiah ii. 2, 3. And again, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth into a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the spirit." Ep. ii. 19, 22.

The solemnity of this occasion calls our attention to the home of the pious after death, and admonishes us to act with a wise reference to it; that we may

Digitized by Google

be prepared when our change shall come. Man desires to live eternally—it is inherent in his nature. Why is the soul ever on the wing, thirsting and panting for some new source of bliss—something more exquisite than has yet been enjoyed?

> "Whence springs this pleasing hope, this fond desire,
> This longing after immortality?"

The answer is, the soul is undying, and God has assured it of future happiness, after suitable moral culture.

The Apostle speaks of the rest that remains for the people of God, and represents it by a most beautiful figure—"a building"—"a house not made with hands." Our Saviour represents it in a similar manner. "In my Father's house are many mansions; if it were not so I would have told you; I go to prepare a place for you."

The home of the faithful is spoken of in the largest terms in the scriptures: "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." "In thy presence is fulness of joy, at thy right hand there are pleasures for evermore."

Heaven is free from all sorrow and distress: "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for former things are passed away." The causes which rend the hearts of men and suffuse their eyes with tears do not exist in heaven. To weep and to be wept for is the lot of man on earth, but no eye shall be dimmed with tears in heaven, no tears of separation, no wearisome nights of painful suffering. Nor does the soul, full charged with inward griefs, pour out its fruitless wailings.

> "No chilling winds nor pois'nous breath
> Can reach that healthful shore;
> Sickness and sorrow, pain and death,
> Are felt and feared no more."

How rapturous must be the joy of the good man, when the last lingering sound of the tempest's howl sinks upon his ear, and he looks up and beholds, at the fiat of the Almighty, all things become new, the heavens and the earth new, society new. Heaven is a place of unbounded joy and great glory. "He is able to present you faultless before the presence of his glory, with exceeding joy." "The righteous shall shine forth as the sun in the kingdom of their Father." "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever."

The fields of light and glory in the heavenly world are suited to the expansion and gratification of the intellect of man. The wonders of the universe afford ample scope for its exercise, and abundant means for its pleasure. The manifestations of the Divine perfections are so rich and varied that the mind may be forever employed without the possibility of exhaustion. And like the angels, the righteous will be able, by intuition, to grasp these mighty subjects, and forever progress in moral and intellectual stature and excellence, forever expanding upon the vision of the spiritual world, unfolding more fully, while eternity sweeps towards the unapproachable goal of endless being, the majesty of their powers, and the splendor of their moral achievements.

The moral excellences and beauties of heaven far exceed the conceptions of the human intellect. The righteous being heirs of God, are entitled to all the benefits of that relation, and possess by inheritance all that they can ask or think—being the children of God, they are associated with all the virtuous and pure, and consequently every moral feeling of their nature is scompletely satisfied.

In the subject before us, we have exhibited the strong confidence of the Apostle in view of his approaching dissolution, he knew that death was inevitable, yet he possessed the full assurance of hope. The decree of death is irreversible—all must die, every endearment of life must be severed, every tie of friendship

Digitized by Google

must be broken. Death is inscribed upon every form, the history of the world is the history of death's victories. The fallen palaces of Numantia, the solitary heaps of Babylon, the pyramids of Egypt, are his monuments.

The Apostle felt his end approaching, yet he was not dismayed, he felt assured that he should conquer, that the sting of death was gone, and that the grave should not triumph. He was prepared for his change as is every good man, and as every true hearted Mason should be. He had received the "white stone, and in the stone a new name written which no man knoweth saving he that receiveth it." His mark was correct—he boasted not in another man's work, he had accomplished the labor assigned him by his *Master*, his work was such as to bear the strictest test by Square and Plummet,—he was prepared for his wages. It is said that in the building of the temple, it was built of stone made ready before it was brought thither; so that "there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building." Thus had the Apostle fitted himself, and thus do good men through grace fit themselves here on earth for their places in the New Jerusalem.

The Apostle heard the call of his heavenly Master—he obeyed the call—and was enabled to walk in the purity of his light. He felt that he was a new creature, and rejoiced to say, "though our outward man perish, yet the inward man is renewed day by day. For light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." The life of St. Paul was a life of suffering and toil, but amidst all his perils by land and sea, and among false Brethren, he ever kept in view the improvement of his heart, the honor of his Divine Master, and the well being of his fellow man, feeling assured "that the sufferings of this present time were not worthy to be compared with the glory which should be revealed in him."

We have said that the Apostle was prepared for his change. This readiness gave him his confidence—his full assurance of hope. "We assuredly know" (as it is in the original) "that if our earthly house of this tabernacle were dissolved. we have a building of God, a house not made with hands, eternal in the heavens." This confidence did not forsake him when on the threshold of eternity. "For I am now ready to be offered," says he, the "time of my departure is at hand, I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of life, which the Lord, the righteous Judge, shall give me at that day."

We, my Brethren, have been called to mourn the death of our Grand Master, and our Grand Chaplain. This visitation of Providence has suddenly and unexpectedly fallen upon us—they have been called away from their high stations. The Master of assemblies has called upon them to give an account of their stewardship. Their work for eternity is finished,—whether it has been faithfully done, can be known by us only, when the Grand Master of Eternity shall call us from our labors to receive our wages.

Our Grand Master, SAMUEL W. VANNATTA, was a worthy and honest man, dilligent in business, a useful citizen, a bright Mason, eminently beloved and esteemed by all who knew him. He was a useful and acceptable member of the Church—and there is every reason for us to conclude that he died accepted of God—that his end was peace.*

---

*At a meeting of the Masonic Fraternity, held at their hall in the city of Vicksburg, on the 15th April, A. D. 1844, A. L. 5844, the following preamble and resolutions were unanimously adopted:

By the dispensation of Divine Providence the Masonic Fraternity in Mississippi have been deprived of its most Worshipful Grand Master, a large family of its head and protector, and the Fraternity of this city of one of its most active and efficient members. Samuel W. Vannatta, may be styled truly, the Father of Masonry in Vicksburg, for at all times, and upon all occasions, upon his shoulders devolved the most of its labors. No military or civil elevation gave him importance, it was the quiet unobtrusive virtues of a man and Mason,

Digitized by Google

Our Grand Chaplain Br. THOMAS C. COOPER, was kindly cherished by the Fraternity. He possessed a vigorous and well cultivated mind, and was a bright and useful Mason. He had long been a member of the Church of Christ, and a minister of the Gospel. He was eminently a child of affliction,—he suffered from much bodily infirmity. Many were his sorrows in life. At last the messenger of death gave the alarm, like the thunder peal, "thou shalt die, and shalt not live." Was he dismayed, as the icy waves of Jordan rolled over him? He received the announcement with victorious joy, and rejoiced in full view of his reward in heaven. And suddenly he hastened away to receive his recompense from God:

"And all eternity employ
In songs before his throne."

He rests from his labors, where

"No more fatigue, no more distress,
Nor sin nor hell shall reach the place;
No sighs shall mingle with the songs
Which warble from immortal tongues.
No rude alarms of raging foes;
No cares to break the long repose;
No midnight shade, no clouded sun—
But sacred, high, eternal noon."

My Brethren:—What improvement shall we make of this sad dispensation, mournful indeed to us who yet remain in our tents; but rapturously joyous to the departed—a bereavement to their afflicted families, but their eternal gain! We sorrow not, as those who have no hope. Shall we also be ready? Is the Temple completed yet? Seeing that the work in us is not yet perfected, let us bear in mind that the promise of the Grand Master, is, "be thou faithful unto death, and thou shalt have a crown of life." Remember the "ALL-SEEING EYE." "Thou God seest me." The implements of the Craft you are acquainted with,—have you faith without which it is impossible to please God? Have you "charity which is the bond of perfectness?" Do you "abound in love, yet more and more in knowledge, and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God?" Brethren, be "steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." Let us work while it is called to-day—for soon we must go hence—let it be said of us

---

by the daily practice of which, he gained the hearts of his Brethren, and the respect of his fellow-citizens. The manner in which he bore misfortune was an example which it was cheering to behold—it was truly a brave man struggling with adversity; and had it pleased Him, to whom all must yield obedience, to have spared him yet a little longer to his family, success would have, nay must have crowned his efforts. Our most Worshipful Grand Master—but we will speak of him as our Brother—it was as such we know him best—has passed out from among us and left a vacancy, that none can fill!

Be it therefore resolved, That in the death of our most Worshipful Grand Master, Samuel W. Vannatta, the Grand Lodge of Mississippi has lost its brightest Mason—society, one of its best, its most useful citizens, and charity one of its most benevolent and active agents.

Resolved further, That we deeply sympathize with his bereaved and afflicted widow and orphans, and pray that the same Divine Providence which has in its inscrutable wisdom taken from them their prop and support, may give them strength to bear their loss, and shield them with its protection.

Resolved, As a tribute of our high respect and esteem, and of our poignant sorrow for the loss of our most Worshipful Grand Master, we will wear the usual badge of mourning for ninety days.

Digitized by Google

when we are gone—"blessed are the dead that die in the Lord—for they rest from their labors and their works do follow them." Then shall we meet with St. John the Baptist, and all the worthies of ancient times. Behold them—and still they come thousands upon thousands, and millions upon millions—a great multitude which no man can number. "What are these which are arrayed in white robes; and whence came they? These are they which came out of great tribulation, and washed their robes and made them white in the blood of the Lamb. O what a company!" See, they all go by the way of Moriah and Calvary. And yet the procession goes onward still, and rises higher than the pinnacles of earth. I see the hierarchies of soul and intellect, the sovereigns of the Order, the Knights of the Sun, of the brazen trumpet, and of the east and west; I see the princes of the Tabernacle, of Libanus and Jerusalem; I see the templars, the knights of the holy sepulchre and of the ninth arch. I see them come, the Masters, the Craftsmen, the Apprentices; then come the vast army of the martyrs, the true templars of the cross, the pioneers of redemption, having on them the marks of fire and violence—red with their own blood—and then a vast multitude of every nation, kindred, tongue and people.

What a procession! The loud song of cymbal and harp, the harmony of their celestial choirs, ring in my ears—the wind of their banners fans my heated brow! they have washed their robes and made them white in the blood of the Lamb.

I look higher—far beyond Calvary. I see the everlasting doors of the Upper Temple open. "Let there be light!" speaks the great voice of the Grand Master of Eternity. An exceeding brightness burns upon the head of the vast procession. Banner and plume, and crozier, and cross, are bathed in ineffably pure white that rolls down its ocean gush of living purity! Brethren, let us be found in that great procession.

CELEBRATION IN HALIFAX, N.S.

MASONIC PROCESSION AND FESTIVAL.

MONDAY, the 24th June, the Anniversary of the nativity of St. John the Baptist, a day which has been associated from time immemorial in all parts of the world with the rites of Masonry, was observed by the Brethren in Halifax, N. S., with their accustomed friendship and cordiality. Between 10 and 11 o'clock, the Office-bearers and Members of the Grand Lodge, St. Andrew's, St. John, Virgin, Royal Standard, and Royal Sussex Lodges, together with a number of Transient and Visiting Brethren, met together at the Masonic Hall for their annual celebration. A Procession having been then formed under their respective officers, the different Lodges, headed by the excellent band of the Rifle Brigade, advanced in regular order to St. Andrew's Church, to attend public worship. The Religious services of the day were conducted by the Rev. John Martin, the Minister of that church, who delivered a very suitable and appropriate sermon for the occasion from Psalm cxxxiii. 1, "Behold how good and how pleasant it is for Brethren to dwell together in unity," in which the importance and advantages of mutual friendship and Brotherly love were fully illustrated and the observance of these christian duties, earnestly recommended and enforced.

After divine service, which was concluded before 1 o'clock, the Lodges on leaving the Church, formed a second time in line of procession, and moved along Princes Street and Hollis Street, to the residence of His Worship the Mayor, ALEXANDER KEITH, Esq, who is also the Provincial Grand Master, where they halted and paid their respects to his amiable lady. The Procession then advanced by Hollis Street and Wallace Street, to Government House, to do homage to His Excellency LORD FALKLAND, her Majesty's representative, and on reaching the Masonic Hall, in Barrington Street, were dismissed by the Grand Master,

Digitized by Google

who expressed his great satisfaction at the appearance of such a numerous assemblage of the Brethren on such a delightful occasion. As soon as the Grand Lodge was closed, the Brethren immediately dispersed, to make arrangements and muster their families and the guests they had invited for the entertainment, to be given in the country in the afternoon.

At the appointed hour, between two and three o'clock, a party composed of Freemasons and their guests, citizens and soldiers, parents and families, amounting to nearly three hundred persons, embarked on board the Sir Charles Ogle, Steamer, for Birch Cove, accompanied and cheered by the spirit stirring music of the Band of the Rifle Brigade, and after a short and pleasant trip through the Narrows, and across Bedford Basin, landed at the spot chosen by the Managing Committee in safety. Every individual present appeared quite delighted, on being so suddenly and so comfortably wafted on one of the finest days of the season, from the midst of a crowded and bustling city, into the quiet and deep recesses of the forest, and the large party speedily moved about through the woods, in different directions, as far as the contracted and uneven state of the ground would admit, to enjoy the balmy and refreshing breezes of the summer, until the hour for dinner arrived. During this interval the assemblage was considerably increased by parties who came by land from town. About four o'clock, when all the arrangements had been completed, and all the company had assembled on the ground, as many as could be at once accommodated (for there were two or three successive entertainments) sat down to a plentiful and sumptuous banquet. The Grand Master, who was received on his arrival by land from the city, according to the established etiquette of Masonry, with all the honor due to his rank, presided on the occasion with his usual frankness and urbanity.

The very Worshipful Grand Treasurer, Mr. John Richardson, acted as croupier, and discharged his duty to the satisfaction of all present. The spacious table spread out in the open air, and overlooking a large expanse of land and water, was surrounded and enlivened by the presence of the ladies of the party and the numerous guests, who participated with great delight, in the courtesy and hospitality of their Masonic friends.

The following toasts appropriate to the occasion were given from the Chair, and warmly responded to by the Assembly. 1st. The Queen and the Craft. 2d. The most Worshipful the Earl of Zetland, Grand Master of England. 3d. The Grand Masters of Scotland and Ireland. 4th. Our Worthy Guests; a toast which was duly acknowledged by Joseph Howe, Esq. in a lively and humorous Speech, which exhilirated the whole audience. The health of the Worshipful the Grand Master of Nova Scotia, was also given with great applause and duly acknowledged, when the party separated to afford room for succeeding guests at the festive board.

Nothing indeed was wanting which could be procured by the Committee to contribute to the comfort and happiness of all, whether young or aged, married or unmarried, who were then assembled, and the officers of the different Lodges appeared to vie with each other in entertaining and delighting their friends. This, however, like all other worldly enjoyments, was necessarily imperfect and but of short duration. The longest day in the year, and this was the 24th of June, comes to a close, the gayest and most joyous companies only meet to separate. The declining sun admonished the numerous and cheerful throng, that they must soon prepare to return to their happy families and domestic duties.

About sun set the Sir Charles Ogle was again crowded with her valuable complement of passengers, and raising her steam soon started for Halifax, where she landed the whole company at the Steam Boat Wharf, between 8 and 9 o'clock, without the slightest accident or disappointment. As a parting token of friendship, the Grand Master again joined the company on landing at the Wharf, and the band of the Rifle Brigade having struck up a martial air, a large assemblage of the citizens escorted him to his house in Hollis Street, when the band played God save the Queen, and after mutual salutations, all retired in peace and friendship to their respective homes.

Digitized by Google

CELEBRATION AT PLYMOUTH, N. C.

Hall of Perseverance Lodge, No. 59,
June 24, A. L. 5844.

PURSUANT to an order of the Lodge, a large number of Brethren assembled at the Hall, at 10 o'clock, P. M., for the purpose of celebrating the Anniversary of St. John the Baptist. Among them were the following Members:—

Brs. Thomas E. Pinder, W. M. p. t.; Franklin F. Fagan, S. W. p. t.; Elijah H. Willis, J. W. p. t.; Lemuel Douglass, Treasurer, p. t.; Joseph Ramsey, Secretary, p. t.; Thomas B. Nichols, J. D. p. t. (visitor;) Joseph B. Griffin, S. D. p. t.; Thomas S. Chase, S. S. p. t.: J. B. Skinner, J. S. p. t. (visitor;) Isaac Kelly, Tyler; Samuel F. Gaylard, Rev. Thomas P. Ricand, Rev. Joseph W. Pinder.

A Lodge of Master Masons opened.—Br. Thomas E. Pinder, M. W. elect, was duly invested with the characteristics of the Chair of Solomon, by Brs. Thomas B. Nichols and Joseph Ramsey, P. M. All but P. M. being absent. Upon the Brethren returning to the Hall, the W. M. was saluted with the usual honors.

The P. G. J. Warden of the Grand Lodge of the State of North Carolina, Br. Kader Biggs, being present, was invited by the W. Master to a seat on his right.

The following Brethren were severally and duly Installed in their proper places, viz:

Brs. F. F. Fagan, S. W.; E. H. Willis, J. W.; L. Douglass, Treasurer; J. Ramsy, Secretary; T. P. Ricand, J. D.; T. S. Chase, J. S.; J. B. Griffin, Inner Guard; Isaac Kelly, Tyler.

After which a procession was formed, and proceeded to the Court House, at which place an Oration suitable to the occasion, was delivered to a large assemblage of ladies and gentlemen by Rev. Br. Thomas P. Ricand, which gave general satisfaction. The procession was again formed, and proceeded to the Hall and after partaking of refreshments, and the hour of dining having arrived, the Lodge marched in order to Br. John C. Pettijohn's, where a dinner was prepared for the Fraternity by the order of the Lodge.

After dinner the procession was again formed, and proceeded to the Hall. The Craft were then called off, until our next meeting.

At about 4, P. M., the Fraternity met again at the Hall, where a large assemblage of ladies and gentlemen were collected, according to previous invitation; who were served with refreshments, and agreeably entertained by the Brethren with songs, &c. Br. John Henry, with his usual life and wit, contributed much to the enjoyment of those present—after which we repaired to our several homes to rejoice over the festivities of the day, and to send up our fervent thanksgivings that we were ever deemed worthy to be initiated into the mysteries of the Craft.

The ladies were ready to say, "who would not be a Freemason?" *All was conducted upon temperance principles.*

Fraternally,
J. RAMSY, *Secretary.*

P. S. By a resolution of the Lodge, the Officers Elect were requested to preside—hence so many p. t.

Digitized by Google

CORRESPONDENCE.

Halifax, May 25, 1844.

RESPECTED SIR AND BROTHER:—

From the kind interest you have displayed in the prosperity of the Craft, in Nova Scotia, I beg to trouble you with a few remarks designed to show the advancement of Scottish Freemasonry among us. In your valuable Magazine for March last, you noticed the appointment of our Provincial Grand Master, in terms highly flattering to that zealous officer. There was then only one Lodge under Scottish jurisdiction here. Since that date a full and highly efficient Provincial Grand Lodge has been formed in this city, and they have held several very interesting meetings, and have not been without a fair quota of Work. Two new Lodges have since been formed, and are now in active operation here, (upwards of twelve candidates being already on the books for Initiation,) besides which there are petitions getting up in Musquidoloit and Annapolis for Lodges, at those places, and another new Lodge I believe is forming in this city. The R. W. Masters and Wardens are as follows, viz:

THISTLE LODGE 322.

Hon. J. L. Starr, acting pro. tem., R. W. M. (P. G. M. of Nova Scotia, &c.)
W. Thomas Mackie, D. Master.
Brs. Outing and Forrest, Wardens.

ACADIA LODGE.

Alex. Lyle, R. W. M.
P. Fuller, D. Master.
Brs. Jameison and Smith, Wardens.

HALIFAX LODGE.

William Johns, R. W. M.
E. J. Redoitt, D. Master.
Brs. Fraser and McNally, Wardens.

"St. Andrew's Hall," having a very spacious and airy room, a smaller room for routine business and committees, and the necessary reception rooms, has been hired by the above Lodges; the Grand Lodge, St. Andrew's R. A. Chapter, and St. John's Priory. Thus all under Scottish authority are now meeting under the same roof.

The Knights Templars have recently added to their number, and among all these several authorities the utmost harmony and kindliest feelings prevail. The R. A. Chapter is adding to its numbers. The strictest order and discipline prevail in each and all these Degrees; the working is ever solemn and uniform, and no part of the funds is allowed for refreshments, or for any purposes whatever, except for the "Charity Fund," to enable us to aid poor and indigent Brothers, who may require our aid.

We trust that the *Great Architect* may smile upon our labors, and advancing as we trust we shall, in the true and primitive paths of genuine Freemasonry, we hope to effect much good, and enjoy many happy hours of unalloyed pleasure in our useful vocation.

I remain, yours fraternally,

A SUBSCRIBER.

Digitized by Google

COUNCILS OF ROYAL AND SELECT MASTERS.

BR. MOORE:—In the late Dispensations issued by, and under the authority of the G. G. R. A. Chapter of the United States, the Chapters constituted by such dispensations are empowered to hold Councils of Royal and Select Masters, and to confer those Degrees. This has been the case in the State of Missouri, where we have a Grand Council and subordinate Councils; which have been established many years, and conferred the Degrees upon a large number of Masons.

In a Chapter lately constituted in this State, having this authority, there was a Constitutional number of R. and S. Masters, to form a Council, but one of them did not receive the Degrees in a regular Council, but as I have understood, was made a Select Master, by a Brother, after the establishment of a Council in this State. This subject involves two questions:—

1st. Has the G. G. R. A. Chapter, the authority to establish subordinate Councils in a State or Territory, where there is a Grand Council?

In reply to this question I will ask another. After the formation of a State G. Chapter, can the Gen. G. R. A. Chapter establish Subordinate Chapters in the State where said Grand Chapter has been formed?

2d. Can a subordinate Council be organized without the Constitutional number, in a State, where there are Subordinate Councils, authorized to confer the Degrees?

To this question, I answer in the negative. Masonry in all its Constitutions, endeavors to effect the good of all—and if less than a constitutional number can transact business at the formation of a Council, why cannot an old Council have the same privilege?

We sir, wish to have a history of the formation and constitution of the Council, and I do not know a more interesting subject for your Magazine than this. In fact, I believe that we may fall into many errors unless we have more light on this subject.

In September next, the G. G. R. A. Chapter of the U. States will meet at New Haven, Ct., and I presume this question will arise, and I hope that whatever action may be taken, it will be with a full and clear perception of all its bearings. And whatever may be the result of their deliberations, I for one shall cheerfully agree to be regulated by it, and that such may be the determination of all, is the earnest wish of A SELECT MASTER.

St. Louis, July 10, 1844.

MORGAN LEWIS.

AT a quarterly communication of the M. W. Grand Lodge of Ancient Freemasons of South Carolina, held at their Grand Lodge room, on Tuesday, 4th June, A. L. 5844, W. Brother F. C. BARBER, Representative of the M. W. Grand Lodge of New York, near this jurisdiction, announced the death of the M. W. MORGAN LEWIS, Grand Master of that State; whereupon, on motion of W. Brother A. G. MACKEY, G. S. the following preamble and resolutions were unanimously adopted:

Whereas official information has been received by this Grand Lodge, of the

Digitized by Google

demise of the M. W. MORGAN LEWIS, Grand Master of New York, who long and successfully directed the labors of the Fraternity in that State:

Therefore be it resolved, That this Grand Lodge sincerely sympathises with its sister Grand Lodge of New York, in the almost irreparable loss which that body has sustained in the death of him who for so many years has presided over its labors with the skill of a true Acacian, and the urbanity of a gentleman—of him whose long life was equally divided between the active pursuits of a useful citizen and the benevolent duties of a zealous Mason, and whose revolutionary services in his early youth entailed a heavy debt of gratitude upon his countrymen, which the public virtues of his latter years was continually increasing.

Resolved, That while the "mystic tie" of Masonry is itself alone sufficient to create the sympathy which we have expressed, the intimate relationship which exists between this Grand Lodge and that of New York, by the system of representation, has occasioned us to feel still more poignantly this dispensation of the Grand Master of the Universe.

Resolved, That while this Grand Lodge condoles with the Grand Lodge of New York, which has thus suddenly been deprived of its earthly head, it trusts that it may please the Supreme Being, to whose name, as Masons, we have been taught to bow, to enlighten their deliberations in the choice of a successor, that they may be enabled wisely and worthily to supply the loss of their "chief corner stone."

Ordered, that a copy of these resolutions be transmitted to the M. W. Grand Lodge of New York, through their representative near this jurisdiction, and that a copy of the same be published in the papers of this city.

Extract from the minutes. ALBERT G. MACKEY, *Grand Sec'y.*

MASONIC INTELLIGENCE.

ENGLAND.

THE last anniversary of St. John the Evangelist was very generally celebrated by the Lodges in England. At Cambridge, the collection of Brethren was unusually large, most of the members of the University being of the Order. At Oxford, the interest of the occasion was considerably enhanced by several interesting addresses at the table. The W. Master, Br. Blake, in reply to a complimentary sentiment, related the following

INTERESTING ANECDOTE:

He confessed, he said, that he had formerly been prejudiced against Freemasonry, but experience abroad had convinced him of his error, and satisfied him that there was something in it beyond the mere name. He once had a friend, who, with his crew, had been wrecked in the Persian Gulf, when an ARAB CHIEFTAIN came down to plunder them, but, on his friend giving the Masonic signs, they were protected and taken to Muscat, where they were not only clothed and properly taken care of, but afterwards taken to Borneo. *He knew this to be a fact; he had it from the lips of his friend who had been wrecked;* and it so satisfied him as to the merits of Masonry, that he resolved to embrace the first opportunity of enrolling himself among its members. That pledge he had resumed; and from the moment he had been initiated he had felt the deepest interest in the Institution, and the greatest desire to promote its interests and extend its benefits.

Digitized by Google

WEST INDIES.

BAHAMAS.—The Hon. George C. Anderson, Her Br. Majesty's Attorney-General and Speaker of the House of Assembly, has been appointed Provincial Grand Master for the Bahamas, an office which, in 1753, was filled by Governor Tinker. Masonry is flourishing. Union Lodge alone has initiated 16 during the past year.

CANADA.

The late festival of St. John the Baptist was celebrated in Toronto, and in Hamilton, Kingston, London, Simcoe, &c., as we perceive by the notices that were issued from these places respectively.

In London, the members of the Lodge of Freemasons were to give their attendance as a body, at the request of the Rev. Mr. Cronyn, to assist in laying the foundation stone of the new Episcopal Church about to be erected there. It will be remembered that the Episcopal Church in London, was totally destroyed by fire. The St. Patrick's, St. Andrew's, and St. George's Societies, were also to attend at the ceremony of laying the foundation stone, which would be performed according to the established usage of the ancient Order of Freemasons.

In Toronto, at the hour appointed, the Brethren marched in procession, from the Masonic rooms, King-street, to St. Andrew's Church, where a sermon was preached by the Rev. Mr. Cuthbertson, and several anthems sung, selected for the occasion. After service, the procession returned, and marched to the North American Hotel, where a sumptuous entertainment was prepared by Mr. Pearson in the best style. The band of the 82nd, by the kind permission of Lieut. Colonel Mackay, accompanied the procession. There was a very large attendance of Brethren.

CONNECTICUT.

THE annual communication of the Grand Lodge of Connecticut was held at the Temple, in the city of New Haven, on the 8th of May last. The Grand Master opened the session with an excellent and interesting business address, from which we make the following extracts, not being able to find room for the entire address:—

Through the goodness of the Supreme Architect of the Universe, we are permitted to assemble once more, under circumstances well calculated to fill our hearts with gratitude to the Giver of all good. I am not aware that any thing has occurred since our last annual communication, to disturb the peace and harmony of our revered Institution; but, on the contrary, from the east, the west, the north, and the south, the tidings are such as are calculated to cheer the hearts of all who love and cherish our time-honored association.

* * * * * * * * *

During the storm produced by the Anti-Masonic excitement, the principal source of revenue to the Grand Lodge, viz. the initiatory fees, was so far cut off, as to cause serious apprehensions in the minds of our friends, that we should in a short space of time be left without resources. But I am happy to be able to say, that through the judicious management of our Grand Treasurer, and the revival of Masonry, our funds have suffered no material diminution for one or two years past; and the prospect is that with a due regard to economy, we may safely calculate that our receipts will at least be equal to our expenditures. The Hall in which we are now assembled, which has been erected, in part, by the subscription to its Stock by this Grand Lodge, and in part by the subscriptions of the Brethren of the Fraternity, is now nearly completed; and it affords me much pleasure to be able to say, that every portion of it is under such a rent as will guarantee a sure return to the Stockholders. It would, I think, be desirable that a similar Hall should be erected in our sister city of Hartford, for the convenience of the Fraternity, and more especially of the Grand Lodge. And I would

Digitized by Google

respectfully suggest that a committee be appointed, with authority to subscribe for this Grand Lodge an equal amount of the funds that are invested in this Hall, whenever our Brethren in Hartford will undertake the erection of a suitable edifice for the purpose of a Masonic Hall, such committee being satisfied that such investment will be safe and profitable.

* * * * * * * *

Since our last communication, some of our Brethren have expressed an opinion that a change in our system of benevolent operations would tend very essentially to give increased usefulness and harmony to our society, and that its benefits would be much more extensively felt by the introduction in our Lodges of some of the principles which govern more modern associations; and with a view to give the subject a fair trial, one, if not more, of the Lodges under the jurisdiction of this Grand Lodge, have adopted the system of increasing the quarterly dues of the members, thereby creating a fund, from which all sick or disabled members may draw a weekly stipend, or in case of the decease of a member, his widow and children may be entitled to its benefits, as a matter of right, instead of being compelled to make application for it in the humiliating position of a suppliant. Should the Grand Lodge coincide in the opinion that great benefits will probably follow the introduction of this system, and that it will be of essential service to the cause of Freemasonry, they will doubtless be disposed to encourage its extension throughout the State, by recommending its adoption in the subordinate Lodges, or by taking such other action upon it as they shall deem expedient.

* * * * * * * *

Repeated complaints have from time to time been made, of the infraction of the By-Laws of the Grand Lodge by some of our Brethren, whose characters for intelligence, and whose standing in society, would justify the opinion that they were perfectly conscious that they were guilty of violating the most solemn obligations that can possibly bind man to man. I allude to the conduct of the members of those Lodges, who, being about to relinquish their charters, or were under the apprehension that they were about to be revoked, have divided the funds of such Lodges among themselves, when they could not have been ignorant that they were bound by the most sacred obligations to appropriate such funds in the manner provided by the By-Laws of the Grand Lodge; which By-Laws declare, that upon the demise of a subordinate Lodge, its funds and effects shall become the property of the Grand Lodge. I am not aware that any legal enactment exist by which these Brethren can be compelled to restore these ill-gotten gains, but I will submit it to you, Brethren, whether the honor and dignity of the Grand Lodge does not require that all such offences should be diligently inquired after, and the offenders expelled for unmasonic conduct.

The annual meeting of the Grand Encampment of Connecticut, was held at the same place on the same day.

The following preamble and resolutions, introduced by Br. Storer, were passed unanimously:

Whereas the General Grand Chapter and General Grand Encampment of the United States are to hold their next triennial convocation in the city of New Haven, on the second Tuesday of September next,

Resolved, That the Grand Lodge of Connecticut, for the purpose of welcoming within their jurisdiction the highest Masonic bodies in this country, will hold a special communication in the city of New Haven, on Wednesday following the second Tuesday of September, 1844, and that the several Lodges in this State, and the Fraternity generally, be invited to attend at that time.

Resolved, That Brs. William H. Ellis, Benjamin Beecher, William H. Jones, Henry Peck, M. S. Mitchell, William E. Sanford, and A. C. Babcock, be a committee to extend the invitations of this Grand Lodge, and to make all necessary arrangements for the occasion.

The Grand Lodge, Grand Chapter, and Grand Encampment, of Connecticut, will hold special meetings on the 10th inst., for the purpose of receivingthe General Grand Masonic bodies of the United States.

Digitized by Google

REGISTER OF OFFICERS.

GRAND LODGE OF NEW HAMPSHIRE.

M. W. Thomas Rundlett, G. Master.
R. W. Cyrus Cressey, D. G. M.
" John Christie, S. G. W.
" Thomas Laws, J. G. W.
" John Knowlton, G. Treasurer.
" Isaac L. Folsom, Exeter, G. Sec.
W. Josiah Bartlett, M. of Ceremonies.
" Hosea Fessenden, G. Sword Bearer.
" Gorham W. Hoitt, G. Marshal.
" Rev. Edward A. Long, } G. Chaplains.
" " Samuel Kelley, }
" Page Eaton, S. G. Deacon.
" Nicholas Fowler, J. G. Deacon.
" Wm. P. Riddle, G. Pursuivant.
" Thomas Clapham, }
" William Cressey, }
" Lewis Woodman, } G. Lecturers.
" Nicholas Fowler, }
" Alfred M. Beck, }

DISTRICT DEPUTY GRAND MASTERS.

W. John Bennett, David Parker, Stephen Hoyt, Nathaniel Babbitt, Jacob O. Smith, William McD. Ferson, Stephen Wilson.
Br. Isaac Eastman, G. Tyler.

GRAND LODGE OF TEXAS.

M. W. N. H. Darnell, G. Master.
R. W. T. G. Western, D. G. M.
" W. L. Cazneau, S. G. W.
" E. W. Taylor, J. G. W.
" A. Brigham, G. Treas.
" J. M. Swisher, G. Sec.
W. C. Mason, S. G. Deacon.
" D. D. Crumpler, J. G. Deacon.
" Rt. Rev. Wm. M. Tryon, G. Chap.
" G. K. Teulon, G. Lecturer.
" K. L. Anderson, G. Orator.
" M. Johnson, G. Marshal.
" J. T. Harmon, G. S. Bearer.
" G. A. Patillo, } G. Stewards.
" M. Ward, Jr. }
" A Neill, G. Pursuivant,

DISTRICT DEPUTY GRAND MASTERS.

W. A. S. Ruthven, J. C. Massie, A. Sterne, E. H. Tarrant.
Br. S. W. Pipkin, G. Tyler.

GRAND CHAPTER OF TEXAS.

M. E. Edward Burleson, G. H. P.
E. N. H. Darnell, D. G. H. P.
" W. L. Cazneau, G. K.
" Moses Johnson, G. S.
" Charles Mason, G. Treas.
" H. W. Raglin, G. Sec.
" John Gillespie, G. Marshal.
" Anthony Butler, G. Lecturer.
" Walter Winn, G. P. S.
" William G. Cooke, G. R. A. C.
" R. Scurry, G. C. H.
" S. C. Robertson, }
" A. M. Davis, } G. M. of the V.
" L. V. Greer, }
" Rt. Rev. W. M. Tryon, G. Chap.
Comp. S. W. Pipkin, G. Sentinel.

GRAND CHAPTER OF ALABAMA.

M. E. David Moore, G. H. P.
E. G. W. Creagh, D. G. H. P.
" Charles Whelan, G. K.
" Rev. Eugene V. Levert, G. S.
" Rev. J. H. Thomason, G. Chap.
" William Garrett, G. Treas.
" Amana P. Pfister, G. Sec.
" William Hendrix, G. C. H.
Comp. William B. Wood, G. P. S.
" A. M. Bradley, G. R. A. C.
" Thomas Welsh, }
" John H. Townsend, } G. M. of V.
" J. G. Wallace, }
" Joseph W. Pierce, G. Sentinel.

GRAND CHAPTER OF TENNESSEE.

M. E. James H. Thomas, G. H. P.
E. Robert S. Moore, D. G. H. P.
" Joseph H. Talbot, G. K.
" James Grizzard, G. S.
" James W. M'Combs, G. Treas.
" John S. Dashiell, G. Sec.
" Rev. J. T. Wheat, G. Chap.
" G. W. Adams, G. C. H.
" B. C. Keatts, G. Capt. of the Guard.
" F. Campbell, G. Steward.
Comp. E. DeGrove, G. Tyler.

DEWITT CLINTON ENCAMPMENT, AT PORTSMOUTH, N. H.

Sir John Christie, M. E. G. Com.
" Jonathan Barker, Gen.
" John Knowlton, Capt. Gen.
" John Bennett, Prelate.
" Thomas Clapham, S. Warden.
" Samuel S. Stacy, J. Warden.
" Jefferson M'Intire, Treas.
" A. R. H. Fernald, Recorder.
" Josiah G. Hadley, Standard Bearer.
" Ephraim Otis, Sword Bearer.
" Thomas L. Pickering, Warder.
" John Somerby, 3d Guard.
" Henry S. Rand, 2d "
" John W. Abbott, 1st "
" John Nutter, Commissary.
" Jsaac Maxwell, Sentinel.

SUTTON CHAPTER, SUTTON, MASS.

Levi Rawson, High Priest.
Daniel Tenney, King.
Asa Woodbury, Scribe.
Simon Dudley, Treasurer.
Samuel Bigelow, Secretary.
Daniel G. Livermore, R. A. C.
John W. Whipple, C. H.
Pliny Slocomb, P. S.
Linus Tenney, }
Jotham Gale, } M. of Veils.
Cornelius Putnam, }
David Holman, Chaplain.
Caleb Chase, }
Ethson Harris, } Stewards.
Reuben Barton, Tyler.

Digitized by Google

UNION CHAPTER, NEW ORLEANS, LA.

Alexander T. Douglass, High Priest.
B. Olney, King.
Thomas A. Smith, Scribe.
H. Simons, Treasurer.
J. W. Collins, Secretary.
John U. Hausner, C. H.
E. Jacobs, P. S.
H. M. Sumners, R. A. C.
Thomas M. Doyle, W. O. Wancock, John Wiley, } M. of the Veils.
John Braselnum, Tyler.

COUNCIL R. AND S. M., HARTFORD, CT.

Benoni A. Shepard, M. I. G. M.
Theodore Spencer, Jr. R. I. G. M.
Horace Goodwin, 2d, I. G. M. W.
Solomon Porter, M. Ex.
David Clark, Recorder.
Allyn Goodwin, Con. of the Council.
Elizur Skinner, Sentinel.

MARSHALL LODGE, LYNCHBURG, VIR.

John H. Seay, Master.
William B. Averell, S. W.
Thomas M'Kinney, J. W.
J. R. Holmes, Treas.
Edward W. Victor, Sec.
Henry Salham, S. D.
John Robert McDaniel, J. D.
James Dongham, David Caldwell, } Chaplains.
A. W. Cross, Steward and Tyler.

ST. JOHN'S LODGE, HARTFORD, CT.

Benoni A. Shepard, M.
Theodore Spencer, S. W.
Allyn Goodwin, J. W.
Lot Dean, Treasurer.
Gurdon Robins, Jr., Sec.
David Clark, S. D.
Nathan C. Geer, J. D.
Elizur Skinner, Tyler.

VICKSBURG LODGE, VICKSBURG, MISS.

B. S. Tappan, M.
C. J. Searles, S. W.
W. V. Davenport, J. W.
W. Smith, Treas.
C. W. Banks, Sec.
H. T. McKoy, S. D.
G. Stiles, J. D.
R. Johnson, T.

N. LONDON LODGE, NEW LONDON, MO.

John Rallo, M.
James A. Emison, S. W.
Timothy Ford, J. W.
George C. Hays, Treas.
John Jamison, Sec.
Robert B. Caldwell, S. D.
William L. Tipton, J. D.
Robert W. Lyons, Stew. and Tyler.

HARTFORD CHAPTER, HARTFORD, CT.

Horace Goodwin, 2d, High Priest.
George Giddings, King.
Benoni A. Shepard, Scribe.
Lot Dean, Treasurer.
Elihu Geer, Secretary.
George Watrous, C. H.
Theodore Spencer, Jr. P. S.
Cyrus Goodell, R. A. C.
Allyn Goodwin, David Clark, Nathan C. Geer, } M. of the Veils.
Elizur Skinner, Tyler.

OLIVE BRANCH LODGE, SUTTON, MS.

Asa Woodbury, Master.
Jotham Gale, S. W.
John W. Whipple, J. W.
D. C. S. H. Smith, M. D. Treas.
Plinny Slocomb, Sec.
D. G. Livermore, S. D.
Calvin Hall, J. D.
Rev. D. Goodwin, " —— Abbot, } Chaplains.
Samuel Bigelow, William Newton, } Marshals.
Linus Tenney, Cornelius Putnam, } Stewards.
Simon Bancroft, Tyler.

MIDDLESEX LODGE, FRAMINGHAM, MS.

Joseph O. Skinner, Master.
James B. Puffer, S. W.
Charles R. Train, J. W.
Adam Hemmenway, Treas.
Edward Holbrook, Sec.
Malachi Babcock, S. D.
Emlyn Leland, J. D.
Samuel O. Daniels, Marshal.
Timothy Eames, Tyler.

ST. JOHN'S LODGE, BOSTON.

C. Gayton Pickman, Master.
Winslow Lewis, Jr., S. W.
Freeman C. Raymond, J. W.
Jacob Amee, Treas.
Calvin Whiting, Sec.
William O. Parker, S. D.
John H. Lord, J. D.
Addison Searle, Chaplain.
Joel H. Walker, Marshal.
Henry W. Nelson, Charles Robbins, } Stewards.
William C. Martin, Tyler.

MOUNT MORIAH LODGE, PICKINVILLE, ALABAMA.

Benjamin West, M.
George W. Meek, S. W.
William H. O'Neal, J. W.
John T. M'Clure, Treas.
Joseph H. Briggs, Sec.
A. M. Cook, S. D.
H. S. Shelton, J. D.
Simpson Robinson, Tyler.

Digitized by Google

MASONIC CHIT CHAT.

A NEW WORK.—We learn that Brother A. G. Mackey, of South Carolina, is engaged on a work to be entitled—"A Lexicon of Freemasonry, embracing every communicable term, a notice of its antiquities, and an account of all the rites and mysteries of the ancient world." From our knowledge of the Brother's qualifications, we have no hesitancy in saying that the work will be both able and interesting. It will probably be ready for press in the course of the ensuing winter.

☞Our correspondent at Plymouth, N. C. is informed, that it is perfectly competent for a Lodge to take cognizance of the unmasonic conduct of a Brother residing within its jurisdiction, though he be not a member of any particular Lodge. The regulation of the Grand Lodge of this State, as contained in its new Constitutions, is in conformity with ancient usage, and is as follows:—

"Sec. 4.—Any Lodge may take cognizance of the conduct of any sojourning Brother or Brethren, not attached to any particular Lodge, upon a charge of unmasonic conduct."

☞The number of Lodges in Alabama in 1839, was 28—in December last it was 46—showing an increase of 18.

☞We acknowledge the receipt of several addresses, for which the Brethren forwarding them will accept our thanks. We find it utterly impossible to publish all that we receive; we shall therefore hereafter make it a point to notice them all, in some way, and give such parts as may possess special interest. Some we shall, as heretofore, publish entire.

☞Br. G—, at Halifax, is informed that we cannot supply the vols. ordered, unless we shall hereafter conclude to reprint them.

☞The General Grand CHAPTER and the GENERAL GRAND ENCAMPMENT of the U. States, will hold their triennial meeting at New Haven, Con., on the second Tuesday of the present month—Sept. 9th.

☞We have received no notice of the celebration at St. Louis, on the 24th.

☞One number more closes the 3d volume of this Magazine, and the 1st number of the 4th volume will be issued on the 1st of Nov. Brethren not now subscribers, but intending to become such, are desired to send in their names before the close of the present month. And all Brethren in arrears are requested to settle their accounts without more delay.

☞We have on hand *ten copies* of the *second* volume of this Magazine, in good condition, which may be had at the subscription price; and we will pay the subscription price for copies of the *first* volume, in good order.

☞We give, the present month, the "Appeal" of the Grand Lodge of Louisiana, against a malicious and scandalous attack upon that body and the Institution generally, recently published in the New Orleans Catholic Propagator. It has been sometime in type, but crowded out by a press of other matter. In the original French it is a paper of great force and beauty, much of which are lost in the translation. It will however be found to possess considerable interest.

☞Mons. Rosenberg, of Paris, has just published another of his splendid Tableaux. Its title is—"Explication du Tableau intitulé Sapientia Generalis." It is Masonic in design,—teaching the great moral, "to rely through Jesus Christ, on the power and mercy of God." The author is a talented and learned Brother, though rather too deeply imbued with the fantacies of the continental rites.

☞The presentation of the "Oliver Offering," took place at the city of Lincoln, (England,) on the 9th May. We shall furnish a particular notice of the ceremony in a future number. We are happy to be able to say, that the Dr. is in improved health, and zealously engaged on his new work.

☞We have a large stock of interesting foreign intelligence on hand, received by the last steamer from England, which we shall transfer to the pages of the Magazine as fast as we can find room.

☞Our agent at Natchez is informed that we have made every effort to recover the lost volumes, but without effect. He will adjust the matter to the satisfaction of the subscribers.

☞A "Sketch of the Travelling Freemasons of the Middle Ages," was not received in season for the present number, and we may find it convenient to defer its publication until the first number of the ensuing volume.

The favor of our New Orleans correspondent came to hand too late for the present month.

Digitized by Google

THE

FREEMASONS' MONTHLY MAGAZINE.

Vol. III.] BOSTON, OCTOBER 1, 1844. [No. 12.

ON THE BEST MEANS OF EXTENDING THE USEFULNESS OF FREEMASONRY.

TRANSLATED FROM THE GERMAN, FOR THIS MAGAZINE.

All intelligent readers may learn the objects of Masonry from books and from discourses, delivered in public, or in Masonic halls. They may learn how it displays itself at the present time,—hiding its venerable head in the mist of ages, and ever appearing more youthful;—they may learn that it has been the messenger to the *idea of progression*, at the different steps of man's education; to the *idea of brotherly love*, for all mankind, as well for their spiritual as moral exaltation. And to this point, the highest to which the mind of man may aim on earth, our royal art has been faithful to the present day. Why? Because of its universal, humane direction. For who will venture to affirm, that Masonry could have existed so long, if the *point of its existence* had been a political or religious one? Every day we behold how perishable are all purely conventional things; how apparently the strongest bonds break one after another, unless concentrating in one absolutely true, that is, *universal humane idea.*

Of course, it is the pure, humane character of its labors, which has made of Masonry an intellectual and moral power. To this quality, therefore, do we owe its preservation, under the ruins which meet the eyes of the observer on every side,—amidst the convulsions and transformations in church and state. Shall this always be the case? Shall it continue to preserve our Order, not merely from the encroachments of all destroying time, but also to procure it a more extended sphere of action? This is a question which every thinking Mason must ask himself, and which, undoubtedly, many of us have considered.

To our view, such a question can merely be a question as to means. No body disputes the nobleness or the beauty of the design; but very many have their doubts about the possibility of realizing so beautiful an idea. We mean realizing it on a greater scale. Many believe that the Masonic Order in our days, is but a kind of insurance-office to its mem-

Digitized by Google

bers, an association for joy and sorrow, but without perceptible influence on the progress of social society in general. In this censure, we confess there is some truth; and it will be urged by the uninitiated world, until the Order shall have taken proper measures to silence it. A society is the stronger, and carries within itself the more elements of life, the more it knows how to supply a general want. The less it affects life,—*the more it withdraws itself from the world without*,—THE FEEBLER AND FRAILER IT BECOMES.

But does Masonry, in our day, show that vigor which is desirable, and does it apply all requisite measures,—does it task all its powers, in order to interest the uninitiated world? We think it does not, and the best proof of this is the general ignorance of the public, as to the fundamental principles of our Order, as well as the indifference so frequently shown towards it, by a majority of the world.

What measures can be taken to put an end to this lamentable state of things, and to change the *passive* part of Masonry, into one of *activity*? How shall we proceed in order to lead it from that state of inactivity in which it now is, and make it come nearer the aim of its labors: *the spread of brotherly love among mankind, and the promotion of its moral elevation*?

A well defined question is already solved by half. Let us then try to define it still more.

Can Masonry, in our time,—when man's circle of ideas and industry has been enlarged so considerably,—when a mighty influence is exercised over the mind, by means of *word* and *letter*,—still confine itself to its old means? Can it rest satisfied with means, which, howsoever successfully they have been in former times, are evidently, now-a-days, too weak to have any durable effect? Shall it, in short, continue, in our present age, to confine itself to a few individuals, when the power is within its reach, to extend its beneficent blessings to thousands?

The answer to this question cannot for a moment be doubtful to any of us, and all will agree, that such a labor of high merit; such a youthful renovation, (if we may express ourselves thus,) could not fail to be one of the most joyful events in the glorious history of our Order. We think we may therefore, without further preface, proceed to speak of those means, which to us appear the most proper for accomplishing the object. They are

1st. An organization for an extended propagation of the *fundamental doctrines* of Masonry, by means of *word* and *letter*; and

2dly. The founding of *Public Institutions*, or giving an extended and better direction to existing ones.

Social society, it may be, more than ever, sighs for a better order of things,—more than ever it perceives that the road exclusively followed

Digitized by Google

by political and religious reforms, leads to no great happiness. It wants something better, and with reason;—it wants concord, but not discord—it wants combination of spiritual and corporal interests; but not their opposing strife. How can a merely political or religious reform, how radically soever we may imagine it to be, lead to such results? How restore order in the chaos of our social condition? In one word, how can harmony of ideas and interests, be brought about by unharmonic means?

This is the reason why so many men, fully acquainted with the real wants of the living age, and tired of eternally political and religious disputes, have embraced a better principle, the principle of the future, namely, that of association, and, of course, that of our Order. *Lamartine*, who belongs to our Order,—*Delaborde*, who did belong to it, and many other eminent men, approve or have approved of this tendency in France. And in England and North America also, the idea begins to force its way. Germany alone has no clear perception of it, and it is time, therefore, that with us also, the universal humane principle of association, be admitted into larger circles.

Where is to be found a better starting point from which to realize this idea, than in Masonry? Where to enlist more resolute, more disinterested champions of truth, than in the ranks of our Order, which is doing homage to the principle of fraternity?

It may be alleged, that such a labor is too far from the goal of Masonry, and might carry it to quite a new field. Such a fear, however, is easily proved to be without foundation; for it is not intended that it shall leave its own field, which is and will be the true one; but to enlarge it in accordance with the wishes and wants of the age. The Order itself may remain as it has been, and its mysteries continue to be hidden from the profane world.

The foundation of the Order, thus remaining untouched, not only could no objections be made to propagate, as before mentioned, the Masonic fundamental ideas, by means of lectures and books, but they would be joyfully received by the far greater majority of the German Lodges, as the commencement of a new, brilliant phasis to their philanthropical labors. This propagation might for the present be effected by a new literary paper, to be started for that purpose, and by public lectures on the objects of Masonry. It is self-evident that the impression on the world would become the greater and surer, the greater the pains taken to contrast the advantages from the principle of association, with the disadvantages from the existing principle of single and disjointed parts.

With reference to the other means—founding Institutions of public use, or enlarging existing ones at the mutual expense of the German Lodges,—our Order has already given effectual proofs in several places, how greatly it esteems and practises them. Thus we have to go but a step farther

Digitized by Google

than we have yet gone, in order to give rise to the most beautiful events. We might commence with taking into consideration the erection of Asylums for poor and neglected children, for young criminals, &c., and giving to these Institutions the broad foundation of agriculture. They would not merely have the advantage of not requiring too great expenditures of money, but, by a judicious management, of refunding the costs in the second year, (if not in the first,) and to a certainty, of leaving a handsome profit in the third and fourth. We need not mention the beneficial influence which such Institutions would have on the rest of the world;—how soon they would imitate so noble an example and introduce the new principle more and more universally, in case of success. Fortune by nature is epidemical, and is followed hand in hand by morality and brotherly love.*

The Masonic Order might, if but for a trial, risk an enterprize which, if successful, would cover it with eternal glory, and most effectually relieve misery, and alas! its accompanying vices. If this end could once be attained, we should have the beginning of a new and better era, and the Masonic Order would be considerably nearer the solution of its problem:—*universal love among mankind.*

OPENING "ON THE CENTRE."

A correspondent inquires, what is meant by opening "on the centre?" None but Masters' Lodges are so opened. Apprentice and Craft Lodges are mixed Lodges,—the first including Brethren of the three degrees—some higher and some lower in Masonry than others. Consequently, there is not a Masonic equality among them. The Master Mason is under a stronger obligation to his Brother of an equal degree, than to one of an inferior degree. On the contrary, in a Lodge of Masters, all are equal, all stand upon the same level, all are equally near and equally distant to each other—*as the central point of the circle is equally near and equally distant to its circumference.* Hence, we say, a Master's Lodge is "opened on the centre."

If it be objected that there may be Masons in a Master's Lodge of degrees higher than the third, and that in such cases, the equality here spoken of cannot exist, our answer is, that they belong to another branch of Masonry, and cannot be considered, in settling questions exclusively pertaining to ancient Craft Masonry, which consists of three Degrees only.

*The "new principle" here spoken of by our German Brother, is quite an old one in this country; and so it is in Germany, as we could easily demonstrate, were it essential.—[Ed. Mag.

Digitized by Google

The expression in question, occurs in connection with one of the forms of prayers, or invocations, at opening, as given in the Trestle-Board. The forms there given are practised in the London Lodges, and are taken from the ritual sanctioned by the Grand Lodge of England. They are brief, expressive, and, we think, pertinent. If generally adopted by the Lodges in this country, it would be one important step towards the attainment of a more general uniformity between our own and the English ritual,—an object which all will admit, is greatly to be desired. The usual prayers and charges, however, are also given, and can be used if preferred.

REVIVAL OF THE ORDERS OF KNIGHTHOOD.

HARTFORD, CONNECTICUT.

In the year 1800, several Sir Knights residing in this State, organized as an Encampment, and soon after petitioned to Knights Templars, of London, England, for a Charter, which was granted in 1803. Under this authority they worked till the General Grand Encampment granted them a Charter, and received the Encampment under its jurisdiction, on the 16th September, 1819.

Under this Charter the Encampment continued to hold its meetings at Colchester and New London, for several years, and several Companions were created Sir Knights. But during the general cessation of Masonic labor, it suspended operations, and its avenues were closed. The Grand Encampment of this State, at its session in May last, granted a Dispensation to several Sir Knights to remove and revive this—Washington Encampment, No. 1,—in this city. The Charter, furniture, &c. having been obtained, it was organized at Masonic Hall on the afternoon of Wednesday the 28th ult. Sir Knight Elizur Goodrich, Jr. P. G. C., was called to the Chair, and Sir Knight Elihu Geer, of New Haven Encampment, appointed Secretary. The Chairman having stated the object of the meeting, read the Dispensation and Charter, it was voted to proceed to ballot for officers, and the following Sir Knights were elected to serve till the first Monday in January, 1846: Sir Knight George Giddings, Grand Commander; Elizur Goodrich, Jr. Generalissimo; James Ward, Captain General; Elihu Geer, Illustrious Prelate; N. C. Geer, enior Waren; E. Geer, was appointed Recorder, p. t.

Sir Knight Albert Case, Grand Commander of South Carolina Encampment, then took the Chair, opened the Encampment, and Installed the officers. The several committees were then appointed, and the Encampment was closed, to meet again at the call of the officers. There are

Digitized by Google

several excellent Companions in this city, who are anxious to receive the Degrees of Knighthood, and the Encampment will have much work to do. It is composed of proper materials, and will do well.

Hartford, Conn., Sept. 1844.

THE ENGLISH MISSION.

As the recommendation of the National Convention to send a delegate to England, has not as yet received the sanction of a majority of the Grand Lodges, I wish to propose an amendment to said recommendation, for the consideration of the Fraternity.

I am induced to make this proposition, by a suggestion of the learned editor of the London Quarterly Review, copied into the August number of the Magazine, to the effect, that " the Grand Lodges of England, Ireland and Scotland, unite and appoint a Committee of Delegation of Brethren equal to the task of examination, and desirous of removing animosities, and promulgating such a uniform and correct system as shall stand the test of time, &c."—[Mag. p. 313.] This, I regard as a most important measure, and one which *may* be carried out by those Grand Bodies. The proposition I wish to make is, that the Grand Lodges of the United States appoint *three* Delegates, to meet *three* from each of the aforesaid foreign Grand Lodges, at London, or elsewhere, to examine and decide upon a system of Work and Lectures, which shall thereafter be uniformly practised, and binding on the Fraternity in both hemispheres. I believe this plan feasible, and one that may be eminently successful in producing that uniformity we so much desire. I therefore beg to suggest the propriety of the Grand Lodges taking action on the subject; and if they shall deem it best, to recommend, instead of the appointment of *one* Delegate to England, the appointment of three Delegates to meet with a like number from each of the European Grand Lodges, to deliberate upon Masonic matters, with full powers to decide upon, and promulgate a system which shall be binding upon their great and wide-spread constituency.

The adoption of this measure would be of great benefit to the Craft—provided, the Delegates were worthy and well qualified; and that they give to the matter that attention it demands. A perfect uniformity in matters pertaining to the great family, would ensue, within the jurisdiction of the several Grand Lodges represented, and that uniformity would extend wherever Masonry is recognized throughout the world. Will our Brethren think of this, and if they deem it advisable, second the motion

Digitized by Google

to amend the Resolution of the National Convention, and carry it through their respective Grand Lodges.

Hartford, Aug. 1844.

NOTE BY THE EDITOR.

We commend the suggestion of our correspondent to the serious consideration of the Grand Lodges. In deliberating upon the subject, it is important to be bourne in mind, that unless the Grand Lodges delegate plenary powers to their representatives, enabling them to bind their constituent bodies to abide by the decisions of the Convention, when made and promulgated, the mission must inevitably be an entire failure. If after a system has been agreed upon by the Convention, either of the parties is to be at liberty to adopt such portions only as may chance to correspond with its own notions of propriety, and to reject such as may not comport with its peculiar views, *evil* rather than *good*, will be likely to result from the measure. If, on the other hand, a uniform system can be devised, which shall be promulgated, at least wherever the English language is spoken, it will prove a blessing to the whole Fraternity.

MASONIC SECRECY.

THE secrecy of Masonry is its only sybil voice, proclaiming—*Procul, O Procul este profani.* It is only the secrecy of the lawyer to his client—of the minister to the penitent—of the physician to the patient—or of friend to friend. This trustworthy confidence is the glory of man. Scandal dies like an echo on the shore, where the tongue is bridled by truth and honor. "Where is no talebearer the strife ceaseth." Wrench from the heart of a Mason the secret of his Brother, and from that same heart you may blot out the image of his God, the vows made to a confiding wife, or the duty he owes to his children, to country and to home. The betrayer of secrets in a moral renegade too foul for the atmosphere of honor; he is the *Judas* of friendship, and the *assassin* of character.

Nor never may an honest, open hearted Mason fear that the better part of creation will urge against his Order, to its detriment, the circumstance that the ladies are not admitted to a membership among free and accepted Masons. Let him tell, what is the fact, that Minerva, the goddess of wisdom, presides in the Masonic Lodges, in which she would have indeed but a divided empire if the goddess of beauty were admitted along with her. We surely could not trust Venus and Minerva together in our Lodges, least we should become too much distracted with the blandishments of Beauty to hear at all the severer teachings of Wisdom. But it will be high time to attempt a labored defence of this Masonic usage when a lady shall complain of it, or when she shall refuse to make a secret-keeping Mason the lord of her affections, pillowing on her pure heart both the unlocked casket of the secret which it contains! Ah, could she make him a renegade to honor, how would she loathe him! How unsafe in such hands and in such keeping would she ever after consider her own fame, and those gems of affection which woman never gives, save to the trusty, the brave, the unconquerable, the inflexible in purpose.

There is a sublime secret connected with every thing that is valuable. Says the great light of Masonry, the Bible, "The secret of the Lord is with them that fear him." There is a secret in each profession of life, in every science, in each beautiful art. There is a secret in love—an unspoken language that sometimes glances from the eye, but which is oftener hid by virgin modesty until the heart becomes an urn of suffering, in which the fires of hidden attachment crimson the incense of the affections. There is a secret in hate, whispered only to the moon, as its pale cold eye gleams on the assassin's dagger. There are secrets every where in nature, from the pedestal to the capital of the pillar of the Universe, over which the mysterious eye of Omnipotence burns with its secret meaning.—*Anonymous.*

Digitized by Google

TRIENNIAL MEETINGS

OF THE GENERAL GRAND CHAPTER AND GENERAL GRAND ENCAMPMENT OF THE UNITED STATES.

AGREEABLY to the provisions of their Constitutions, the General Grand Chapter and the General Grand Encampment of the United States, assembled at the Masonic Temple, in the city of New Haven, in the State of Connecticut, on Tuesday the 10th day of September, ultimo. A quorum of both bodies being present,

THE GENERAL GRAND CHAPTER

Was organized at 10 o'clock, A. M. as follows:—

M. E. Rev. Paul Dean, of Mass., G. G. H. P.
" Joseph K. Stapleton, of Maryland, D. G. G. H. P.
" I. W. Crawford, of Connecticut, G. G. K.
" Charles Gilman, of Baltimore, G. G. Sec'y.
" Edward A. Raymond, of Boston, G. G. Treas.
" Rev. Albert Case, of South Carolina, as G. G. Chaplain.
" Nathan B. Haswell, of Vermont, G. G. Marshal.
Comp. Isaac Tuttle, of New Haven, as G. G. Tyler.

The General Grand Chapter was opened in ancient form, with prayer by the M. E. and Rev. Comp. Case.

The record of the proceedings of the last triennial meeting was read. After which, on motion, Comps. Crawford, of Conn., Case, of South Carolina, and Hubbard, of Ohio, were appointed a committee on credentials. The following States were represented:—

New Hampshire—by Comp. Robert Smith.

Massachusetts—by Comps. Ruel Baker, John B. Hammatt, and Charles W. Moore.

Rhode Island—by Comp. William Field.

Connecticut—by Comps. Horace Goodwin, Lucius Tyler, Benoni Shepherd, and William E. Sanford.

New York—by Comps. Benjamin Enos, Robert R. Boyd, and Ebenezer Wadsworth.

Maryland—by Comp. C. G. Peters.

Ohio—by Comp. William B. Hubbard.

South Carolina—by Rev. Comp. Albert Case.

All Royal Arch Masons of regular standing, were invited to take seats as visitors in the G. G. Chapter, during its session.

Comp. Gilman, G. G. Secretary, in compliance with a resolution adopted at the last triennial meeting, submitted a digest of such matters and things as had officially come to his notice during the recess. Among them were communications in relation to the Chapter at San Felipe de Austin,—to the organization of a Grand Chapter in Texas,—to the manner of conferring the Royal and Select Degrees,—to an itinerant lecturer of the name of Cruben, in Louisiana,—to the organization of a Grand Chapter in Indiana,—and to the State of Royal Arch Masonry in New Orleans.

Digitized by Google

On motion of Comp. C. W. Moore, the digest and accompanying papers were referred to Comps. Moore, Goodwin, and Hubbard, who subsequently reported their reference for the action of special Committees, which report was adopted, and the papers referred accordingly.

A communication was received from the Grand Lodge of Connecticut, inviting the Gen. Grand Chapter to a public entertainment, which invitation was accepted. The G. Grand Chapter was then adjourned to 3 o'clock, P. M.

THE GENERAL GRAND ENCAMPMENT

Was called to order at 12 o'clock, by Sir Jos. K. Stapleton, D. G. G. Master, and organized as follows:—

M. E. Sir Joseph K. Stapleton, as G. G. Master.
" Sir Rev. Paul Dean, as D. G. G. Master.
" Sir William H. Ellis, as G. G. Generalissimo.
" Sir Robert Smith, as G. G. Capt. General.
" Sir Rev. Albert Case, as G. G. Prelate.
" Sir Charles Gilman, G. G. Recorder.
" Sir Edward A. Raymond, G. G. Treasurer.
" Sir Charles W. Moore, as G. G. Sword Bearer.
" Sir John B. Hammatt, as G. G. Standard Bearer.
" Sir E. G. Storer, as G. G. Warder.

Sir Isaac Tuttle was appointed Sentinel.

The M. E. Sir Jos. K. Stapleton briefly addressed the members on the occasion of their assembling, and declared the G. G. Encampment opened in due and ancient form. Prayer by Rev. Sir Albert Case, of South Carolina.

On motion, of Sir C. W. Moore, the reading of the record of the last triennial meeting was dispensed with, there being printed copies in the hands of the members.

A Committee on credentials was appointed, consisting of Sirs Ruel Baker, of Mass., Wm. B. Hubbard, of Ohio, and C. G. Peters, of Maryland.

An invitation from the Grand Lodge of Connecticut, similar to that extended to the G. G. Chapter, was received and accepted.

On motion of Sir E. A. Raymond, all Kts. Templars, in good standing, in the city, were invited to take seats as visitors.

The Grand Encampment of New Hampshire having ceased to exist, on motion of Sir C. W. Moore, De Witt Clinton Encampment, at Portsmouth, was directed to enroll itself under the jurisdiction of the Gen. Grand Encampment, and make its returns to the Gen. G. Recorder.

A communication was received from the M. E. Sir James M. Allen, and another from the Encampment at Marion, Ala., which were referred to the Committee on the doings of the Grand Officers, to be appointed.

Digitized by Google

The Committee on credentials, reported the following representatives as entitled to seats :

Massachusetts—Sirs John B. Hammatt, Ruel Baker, and Charles W. Moore.
Rhode Island—Sir William Field.
Connecticut—Sirs William H. Ellis and E. G. Storer.
New York—Sirs Archibald Bull, Robert R. Boyd, and Joseph P. Pirsson.
Maryland—Sir C. G. Peters.
Ohio—Sir William B. Hubbard.
South Carolina—Sir Albert Case.

On motion of Sir Charles Gilman, the Gen. G. Constitutions were referred to Sir Kts. Gilman, Moore, and Bull, for revision, with instructions to make their report during the present session. The G. G. Encampment was then adjourned to 9 o'clock, Wednesday morning.

THE GENERAL GRAND CHAPTER

Assembled in the afternoon, by adjournment. The record of the morning's proceedings was read and approved.

The following committees were appointed, viz —

1. *On Royal Arch Masonry in Texas*—Comps. Case, of South Carolina, Ellis, of Conn., and Smith, of New Hampshire.

2. *On the Royal and Select Masters' Degrees*—Comps. Crawford, of Conn., Haswell, of Vermont, and Hubbard, of Ohio.

3. *On Royal Arch Masonry in Indiana*—Comps. Boyd, of New York, Moore, of Massachusetts, and Field, of Rhode Island.

4. *On an Appeal from the proceedings of a body styling itself the Grand Chapter of La., at New Orleans*—Comps. Moore, of Mass.; Barnum, of N. York; Hubbard, of Ohio ; Raymond, of Mass., and Peters, of Maryland.

5. *On the Chapter at Jackson, Mi.*—Hammatt, of Mass.; Goodwin, of Conn.; and Peters, of Maryland.

6. *On doings of Grand Officers*—Enos, of New York ; Field, of R. Island, and Case, of South Carolina.

7. *On Finance*—Wadsworth, of New York ; Baker, of Mass.; and Boyd, of New York.

8. *On the state of Masonry*—Comps. Hubbard, Case and Moore.

A Committee was likewise appointed on Warrants, and another on the next place of meeting, but the names of the Companions composing them, have escaped our recollection.

The G. G. Secretary made report of his doings since the last meeting, which was referred to the committee on finance. The Gen. Grand High Priest also submitted his report, which was referred to the Committee on the doings of the Grand Officers. The report of M. E. Jos. K. Stapleton, D. G. G. H. P., was likewise read, and indicated, in an eminent degree, the high state of prosperity to which this branch of the Masonic family is rapidly advancing. Dispensations have been issued by him, during the recess, for the establishment of Chapters at Liberty, Weston, Boonville,

Digitized by Google

and Fayette, in the State of Missouri; at Columbia, and Jackson, Mississippi; Lafayette, Indiana; Milwaukee, Wisconsin Territory; Little Rock, Arkansas; Iowa City, Platteville, and Burlington, Iowa; Niles, Michigan; Chicago, Illinois; and for the revival of a Chapter at Newark, New Jersey. The report was referred to the committee on doings of grand officers.

A communication from Comp. Haswell, was received and read.

The Committee on Warrants reported that a Charter issue to the Chapter at Niles, Michigan.

The Gen. Grand Chapter was then adjourned until to-morrow at 12 o'clock.

WEDNESDAY MORNING, SEPT. 11.

The Gen. Grand Encampment assembled by adjournment this morning at 9 o'clock. The officers and members were all present. The proceedings of yesterday were read and approved; and the following Committees were appointed:—

On doings of Grand Officers—Sirs Archibald Bull, E. G. Storer, and William B. Hubbard.

On Finance—Sirs W. H. Ellis, Paul Dean, and J. G. Candee.

On Warrants—Sirs E. S. Barnum, Robert Smith and William Field.

A committee was also appointed on next place of meeting.

The D. G. G. Master made a report of his doings since last meeting; from which it appeared that he had granted Dispensations for the revival of an Encampment at Charleston, S. C., and for a new one at Jackson, Miss. The report was referred to the committee on doings of Grand officers. The Gen. G. Recorder also submitted his report, which was referred to the committee of finance.

At 12 o'clock, the Gen. Grand Encampment was adjourned till tomorrow morning, for the purpose of uniting with the Gen. Grand Chapter, in pursuance of the invitation from the Grand Lodge of Connecticut.

At 5 o'clock in the afternoon, the General Grand Chapter was called to order, and after the transaction of some unfinished business, was adjourned to 4 o'clock, to-morrow afternoon, for the election of officers, and to receive the reports of committees.

THURSDAY MORNING, SEPT. 12.

The Gen. Grand Encampment met pursuant to adjournment. The record of yesterday was read and approved; and after the transaction of some unimportant business, the Gen. Grand Encampment resolved itself into a Committee of the whole, for the choice of officers. The following Sir Knights were elected:

Digitized by Google

M. E. Sir Archibald Bull, of Troy, N. Y., G. G. Master.
" Sir Joseph K. Stapleton, of Baltimore, Md., D. G. G. Master.
" Sir William H. Ellis, of New Haven, Conn., G. G. Generalissimo.
" William B. Hubbard, of Columbus, Ohio, G. G. Capt. Gen.
" Rev. Albert Case, of Charleston, S. C., G. G. Prelate.
" Robert Smith, of Portsmouth, N. H., G. G. S. Warden.
" Ezra S. Barnum, of Utica, N. York, G. G. J. Warden.
" Charles W. Moore, of Boston, Mass., G. G. Sw. Bearer.
" Joel G. Candee, of New York city, G. G. St. Bearer.
" Simon W. Robinson, of Boston, Mass., G. G. Warder.

The General Grand Officers were then installed, and sundry matters fully and freely discussed.

The Committee on revision of the Gen. Grand Constitutions made their report, which was accepted, and five hundred copies ordered to be printed.

The Committee on the next place of meeting reported, that after consulting with a similar Committee from the Gen. Grand Chapter, they had fixed on COLUMBUS, in the Sate of Ohio. The report was accepted, and the Encampment adjourned to 7 o'clock.

THE GENERAL GRAND CHAPTER

Assembled at 4 o'clock, P. M., pursuant to adjournment, and resolved itself into a committee of the whole for the choice of officers. The following Companions were elected:

M. E. Rev. Paul Dean, of Boston, Mass., G. G. H. High Priest.
" Joseph K. Stapleton, of Baltimore, Md., D. G. G. High Priest.
" I. W. Crawford, of Union, Connecticut, G. G. King.
" Ezra S. Barnum, of Utica, N. York, G. G. Scribe.
" Charles Gilman, of Baltimore, Md., G. G. Sec'y.
" Edward A. Raymond, of Boston, Mass., G. G. Treas.
" Nathan B. Haswell, of Burlington, Vt., G. G. Marshal.

The Grand Officers were then installed.

The Gen. Grand Secretary proposed sundry amendments to the Gen. Grand Constitution, which were discussed, and adopted. Five hundred copies of the Constitution, as amended, were then, on motion of Comp. Moore, ordered to be printed.

Most of the Committees appointed on the first day of the session made their reports. These reports are of great length, and of incalculable importance to the welfare and prosperity of this branch of the Masonic Fraternity. The duties assigned to the Committees were most difficult and laborious. We believe that their reports, when published, will show that they have all acquitted themselves with intelligence and fidelity, and with a single eye to the great interests of the whole Institution. In some respects their duties were painful, but it will be found that although they

Digitized by Google

have not shrunk from any responsibility, they have discharged them in a spirit of kindness and forbearance.

The Committee to whom were referred the difficulties growing out of the organization of the Grand Chapter of Texas, could not consistently recommend the recognition of that body. Its proceedings are all radically wrong, and wholly without precedent, in this or any other country. The very respectable Brethren to whom the Companions in Texas applied for advice, were undoubtedly honest in the opinions they gave; but they were in error. The Committee have recommended that the Gen. Grand Secretary give them such fraternal instruction as may aid them in retracing their steps and adopting such measures as are consistent with correct Masonic practice. The removal of San Felipe de Austin Chapter to Galveston, was confirmed.

The report of the Committee on the Royal and Select Masters' degrees, disallows the practice which had obtained in some sections of the country, of conferring those degrees before that of the Royal Arch.

The Committee on the organization of the late supposed Grand Chapter of Indiana, report that there is no evidence of its ever having been legally organized. They recommend such measures as, it is believed, will be satisfactory to the worthy Companions who have fallen into the error which constitutes the cause of complaint.

The Committee on Royal Arch Masonry and existing difficulties in New Orleans, had a very laborious and most unpleasant duty to perform. The documents before them were voluminous, and required great labor and patience in their examination. This was given to them. The result is, that the Gen. Grand Chapter does not recognize the Grand Chapter of Louisiana, nor admit its right to interfere with any Chapter under its jurisdiction. The Charter of Holland Chapter in the city of New Orleans, which was revoked, has been restored, and its officers, who were expelled for refusing to acknowledge the legality of the organization in question, reinstated. Holland Chapter has been directed to resume its labors, and make its returns to the Gen. Grand Secretary.

These are the most important of the reports, and we shall place them, and all others, before our readers as soon as we obtain copies from the Gen. Grand Secretary. They were adopted with great unanimity. The Grand Chapter continued in session, without recess, until about 10 o'clock in the evening, when it was adjourned to Friday morning, at 8 o'clock.

The General Grand Encampment was then opened for the completion of its business. A report and sundry documents from Sir William J. Reese, late Gen. Gr. Capt. General, who was prevented by engagements from attending in person, were received and referred to Sirs C. W. Moore,

Digitized by Google

of Mass., William B. Hubbard, of Ohio, and J. G. Candee, of New York. The Committee soon after made their report, which was adopted, and the remaining business being disposed of, the Gen. G. Encampment was closed at about 11 o'clock, to meet again at Columbus, in Ohio, on the second Tuesday in September, 1847.

THE GENERAL GRAND CHAPTER

Came together pursuant to adjournment, on Tuesday morning, at 8 o'clock. The unfinished business was taken up and disposed of, and the Gen. Gr. Chapter closed as above, at 10 o'clock. Thus closed the session.

It may, we believe, in strict truth be said, that at no previous session since the organization of these Grand Bodies, has there ever been one half the business transacted, either in amount or importance. The committees were all overloaded—literally buried up in documents—and were compelled to labor incessantly night and day, or fail to make their reports. The members in common had an excellent opportunity to try the experiment of how long a man can labor without rest!

It is proper to add, that this sketch of the proceedings is written almost entirely from memory, and is not therefore so full as it otherwise would have been. We took some brief notes the first day, but the mass of business constantly pressing upon the attention of both the Grand Bodies, rendered it impossible for us to continue them. We shall, however, hereafter publish a full account of the doings, and for the present beg the indulgence of our readers. Should any errors have occurred they will then be corrected.

The proceedings were conducted in harmony, and the best spirit of fraternal kindness prevailed among the members. The Brethren in Connecticut well merited, as they have received, the thanks of both the Grand Bodies, for the elegant arrangements made for their accommodations, and for the manifold attentions and kindnesses extended to them. The members were made to realize that they were among Brethren, and they will years hence individually look back to the meeting in New Haven, as one replete with pleasant recollections.

THE FESTIVAL.

The "Complimentary Dinner" was given to the two General Grand Bodies, and invited guests, by the Grand Lodge of Connecticut, on Wednesday. It was one of those joyous occasions which occur at irregular intervals to smooth the rugged paths to life and to reconcile man to the thousand perplexities and disappointments incident to his condition, and to the ever-changing scenes which surround him. The day was one of the brightest and loveliest of the season, and the attendance of the

Digitized by Google

Brethren from all parts of the State, was unusually large. The procession, whether regarded with reference to the numbers or the characters of the gentlemen composing it, was brilliant and imposing. "Never," says a respected contemporary, "has that beautiful town witnessed such a scene before, and it will probably be a long time before it is favored with such a display again."

At 12 o'clock, a Committee of the Grand Lodge of Connecticut waited upon the Gen. G. Chapter, then in session, and announced that the Grand Lodge was ready to receive them. The Gen. Grand Chapter was immediately adjourned, and uniting with the Gen. Grand Encampment, the two bodies were formed in procession by their Marshal, and proceeded to the lecture room in the Temple, where the Grand Lodge and fraternity were assembled. The exercises there took place as follows :

1. Prayer by Rev. Br. John Moore, of Hartford, Grand Chaplain.
2. Ode, by Br. John H. Phœbus.
3. Address of welcome, by Br. Henry C. Flagg, Esq. of New Haven.
4. An address in reply, on behalf of the General Grand Bodies, by M. E. Rev. Paul Dean.
5. Benediction by the Grand Chaplain.

A procession was then formed and marched through the principal streets of the town, to the Tontine Hotel, where the Brethren partook of a sumptuous and well provided entertainment, furnished by Br. Allis, the gentlemanly host of that excellent establishment. A few sentiments were given, chiefly complimentary to the distinguished guests, and were responded to with great force and pertinency by M. E. Companions Hubbard, of Ohio, and Stapleton, of Maryland. The procession was then again formed, and marched through several streets to the Hall of the Grand Lodge, where that Grand Body was called to order by the M. W. G. Master, Henry Peck, Esq. The Brethren were then, on the invitation of the Grand Master, addressed by Br. Bradford, of Philadelphia, in an eloquent and pretty speech of about fifteen minutes. He was followed by the Rev. Br. Case, of South Carolina, in the forcible and impressive manner for which that Brother is eminently distinguished. Both these addresses gave great satisfaction, and the only regret was that there was not time for others to speak. The Grand Lodge was soon after closed in harmony and good fellowship, and the Brethren retired to their respective homes, well pleased with the occasion that had called them together.

The address by Br. Flagg was the production of a well disciplined and well informed mind. It was admirably written and arranged, and delivered with great force and eloquence. His welcome to the General Grand Bodies was warm and hearty. It made the guests feel that they were welcome, and among Brethren. He next took up the general principles of the

Digitized by Google

Institution—treated it as a benevolent rather than as a charitable fraternity—spoke of its antiquity—answered the objection to it as a secret association—referr d to its usefulness when in a strange land and among strangers; and in illustration of this point, related several highly interesting anecdotes. He also spoke of its advantages in times of war,—it had disarmed the foe, turned aside the scalping knife, and stayed the murderous hand of the pirate. The address is worthy of preservation, and we hope to see it in print. If no arrangements have been made to this effect, we should be pleased to receive a copy for the Magazine.

The reply of Rev. Br. Dean was worthy of the distinguished reputation of that Brother as a public extemporaneous speaker. We hope to be able to lay his remarks before our readers.

The Committee of the Grand Lodge of Connecticut, have richly merited the thanks of their Brethren, for the admirable manner in which their arrangements were made and executed. Nothing occurred to mar the pleasures of the day—nothing that we could wish to recal.

THE THREE TASKS.

BY BR. JOHN F. SMITH.

[Written for the Seventh Anniversary Festival in aid of the "Asylum for aged and decayed Freemasons," London.]

THOUGH, Brothers! we have built our shrine,
And reared the Altar's Cubic Stone,
Graved on its front the Mystic Sign,
Known to our ancient Craft alone;
Not yet our Crowning Work begun,
The Mason's labor is not done!

Though Charity hath formed a pile
Where breathes her orphan children's prayer,
Whose grateful hearts, whose happy smile,
Reward our deeds and bless our care;
Not yet our Crowning Work begun,
The Mason's labor is not done!

When we have rear'd a home for those
Who of their plenty freely gave,
Whom poverty, at life's late close
Hath left no shelter but the grave:
Then may we boast a race well run,
Then will our Crowning Work be done.

Digitized by Google

AN ORATION,

Delivered before the Grand Lodge of Alabama, and citizens of Tuscaloosa, on the 8th Dec. last, by the Rev. Br. E. V. LEVERT.

THOUGH the assemblage on the present occasion be a promiscuous crowd, yet the occasion itself is one of interest. While we think of the discordant feelings which pervade the audience, and recollect, that, while curiosity is the spring of action with some, and others are moved by feelings of the most unkind character, there are others, who justly appreciate the Institution of Masonry. Masonry! says one, "what good has Masonry ever done?" Without carefully answering this question, we would propound another—What evil can possibly grow out of an institution which has for its avowed object, the amelioration of human wretchedness? the grand distinguishing doctrines of which are *Faith in God, Hope in immortality, and Charity to all mankind?* Masonry, as an Institution, stands closely allied to man's dearest earthly interest. And though the designing, the ignorant, and the vicious, have labored for its destruction, it has stood firm as a wall of adamant, and increased in strength under all its persecutions. Like the mysterious bush beheld at the foot of Horeb, it has flourished unconsumed in the midst of fire. It has been the object of envy, or hatred, from its earliest infancy, to the present moment—indeed, it is more than probable, that even in this congregation, may be found those who are its avowed adversaries. But the wily arts of the designing, and the malice of the vicious, have been alike unsuccessful in their attempts. The storm has collected all its energies, and poured out all its fury; the sea has "wrought and been very tempestuous," but Masonry has withstood the shock; like the mighty rock embeded in the ocean's depth, it has driven back the angry surge. True, the sea-weeds around have been shaken, and some, by the violence of the blast, have been rudely torn away; but this serves more clearly to reveal the firmness and stability of the Institution itself. Masonry speaks an universal language; thus gaining access to every nation of the earth, and finding a residence in the bosom of all grades of society. The potentate, clad in purple and ermine, swaying an imperial sceptre, and decked with all the trappings of royalty, has regarded it a privilege to bow at the shrine of Masonry, and offer his sacrifices upon her altars. And the humble peasant, in his mud-walled cottage, surrounded with the pressing cares of life, and familiar with poverty in all its rudeness, is admitted to equal privileges, and acknowledged as a Brother. She regards no man for his external appearance, nor for the rank which he holds in society. In bestowing her favors, she exacts of all an uncompromising submission to her ordinances and ceremonies. And in her train you behold the Statesman, the Warrior, the Judge, the Divine, and the Yeomanry of the country, with heart and hand united, to advance her interests, conscious that the interests of Masonry, are closely connected with the dearest earthly interests of man. Masonry does not profess to be a religious Institution, and those who, in their zeal for her welfare, have made such a representation of her, have done her an injury. She professes to inculcate morality and benevolence. She teaches to reverence the name of God, to curb irregular passions and appetites, and to be good and loyal subjects of the government; but she does not profess to change the hearts and prepare man for a better life—though in her instructions, she directs to that God who can pardon sin, constantly reminding us that the same Eye which watches the sun, moon and stars, searches also the inmost recesses of the heart, and will eventually bring into judgment every thought, and every word. Masonry teaches her votaries to regard all *worthy* Masons as *Brothers*, whether they be found "in poverty's vale, or abounding in wealth;" whether mingling in the circles of polished and fashionable life, or among the wandering sons of Ishmael. She repudiates all invidious distinctions, and inculcates the duty of doing good to all, so far as may be practicable. The widow, the fatherless, the stranger and the impoverished outcast from society, are the objects of her peculiar care and attention. How often has the cruse been supplied with oil, and the barrel with meal, through the beneficence of Masonry!

Digitized by Google

When the poor widow has consumed her last morsel, and with tearfilled eye and aching heart, surveyed her helpless progeny—reduced to penury, and clad in rags—the genius of Masonry, ever on the alert for such objects of charity, has silently and unostentatiously redressed her sorrows, supplied her wants, and filled her house with plenty, and her heart with joy. The question is frequently asked by the enemies of Masonry, "Why do we not see these exhibitions of benevolence?" I answer for two reasons—first, Masonry sounds no trumpets when about to distribute alms; secondly—there is (perhaps) not about your own heart a sufficient amount of fellow-feeling, to prompt you to visit these children of sorrow, and familiarize yourself with their wants, and the sources of their supplies. The thoughtless wanderer, in the moment of unapprehensive security, surrounded with dangers imminent and unseen, has been guarded by the vigilance of Masonry; his feet have been kept from slipping—his purse has been rescued from the robber, his character from infamy—and his life from the descending dagger of the midnight assassin. Through her influence the captive in a distant, barbarous land, has been set at liberty, and returned to his home. This is the genius of Masonry. And is this the Institution so much aspersed by the ignorant and disaffected? An association which breathes nothing but good will to man, so far from being traduced and calumniated, should find an advocate in every son and daughter of Adam. However, we cannot but expect to find opposers to Masonry so long as the carnal mind is opposed to all goodness, and men are content to remain in wilful ignorance of its genius. Even the mild and peaceful gospel of Jesus Christ, which offers to man bliss of heavenly origin, with the promise of eternal life, has had its open and unreconcilable enemies, from the moment its Author opened his eyes in the stable at Bethlehem, down to the present day. Under the influence of prejudice, every object is seen through a defective medium. Then, a devout David is a "man of blood," a holy John "hath a devil, and is mad;" yea, even the blessed Jesus, is "a wine bitter, and a glutton." But enough of this.

It should be a source of pleasant reflection to us that our Institution remains firm and unshaken, amid all the chances and changes which affect this world. Through the long line of wasted years, which have witnessed the rise and fall of Empires, and Republics, it has been transmitted to us, pure in its doctrines, and when we shall have "gone the way of all the earth," and our names forgotten among men, Masonry *will be* to our *posterity*, what it *was* to our *fathers*, what it *is* now to *us*. We retrospect the days that have passed in the history of our world, and acquaint ourselves with the nations of antiquity—and we find the history of the world perpetually changing. A kingdom springs up, and rises into distinction, apparently based upon indestructible principles, and promising duration coeval with time. But scarcely has the crowned head folded his arms, in the pleasant reflection, that his armies are invincible, and his ships are spread upon every sea, until a revolution shakes his throne, strips him of all the habiliments of royalty, and his Kingdom is merged into a Republic. As the revolution saps the foundation of the Kingdom, so utter desolation sweeps away the Republic, leaving scarcely a trace of its existence. Let Palmyra, Rome, Carthage and Athens speak. But Masonry stands erect and unscathed, amid the desolations which have saddened the history of the world. The politics of this world present a discordant chaos, where all sorts of contrarieties are blended together, and these conflicting sentiments serve, at best, only to harrass and distress the heart of man, to rob him of his peace, and strew his pillow with thorns. Look at the present political state of our once happy country, and you find discord, not only in the different divisions of our widely extended territory, but even in the same neighborhood, village, and around the same fire-side, children of the same father are political enemies. But Masonry speaks the language of kindness to all her votaries, regarding all as mutually engaged for the promotion of each others welfare. Her sun rising in the *East*, diffuses his rays to the *West*, while the splendor from the *South at High Meridian*, scatters radiance and warmth to every part, and cheers and invigo-

Digitized by Google

rates the whole. Hence, go where you may, on all the earth, among every tribe, of every complexion, of every language, you will find the Brother whose *foot* will be swift to your relief, whose *ear* will be open to your sorrow, and who will be faithful to the performance of such duties as moral obligation imposes upon him.

If the inquiry be pressed—"Why has Masonry remained unmoved, amid the convulsions which have agitated the political world?" I answer—all other Institutions of human origin, have trusted themselves to their own supposed excellence, or to their inherent value, being based alone upon the wisdom of man. Not so with Masonry. Conscious of man's impotency, and of the mutability of all below the sun, Masonry is based upon revelation, and places her *trust in God.* With heartfelt regret, we are constrained to acknowledge, that there is too much recklessness in the moral deportment of many of her votaries. All her leading doctrines, however, are drawn from the Bible, which is acknowledged to contain "the only and sufficient rule, both of our faith and practice." As God's inestimable gift to man, it is an all important article in the furniture of every Lodge. In that blessed volume only, are we taught the relation we sustain to God. And Masonry, by her emblems, seeks constantly to illustrate and enforce its cheering truths, calling to her aid the collateral sciences. She tells man of his exalted origin, his present degraded and helpless condition, his ignorance, blindness, and bondage. She points him to his high and immortal distinction, and bids him "ask" with the assurance "he shall receive." She regards *sense*, *reason* and *faith*, as progressive steps, by which the mind ascends to God. Appealing to his senses, she tells him that the great I AM is every where present; that the manifestations of his power are every where seen, that the light which shines upon his path at noon-day, is an emblem of the Divine purity, at the same time bidding him to "walk in the light as HE is in the light." But though *sense* teaches the existence of God, it teaches but little more, and is therefore an insufficient guide for man.

Reason is then called to his aid, and from the magnitude of the works of God, his *power* is inferred. From their great variety and harmony, we learn his *wisdom.* Their great abundance, and perfect adaptation to the wants and wishes of humanity, proclaim his *goodness and fatherly kindness,*—and thus we may learn all the attributes of Deity. But still the scheme is incomplete, for neither *sense* nor *reason* can tell the relation I sustain to God. The artist indeed is skilful, and the foundation of the Temple is laid deep in knowledge, but the materials are scanty. They grow in a country beyond the grave, a land never yet explored by human reason, and we find her exhausted, powerless and bewildered. Having relaxed her grasp, the tool drops from her enfeebled hand; completely lost and overwhelmed, she sits enwrapt in restless anxiety, unable to exercise her powers. Just at this point *Faith* steps forward, takes up the tool which fell from the hand of reason, and draws her materials from revelation; thus the building rises, and shall continue to rise, until the capstone is brought forward, with shouting, *Grace, grace unto it,* for "*Faith* is the substance of things hoped for, the evidence of things not seen." Though I may indeed be with God upon the mountain, and on the ocean,—though the brilliancy of the noontide sun be regarded as an emblem of his purity, and though reason, ever active and mighty, may teach me from the works of nature, many of Jehovah's attributes, yet there are subjects of vital importance to me, which they do not teach. What relation do I sustain to him? Have I ever sinned against him? If so, will he pardon that sin? Amid the dangers with which I am surrounded, will he be my guide and defence? Shall I exist beyond this short life, and if so, what will be that state, happy or miserable? These are questions which neither sense nor reason can answer. It is *faith* rising upon the wing of revelation, which unfolds the mystery, introduces me into the third heaven, teaches me the relation I sustain to God, and enables me to endure, as seeing him who is invisible. I am fully aware that many indulge the opinion that Masonry is at war with the doctrines of revelation, and that infidelity, in all its diversified forms, finds protection and support

Digitized by Google

in a Masonic Lodge. No position can be more false, and you will invariably find such opinions the offsprings of ignorance or depravity. Whether among Masons, or Anti-Masons, they can only spring from empty heads, or corrupt hearts. And how a man, possessed of ordinary capacity, can receive the several Degrees of Masonry, and then stand forth as its advocate, while he indulges one infidel sentiment, is something more than I can understand. Every object within the Lodge to which he can direct his attention, together with almost every turn in the various ceremonies of conferring the Degrees, presents some emblem of a Trinity. At almost every step he is reminded of his duty to God; the efficacious intercession of the adorable Redeemer is strongly inculcated, nor is he unfrequently taught the necessity of a pure heart, as the work of a renewing spirit. So far from teaching man to rest satisfied with his situation in this life, she constantly impresses upon him the absolute necessity of a virtuous life, as the only means to secure a happy death, well knowing that man's eternal destiny must receive its coloring from the general tenor of his deportment here.

And that her votaries may be stimulated to a life of virtuous purity, she teaches them that "it is *good* and *pleasant* for Brethren to dwell together in unity." Any thing is *good* in proportion to its beneficent nature, or in proportion as it is calculated to answer a valuable purpose. The ends designed by human society, are the glory of God, and the benefit of man. As unity is calculated to answer these ends, it is good. No society can be pleasant unless there be a general agreement subsisting among its members; but unity among Brethren cannot fail to please those who are under its influence, because it tends to put to rest every turbulent passion, and to call into exercise every agreeable and useful reflection. For Brethren to dwell together in unity is good, because it is according to the express requirement of the Divine law. The sum of the second table is, "Thou shalt love thy neighbor as thyself." This law is founded in the fitness of things; all its requirements are such as every one would desire others to observe in relation to himself. It enjoins us "to do to others as we would they should do to us." This law therefore forbids any thing contrary to the unity of Brethren, and enjoins those dispositions, and that mode of conduct which are inseparable from good order and agreement amongst men. Now this law is the eternal rule of right; whatever is conformable to its principles and requirements, is morally good, and whatever is contrary thereto, is morally evil; and "for Brethren to dwell together in unity," is to exemplify this law of love. "For Brethren to dwell together in unity is good," because it promotes the general advantages of society, and of each individual member thereof. This keeps every member in his proper place, and makes him satisfied with his station, and circumstances. Tales of scandal, backbiting, evil and injurious speaking, are here unknown. Every member is governed by the law of kindness; all are employed in promoting the good of society, and in dispensing benefits to all around them; no hostile or unlawful depredations are here made upon the rights of others, but every one is secure in the possession of his character, his person, and his property. Nor is he merely safe from the members of his own community, but also from those around. All labor to promote each other's happiness, and what can successfully oppose a band of Brothers thus united? As such a society of men would be incapable of an unrighteous assault upon their fellow men, they will secure the aid of Omnipotence, which will ever be exerted in defending such a people against the assaults of others. Therefore no foe, however powerful, will be able to overcome them, and every member of such a community will share in the advantages of his Brother. The poor will not envy the rich, nor the rich despise or neglect the poor; but from the abundance of some, others who need will be supplied. They will be each other's nurses, physicians, patrons, friends and benefactors. Such a state of society must be good, *i. e.* beneficial to every one who is permitted to enjoy it; and it must also prove beneficial to the world so far as it is capable of extending its influence. "For Brethren to dwell together in unity" is not only *good* but *pleasant*. Who but a fiend could be otherwise than pleased with such a state of society as this? Yet stubborn facts evince

Digitized by Google

that even such a state of society as this may have its enemies. Witness the state of the first Christians, and the persecutions that were raised against them by both Jews and Gentiles. But even in the midst of their sorest persecutions, they found it "pleasant to dwell together in unity." And when separated by persecution, as they carried with them this unity, they still found it pleasant, and were enabled to endure the greatest sufferings, and by their united patience to overcome some of their most determined persecutors. But when such a society of Brethren are privileged to dwell together, enjoying each other's presence, closely united in affection, and doing every thing in their power to make each other happy, it must afford them the most solid pleasure of which human nature is susceptible. And who that feels this sacred union with his Brethren, can do otherwise than feel the pleasure which such a state of society affords?

Because this unity is *good* and *pleasant*, David compares it to the sacred oil, or precious ointment with which Aaron, the High Priest, was consecrated to office. This ointment was composed of olive oil, with several costly aromatic substances, which made it a most fragrant and delightful perfume. The Israelites were positively forbidden to make any like it, or to have, or use it for common purposes. This ointment of consecration was emblematical of the Holy Spirit's influences, which alone can enlighten and purify the heart of man. And by this comparison we are taught that God alone can afford that grace by which the corrupt heart of man may be disposed to peace and unity with his Brethren. He compares it to this ointment also, because of the pleasure which such a state of unity amongst Brethren affords to society. That as the fragrant smell of this ointment which was poured upon the head of Aaron extended to, and delighted with its fragrance all around him, so unity of Brethren is a source of *pleasure* as well as *advantage* to every member of the community. He compares it also to the dew which fell on Mount Hermon. Hermon is a range of mountains on the north border of the land of Canaan, or of the possession of the Israelites, on the east side of Jordan, including within its range several eminences, one of which is called Zion. This is not the same as Zion the Holy City, but is one of the eminences of Hermon. It is said that the dew which falls upon this mountain is so abundant, that a person exposed to it in the night, would be as thoroughly wet as though he had been drenched with water; and yet it is so salubrious, that a man might sleep in the open air all night, and be without feeling the least inconvenience, or suffering any injury from the dews of Hermon. To this abundant and healthful dew, David compares unity amongst Brethren, to teach us that it is fruitful in its benefits and pleasures, shedding an abundance of good upon all who come within its influence, communicating the most solid pleasures and advantages, without injury to any one. Unity among Brethren, is wealth to the indigent, instruction to the ignorant, a friend to the friendless, and a father to the orphan. For there the Lord commanded the blessing. *There*, not on Hermon, but on a society of united Brethren. For where such union exists, it is the product of the Spirit of Holiness; which causes the purified heart to send forth the tribute of praise, ardent and savoury, "*as the pot of burning incense.*"

To secure this gracious end, Masonry urges her votary to resist every evil; and still farther, to incite to a life of holiness, she presses upon him the cheering truth, that when the dark and thorny road of life is all trodden over, though he may slumber for a while in the darkness and silence of the grave, the strength of Judah's Lion will bring him up from that prison house, with his body refined from all corruptibility, and rendered immortal as his soul. The doctrine of the resurrection, so far from being repudiated by Masonry, is one of her most prominent tenets, and gives all the interest and sublimity to one of her most interesting Degrees. And so far from being associated with infidelity, it tends either directly or indirectly to the utter subversion of all infidelity. The resurrection of the body, through the merit and mediation of Jesus Christ, was the theme upon which the great Apostle of the Gentiles delighted to dwell. Nor can revelation with its bounteous stores, produce a doctrine more fraught with joy to man.

Digitized by Google

The sprig of evergreen, that emblem of immortality, constantly reminds the Mason, that another state of existence awaits him. And when he realizes the conscientiousness, that his soul is purified, and fitted as a "living stone" for that celestial temple on high, though he may mourn the loss of such as were dear to him here, he sorrows not without hope. The ties which bound him to earth, as they have been dissolved, one after another, have taken root in a better soil, enjoying the rays of a brighter sun, and breathing an atmosphere untainted by miasma, and with fondest anticipation, he looks forward to the day which shall restore him to the society of those loved ones who have long since been called "from labor to refreshment." A sober, rational conviction that they will be recognized, is a source of unspeakable joy; and the cheering truth, that their re-union will no more be dissolved, renders that joy extatic.

O! then let me beseech you, rest not satisfied with an acquaintance with the ceremonies of Masonry, nor yet with the speculations of philosophy; but, with care and diligence, cultivate those virtues and graces, so beautifully typified by the numerous emblems employed in the Craft. Philosophy confines its views to this world, principally. It endeavors to satisfy man with the grovelling joys of earth, till he returns to the dust from which he was taken. But Christianity takes a nobler flight; her course is directed towards immortality. Thither she conducts her votary, and never forsakes him till, having introduced him to the society of angels, she fixes his eternal residence among the spirits of the just. Philosophy can only heave a sigh, a longing sigh, after immortality. Eternity is to her an unknown, vast, in which she soars on conjecture's trembling wing—alone, beneath, around is an unfathomable void; and doubt, uncertainty, or despair, is the result of all her inquiries. Christianity, on the other hand, having furnished all necessary information, concerning life, with firm and undaunted step, crosses death's narrow isthmus, and boldly launches forth into that dreadful futurity, which borders upon it. Her path is marked with glory. The once dark and dreary region brightens as she approaches it, and benignity smiles as she passes over it. Faith follows where she advances, till, reaching the summit of everlasting bliss, an unknown scene, in endless varieties of loveliness and beauty presents itself, over which the ravished eye wanders without a cloud to dim, or a limit to obstruct its sight. In the midst of this scene, rendered luminous by the glory which covers it, the city—the palace—the throne of God appears. Trees of life, waving their ambrosial tops around it—rivers of salvation issue from beneath it—before it, angels touch their harps of living melody—and saints, in sweet response, breathe forth to the listening heavens their grateful songs. The breezes of Paradise waft the symphony, and the pending skies direct it to the earth. The redeemed of the Lord catch the distant sound, and feel a sudden rapture. 'Tis the voice of departed friendships—friendships, the loss of which they mourned upon the earth, but which they are now assured shall be restored in the heavens, from whence a voice is heard to say, "fear not," death cannot injure you, the grave cannot confine you—through its chill mansion the "Lion of Judah's tribe" will conduct you up to glory—we wait your arrival—haste, therefore, come away.

These are some of the ravishing doctrines taught by revelation, and cordially embraced by Masonry; and yet Masonry is not without her enemies—enemies, irreconcilable in their feelings, who take a peculiar pleasure in denouncing Masonry as the friend of debauchery, and every excess, inimical to piety—and the fruitful source of infidelity—while in truth she is avowedly and practically the friend of mankind, breathing only benignity towards the species—exhibiting the utmost patience towards her enemies, so that, when the most unfeeling persecutor cries, "away with it from the earth," she can take him by the hand, and say why? what evil hath she done? and he will be unable to answer a word.

Then, Brethren beloved, let the purity which is inculcated by the volume of revelation, and so frequently and forcibly impressed upon our attention, by the various emblems employed in our Institution, be the point at which we aim. With untiring diligence, let us "press towards the mark for the prize,"—so shall

Digitized by Google

we be able to put to silence the tongues of the disaffected, and evince to all who behold us, that Masons are capable of cherishing the finest feelings of human nature, nay, of reducing to practice in all their intercourse with men, the precepts of virtue and holiness, so essential to the happiness of man, and so well calculated to bring declarative glory to God. Thus shall the days of our pilgrimage here be passed in fond anticipation of an entrance into that Grand Lodge on high, where the Supreme Architect of the Universe presides. And, though despised by many, we may still enjoy the bliss of an approving conscience, a treasure—

> "Which nothing earthly gives, or can destroy,
> The soul's calm sunshine and the heartfelt joy"—

While with joy we behold the manifestations of Divine compassion, which constrain us with wonder to cry out—"He is good, for his mercy endureth forever"—our glowing hearts will prompt us to impart instruction to the uninformed, both by precept and example. And that our labor of love may not be in vain—"HOLINESS TO THE LORD" is the motto which should be worn, not only on our foreheads, but upon the "side posts and lintels of our doors." Thus shall we exhibit to all who behold our deportment, the excellency of Ancient Freemasonry, and constrain the world to say—"See how these Masons love one another."

CORRESPONDENCE.

Kingston, Canada West, Aug. 26, 1844.

C. W. MOORE, Esq., Boston.

Sir and Brother:—Masonry I am happy to say is fast gaining ground here. The Lodge to which I belong, and which is St. John's No. 5, of Upper Canada, and 758 of England, was, after a dormancy of ten or twelve years, reorganized last fall, and commenced working with something over twenty members. Previous to the removal of the seat of government from this place, we numbered seventysix members on our list,—the increase having arisen chiefly through Initiation.

We have labored under many disadvantages, and have had to contend with no small degree of opposition. We are however gradually getting over our difficulties, and I hope that ere long, as the St. John's No. 5, is now second to no Lodge in the country in point of respectability and standing on the part of its members, she will be second to none in correctness of Work and efficiency of members.

I regret much that many Masons rest contented with what knowledge of the Craft they acquire within the walls of the Lodge, and as your Magazine is so eminently calculated to do away with much of this indifference, I am desirous to see it as widely circulated amongst us as possible.

I am happy to learn of the rapid progress which the Institution is making in the States. I should like much to see a regular intercourse as Masons established between us, and I hope that the efforts now making both on the part of our Grand Lodges and those of Europe to establish this intercourse, will be successful, and thus the time will soon arrive, when, as Masons, we shall neither know national distinctions out of doors, nor minor differences within.

I am, Sir and Brother, yours sincerely and fraternally, W. G.

Digitized by Google

Extract from a private letter to the Editor.

R. W. B. MOORE,— * * * "I would say to you, continue to make your Magazine literally a Masonic *newspaper*—eschew all *long* addresses, but as heretofore, give your opinions on contested points of Masonic jurisprudence, and news from our brethren, wherever working under the canopy of heaven. In that way your Magazine will continue to be the most *useful* and *interesting* one in the United States. *The information contained in two or three of your last numbers is worth the whole subscription.* I would publish a great many *extra* numbers of your next volume, as I think your list will increase. Permit me now to throw out a *hint* for your consideration. I would devote the twelfth number or the first of the next volume, entirely to the *present history of Ancient Freemasonry in the United States.* I would give the number of Lodges, Chapters, Councils and Encampments, with a list of G. Officers, in each State, the length of time they have been at work, and every interesting particular connected with them. You could obtain full information from the G. Secretaries. I am aware you would be obliged to *repeat* some things you have already published, but I think it would suit your patrons to condense the matter into one number, and would induce many to subscribe. I know it will give you a great deal of trouble, and perhaps it could not be ready for five or six months. For my own part I promise to procure for you an exact history of Ancient Freemasonry, in Ala., and forward it to you, *free of expense. What say you?* I had thought of giving you a *compendium* in this letter, but I have scribbled so much about other matters, I have not room. I will procure full information from our G. Secretary, and you can be assisted by others. It could be condensed into one number.

REMARKS.—The work proposed by our correspondent will be one of time and labor. We are, nevertheless, willing to undertake it, provided we can receive the same aid from other sources, in other States, which is so kindly promised by him. The information desired can readily be furnished by the Grand Secretaries of the different Grand Bodies. We shall be happy to hear from them, or others who may be willing to undertake the labor.—EDITOR.

LETTER TO THE EDITOR.

R. W. BR. MOORE,

Dear Sir:—We are reminded that this is the last number of the third volume of your excellent Magazine; and by it we are also reminded of how fleeting is time! how fast our lives are drawing to a close! Three years have passed away since you first commenced the noble work, and I cannot but think (without wishing to depreciate from the merit of your former labors,) that they are among the most useful years of your life. You have not only given the Masonic world a text-book, but a book of reference; in the pages of which we may find the true principles of Friendship, Morality, and Brotherly Love—the grand principles which every Mason ought to revere. And, dear brother, I most ardently wish you in your future efforts in behalf of our beloved Institution, all the success your labors so well deserve. May you receive a rich reward both here and hereafter; and when you shall have closed your career on earth, and gone to that "undiscovered country, from whose bourne no traveller returns," may the principles you have left and the great moral virtues you have so ably advocated, be found in the heart as well as in the library of every true Mason.

Your friend and Brother,

F. L. R.

Sept. 18, 1844.

Digitized by Google

MASONIC INTELLIGENCE.

INDIANA.

We have received a copy of the proceedings of the Grand Lodge of Indiana, had at its annual communication at Indianapolis, in May. We make the following extract from the excellent opening address of the Grand Master, and shall take an early opportunity to refer to the proceedings:—

"Strict subordination in all the several Masonic stations, and a rigid accountability in the monetary affairs of the Craft cannot be too strongly urged upon this body, and Lodges subordinate to it. The former insures respect, and begets dignity of character, and the confidence of all; the latter is all important, no charitable institution can for a moment sustain itself, with the high-minded and virtuous, unaided by funds or the means of extending that aid which misfortune and griping wants may demand. A neat and fit domicil for each Lodge would serve as a rallying point to which each Brother would cling with all the associated attachments of friendship and brotherly esteem, feelings well known to the good to have been begotten and cherished within the walls that enclose the Masonic sanctuary.

Our foreign correspondence is full of interest, and calls for the best exertions of the committee on that subject. The practice which has obtained by this committee in reporting that they have examined the foreign correspondence and find nothing requiring special attention, is passing over the matter in too light a manner. It is to the several Grand Lodges that we must look for the rules to govern the subordinate Lodges, and the guide for each and every member of the Fraternity. The intelligence derived through foreign Grand Lodges can only be acquired by the subordinate Lodges through the report of the committees on foreign communications. If these were full and explicit, the subordinate Lodges, by keeping a file of their Grand Lodge proceedings, would, in a few years, be in possession of a valuable volume of information and instruction.

The practice which has obtained within the jurisdiction of this Grand Lodge of installing the officers of Lodges working under dispensations, is believed to be not only without precedent, but entirely unmasonic. I called the attention of the Grand Lodge to this subject some years ago, but no action was had on the matter. Since the last meeting of the G. L. I have directed that the officers be not installed. Lodges under dispensation are the mere agents of the Grand Lodge, and under our Grand Constitution, in the vacation of the meetings of the Grand Lodge, may be spoken into, and out of, existence by a breath of the Grand Master. This question should be settled by a resolution of the G. L., to serve as a guide to the G. M. and the subordinate Lodges.

Another practice has obtained, though not to a great extent, of procuring the installation of Lodges and their officers by other than the Grand Master. This is not only unmasonic but subversive, breaking down that subordination by which alone the universality of the institution can be sustained. The power to install a Lodge and its officers is necessarily supreme, and the usages of the Craft, from its earliest history, fixes the supremacy in the individual exercising the duties of the station of Grand Master, and when in his power, the duty should be performed by himself personally, and when it is not, his warrant is the only legitimate authority for performing the act. Although this question may be regarded as being settled, it may be well for the Grand Lodge to express some opinion on this subject.

The adoption by the Craft of Masonic Text-Books, embracing a large portion of the several Masonic lectures, is a practice long since fully sanctioned, and their use so far relied upon that but few Masons are competent to confer the several degrees without them. The want of uniformity in the Text-Books used in the several Grand Lodges and their subordinates, and the total want in others, has, it is believed, been the cause of that discrepancy which exists among the

Digitized by Google

Fraternity. This discrepancy was the argument for the two General Conventions, the one held in Washington city, in March, A. L. 5842, and the other in Baltimore, in May, 5843. The latter Convention was so well satisfied of the lack of a universal Text-book, that they took measures to produce such a work, which, as before stated, is herewith accompanying. How far this work is worthy of your confidence is for you to determine. If it should be generally adopted, its universality would be a strong recommendation. As a commonplace Text-book for Blue Lodges, the Masonic Trestle-Board, before referred to, has much to recommend it, though the work for general use would be improved by increasing the number of plates and placing them more in juxta position with the Lectures. The adoption, by the Grand Lodge, of some work, as a Text-book, which can be obtained at least by every Lodge in the State, cannot be too strongly urged.

In closing this part of my communication permit me to say, that the collection of some of the standard works on Freemasonry, embracing the history of the Institution, so as to form a small library for the use of each Grand Lodge and their subordinates, would be of great utility. These works with a copy of one or more Masonic periodicals, regularly filed, would do much to increase our stock of Masonic intelligence.

The plan of a school, as proposed at our last annual communication, is one which has not diminished in importance or interest. The plan, though new in many of its principles and details, is thought to be strongly supported by the physical, moral and intellectual wants of our nature. The present system of instruction tends to distinctions in society. The educated class are generally the sons and daughters of the wealthy, and those of business and professional men, who seek to place their children above what they regard the business of menials. The unlearned, in the main, are doomed to a life of ignorance, servitude and toil. Between these two classes no sympathy of feeling can exist, nor never did, or ever will.

The enervation induced by the present confined system of study, wastes the physical man, and unfits the educated for the realities of life.

The uneducated lack in that intellectual culture by which alone the mind can enjoy those truths which science unfolds. Neither of these classes have been brought up in accordance with the laws of our nature. The educated class are constantly tending to luxury and excesses, by which the intellectual as well as the physical man is wasted. The hardy constitution of the laboring class begets a sound native intellect, which now and then shines forth and eclipses the worn-out debauchee, a revolution is induced, and society again doomed to undergo a like process.

The downfal of Greece and Rome may be found in this state of society. The menials became too strong and hardy for the privileged class; aided by talent from abroad the learned and luxuriant were transplanted by a hardier race. In more modern times, under a more permanent system of government, the intelligent and opulent families have been supplanted by superior native intellect, sustained by good physical powers.

The combination of instruction proposed in the plan reported to the Grand Lodge last year, will, it is believed, obviate, as far as is in the power of human things, all distinctions, of every kind, other than that which the God of Heaven has seen fit to make. It is thought that the school proposed may be commenced with a less amount of means than seemed contemplated in the report. The purchase of a domain should be the first object, and if near the centre of the State, would serve for the meetings of the Grand Lodge. As soon as proper buildings could be erected, a school could be commenced, providing a fixed and determined resolution be adopted to carry out the general plan, and they put and kept in constant practice until the object be accomplished.

Your attention is called to the propriety of procuring, by the Grand Lodge, a sufficient number of Grand Lodge certificates as will supply as many of the Brethren resident within our jurisdiction, as may apply for them. These certificates could be sealed by the Grand Lodge seal, and attested by the Grand Secretary,

Digitized by Google

and delivered to the subordinate Lodges, and by them, under proper restrictions, granted to those that might see proper to apply for them. This mode has cheapness and uniformity to recommend it.

In concluding this communication, let me direct your attention to that benificent and kind Providence which has sustained us through the past year. In Him we move and have our being; to Him we are directed on our first introduction into the Masonic sanctuary, to aid us in all our laudable undertakings.

To keep in proper subjection the various animal passions and propensities, by our intellectual faculties, aided by the Supreme Architect of the universe, constitutes the great duty of man. It is to the moral and social relations that we must look for all that is ennobling, and that permanent happiness which all desire; hence we should guard the *portals* of our *Temple* with *diligence*, keeping a watchful eye over the conduct of all our members, and scrutinize the character of those we admit to our rights; rejecting those that cannot, or will not, conform to the principles of our institution. It is not for the individual Lodge alone that we act in this matter, it is for the whole Masonic fraternity, and the whole human race.

The vast improvements that have been and are now making in science and the arts, multiply in an astonishing degree the means of supplying all our physical wants, thus leaving a much larger portion of our time than formerly, for the cultivation of the moral and intellectual faculties, thereby opening an unbounded field for the intellectual enjoyment. To contemplate the goodness of the divine Creator as manifested in all his works, from the smallest atom of matter, through all the grades of created existence, up to the throne of God, must fill the correctly cultivated mind with pleasure and adoration. Keep pure the domestic circle and the small associations of men,

"The streamlet runs clear,
And brightens all below."

It is this intelligence that distinguishes man from the brute, and marks the civilized man from the savage.

The selection of our best men and best informed Brethren to fill the several stations and places in our Lodge rooms is all important; it would not only secure the esteem of all, but secure that Masonic intelligence so essential in conferring the several degrees of Masonry.

Brethren, last year I read you a valedictory to which I now refer you. I must at this time be permitted to take my leave from the station in which your kind indulgence has long continued me. In doing so, I am prompted by no other motive than a sense of duty to myself. Accept of my kindest regard for yourselves, and the prosperity of the Grand Lodge and the whole Masonic family. May it be your lot to have a successor more amiable in his deportment, more virtuous in all his walks in life, with a mind enlarged and cultivated in all that constitutes true greatness, is the sincere prayer of

Your humble Servant,
PHILIP MASON."

KENTUCKY.

The annual communications of the Grand Lodge and Grand Chapter of Kentucky, were held at Frankfort, last month. Both meetings were well attended, and the amount of business transacted was unusually great. A Committee was appointed with power to organize a seminary for the support and education of destitute orphan children, to be called the "Masonic Orphan Asylum." The Committee consists of R. W. Henry Wingate, and Philip Swigert, Esq. of Frankfort; Gen. John Payne, of Augusta; Rev. M. M. Kenkle, of Lexington; Willis Stewart, of Louisville; Dr. W. G. Willett, and J. S. Crutchfield, Esq. of Lagrange. The location for the seminary will probably be at the latter place.

Digitized by Google

In the GRAND CHAPTER the representation was large, and the proceedings indicate a good degree of prosperity in this branch of the Fraternity in the State. We find nothing of particular interest, except it be the following extract from the report of the committee on foreign correspondence:

From an examination of the correspondence brought before us, we find but little requiring the special notice of this Grand Chapter, and perhaps nothing requiring particular action. There is, however, a subject which has been before the Grand Chapter of Alabama, as mentioned in their proceedings of 1842, which your committee will notice, and express an opinion upon. It appears from the proceedings of the Grand Chapter of Virginia, for one thousand eight hundred and fortytwo, that the Grand Council of Virginia had surrendered to the Grand Chapter of that State, all jurisdiction over Councils of Royal and Select Masters, and that the Grand Chapter assumed the power of adopting "regulations for the preservation and proper conference of the same," in the subordinate Chapters, and "resolved, that in their opinion, the degrees as then conferred, were in conformity with the ancient customs of the fraternity." This the Grand Chapter of Alabama take exception to, and declare, that "Royal and Select Masters, made in the mode prescribed by the Grand Chapter of Virginia, cannot be acknowledged as such by the members of our Councils here." Your Committee deem it unnecessary to enter into any discussion of this question. Yet they cannot but agree with the Grand Chapter of Alabama, that it is to be regretted that the Grand Chapter of Virginia have thought it expedient to assume the power to confer those degrees in the Chapters of Royal Arch Masons. Were all Royal Arch Masons Royal and Select Masters, the inconvenience or impropriety would not be so great, but in States where Councils have been established, the degrees of Royal Arch Masonry, and those of Royal and Select Masters have been kept and conferred separately in separate and distinct Lodges; and your Committee are inclined to believe, that the peace and harmony of Masons very much depend upon their being kept separate.

All which is most respectfully submitted.

JOHN PAYNE,
HUMPHREY JONES, JR.

MISSISSIPPI.

Richland, Holmes Co., July 18, 1844.

BR. MOORE,—Upon the petition of 17 Brethren, Eureka Lodge, No. 61, was organized in the town of Richland, Holmes County, State of Mississippi, on the 21st day of October, A. D. 1843, A. L. 1843, under dispensation from the Most Worshipful Grand Lodge of the State of Mississippi. At her last convocation a Charter was obtained, bearing date 19th January, 1844.

Officers.—Jacob J. Doly, Master; John Falls, S. W.; James W. Wade, J. W.; John M. Wascone, Treas.; Levi Hurlbutt, Sec.; Andrew J. Patterson, S. D.; Robert F. Law, J. D.; Benjamin D. Wade and Edward Harrington, Stewards; William N. Bonner, Tyler.

We have now 37 officers and members, all moving in the bands of fraternal regard. Our regular meetings are on the third Saturday of each and every month, and on the anniversaries of our patron Saints, and on the evenings preceding those days. Yours, with fraternal regard, L. H.

Digitized by Google

MARYLAND.

The Grand Lodge of Maryland held its annual communication in the city of Baltimore, on the 20th of May last. Its proceedings were interesting, and indicate an increasing degree of activity in the Fraternity of that State. They were, however, mostly of a local character, and afford very little which would be of interest to our readers. The report of the "committee on correspondence" forms an exception to this remark. It is an able and interesting document, evincing a degree of candor and fairness worthy of its intelligent author. The rebuke to the Grand Lodge of Pennsylvania is just and well deserved. We have room for the following extract:—

"There exists among some Grand Lodges a regulation excluding men of certain religious opinions from their Lodges. This practice is inconsistent with the tenets of our profession and opposed to all the ancient landmarks on this subject. A spirit of religious intolerance is incompatible with the genius and constitution of Masonry which has bestrode the world and embraces within her folds men of "every country, sect, and opinion," but if the practice above named is suffered to continue it cannot "conciliate true friendship among," even the members of the Masonic family. Your committee regret to see that the Grand Lodge of Tennessee manifests a pertinacity in holding to a provision in its constitution, by which a large and respectable denomination of professing Christians are excluded from the benefits of Masonry in that State. Such a provision, it is believed, does not, and never did, exist in any other Masonic Constitution, but is in direct conflict with the ancient constitutions, precepts, and practices of the Order. It is a prominent maxim of the Institution, that sectarian opinions and prejudices have no place within our walls, which may be entered by men of every clime, sect, and opinion, who acknowledge the existence of the great I AM. It is our boast that in this sacred retreat of Friendship and Love, every sect and kindred may meet on neutral ground, and hail each other as the sons of the same Almighty Parent. Can this be said consistently where so large a part of the Christian family are refused the privilege of Fellowship?

It is sincerely to be hoped that our Tennessee Brethren will not long suffer to remain in their constitution this proscriptive feature, which mars the beauty of the Masonic edifice, and contradicts the precepts inculcated therein.

In connexion with this subject the committee take the liberty of expressing their disapprobation of similar prohibition practised by some of the Germanic Grand Lodges, in relation to the children of Israel. Among this people Masonry had its origin, and by them has been committed to the keeping of the Gentiles, and shall we now undertake to exclnde them from its portals on account of their religion.

The Grand Lodge held a special communication on the 9th of May, for the purpose of making the necessary arrangements for attending the funeral of the late respected Brother David Barnum, (of the City Hotel) which took place on the 10th. The Grand officers appeared in the procession with their jewels, the Brethren being clothed in black, with white aprons and gloves.

CONNECTICUT.

At the annual assembly of the Grand Encampment of Knights Templars and appendant Orders, of the State of Connecticut, held at the Lodge Room in the Temple, in the city of New Haven, on Thursday, the 9th day of May, 1844, the following Grand Officers were duly elected for the ensuing year, viz:—

Digitized by Google

M. E. Sir William H. Jones, G. Master; William H. Ellis, D. G. Master; Eliphalet G. Storer, G. Generalissimo; Nahum Flagg, G. C. General; Justin Redfield, G. Prelate; George Giddings, G. S. W.; Elihu Geer, G. J. W.; James Ward, G. Treasurer; Anson T. Colt, G. Recorder; George Shumway, G. Warder; Abijah H. Woodruff, G. Standard Bearer; Frederick Croswell, G. Sword Bearer; Nathan C. Geer, Grand Sentinel.

A petition was presented to the Grand Encampment from several Sir Knights, members of Washington Encampment, No. 1, and other Encampments, praying for the removal of said Washington Encampment from the town of Colchester, and for its location in the city of Hartford. Whereupon, on motion of Sir Knight Henry Peck, the following preamble and resolutions were adopted:

Whereas, sundry Sir Knights, members of Washington Encampment, No. 1, have appeared before this Grand Encampment as petitioners, praying that said Encampment may be removed from the town of Colchester to the city of Hartford; and whereas it appears, from evidence before us, that said Washington Encampment has held no meetings for several years past; therefore,

Resolved, That in the opinion of this Grand Encampment, the interests of said Washington Encampment, as well as of the Order generally, will be much promoted by granting the prayer of the petitioners, and removing said Encampment to Hartford.

Resolved, That Sir Knights James Ward, Asa Farwell, Thomas Prentice, Elisha Harrington, Nathan C. Geer, Elihu Geer, George Giddings, and such other Sir Knights as may be associated with them, be and they are hereby authorized and empowered to remove said Washington Encampment to the city of Hartford, together with the charter, records, furniture, jewels, and all other property belonging to said Encampment, with power to open the same, to elect officers, and to confer the Orders of Knighthood, and do any other business proper to be done by an Encampment of Knights Templars and appendant Orders, agreeble to the regulations of this Grand Encampment and the Constitution of the General Grand Encampment of the United States of America.

NEW HAMPSHIRE.

We have received a copy of the proceedings had at an adjourned meeting of the Grand Lodge of New Hampshire, held at Portsmouth, on the 13th Dec. 1843, and at the annual communication at Concord, in June last. A portion of these proceedings has already appeared in the Magazine, having been furnished us in advance of the annual official publication. We add such further extracts as seem to possess a general interest.

At the meeting in *Portsmouth*, the following preamble and resolution offered by Brother Christie were adopted:

Whereas, the Grand Architect has seen fit in his wise providence to remove by death, our beloved Brother ALBE CADY, for many years the Grand Secretary of this Grand Lodge—Therefore

Resolved, That a Committee of three be appointed by the Chair, to draft a letter expressing our sympathies with the family of our late respected Brother, and transmit the same to them.

The following preamble and resolutions were also adopted:

Whereas, JOHN T. TASKER has been expelled from the Institution, by St. John's Lodge, No. 1, for unmasonic conduct, therefore,

Resolved, That the doings of St. John's Lodge, No. 1, in this case be, and the same are, hereby approved.

Resolved, That the Grand Secretary inform the several Grand Lodges in correspondence with this Grand Lodge of the fact, and cause the same to be pub-

Digitized by Google

lished for the information of the Fraternity, in the Freemasons' Monthly Magazine.

Which preamble and resolutions having been read, were adopted.

At the meeting in *Concord*, the committee on foreign correspondence made their report, from which we extract the following :—

We find nothing important in the Journals that have been received, demanding the action of the Grand Lodge at the present time, though we are happy to perceive that the Lodges are increasing, and that many subordinate Lodges in several States are reviving by recalling their charters, and in many instances new charters are being granted. In the State of Maine, in particular, we are happy to learn by their Journal of Proceedings, that the dormant Lodges are being revived, and the Institution seems to be awaking from the stupor which has pervaded it in that State.

* * * * * * *

We have examined a correspondence between the Grand Lodge of New York and the Grand Lodge of Michigan, relative to the organization of said Grand Lodge in the latter State; and we concur fully in the views taken by the Grand Lodge of New York, and think no further action need be had thereon.

The following report was received from Brother ALFRED M. BECK, and adopted:

To the Most Worshipful Grand Lodge of New Hampshire.

The undersigned, appointed a Committee at the last Annual Communication of this Grand Lodge, "to ascertain as far as practicable what fees are required by the several Grand Lodges of the United States, for initiation, passing, and raising of candidates in the several degrees of Masonry," would report, that he has, as far as he deemed it practicable, investigated the subject; and, on investigation, has not been able to find an instance where a Grand Lodge permits a subordinate Lodge to confer the degrees for a less sum than fifteen dollars. The lowest sum allowed to be taken by the subordinate Lodges under the jurisdiction of the Grand Lodge of Massachusetts is twenty dollars. Many of the Lodges in Massachusetts charge from five to ten dollars more than the sum required. On inquiry, I find that where a fee of twenty or twentyfive dollars is required, the Lodges requiring liberal fees are as active and healthy as those conferring the degrees for a less sum.

The Grand Lodges of New York, Ohio, Missouri, and Kentucky, each require a fee of fifteen dollars for three degrees. The Grand Lodge of Maryland requires a fee of thirty dollars to be charged by the subordinate Lodges working in Baltimore, and twenty dollars of country Lodges.

The fees exacted by the Southern Grand Lodges, varies from twentyfive to fifty dollars; and in that section of the U. S. does Masonry flourish.

All which is respectfully submitted by

A. M. BECK, *Committee.*

On motion of Brother FOLSOM,

Resolved, That upon petition to the Grand Master, of seven or more Master Masons, in regular standing, requesting the restoration of any charter, which has become void by surrender, or an omission to be represented, or in making their annual returns since June, 1830, the Grand Master is hereby authorised and requested, if he shall deem it expedient, to reinstate any such subordinate Lodge under this jurisdiction, by directing the Grand Secretary to restore them their Charter.

On motion of Brother BABBITT,

The following amendment to the Constitution was proposed and adopted:

"SEC. 2. *The Grand Lodge shall meet on the Tuesday next following the first Wednesday of June annually, at the Hall of said Grand Lodge in Concord, or at some suitable place prepared for that purpose, for the choice of Officers, and for transacting such business as may constitutionally come before it.*"

Digitized by Google

MASONIC CHIT CHAT.

☞Our correspondent at Demopolis is informed, that we conform to the universal rule observed by publishers of periodicals, and shall continue the Magazine to all subscribers who do not specially order to the contrary. The safest way for him and us will be, for him to receive the subscriptions, and remit as opportunity may offer.

☞We have not yet ordered any copies of Doctor Oliver's new work, for subscribers, though we have received the names of several Brethren who are desirous of obtaining it. The publication has been commenced and is steadily progressing, but it will not probably be completed short of a year and a half from the present time. We have thought, therefore, that it would be most advisable to defer ordering it, until it is finished; when the whole could be imported at once, and at less expense. It will probably make about one thousand pages, and, if imported in numbers, would cost from ten to twelve dollars. If imported when completed, the cost will not probably be more than seven or eight dollars. We will, however, be governed by the wishes of Brethren desiring it, but can incur no risks. On the receipt of any sum, we will order the work to the amount sent, and charge nothing for our trouble. More than this we cannot assume the responsibility of doing.

☞We have an amount of foreign matter and some communications on hand, which shall be laid before our readers as fast as we can find room. We have also a large amount of domestic intelligence, which shall receive early attention.

☞Br. Malcom, of Montreal, is informed that we cannot supply the volumes he desires. The amount advanced for them will be refunded to him by our Agent at Montreal; of whom he may also obtain copies of the Trestle-Board.

☞The name of the Lodge attached to the 89th regiment, at Montreal, Canada, is *Social Friendship*,—not "Peace and Harmony," as stated by our correspondent in the Magazine for August last,—though "Peace and Harmony" must always prevail where "Social Friendship" is cultivated.

Dress at Funerals.—To the inquiry of a correspondent, as to the existence of any ancient regulation on the subject of what particular dress, or clothing, is most suitable and proper to be worn at the burial of a Brother, we answer, that we know of none. There is a regulation, adopted in 1754, which prohibits the wearing of any "*jewels* or *clothing* of the Craft, at any funeral, or funeral procession," without permission of the Grand Master, or his Deputy. The practice in all countries, varies according to circumstances, and the tastes of the Brethren. For ourselves, we prefer plain white aprons and gloves.

☞We shall print a larger edition of the next number of the Magazine, than usual, in order to supply new subscribers. We desire, however, that their name may be sent in before the volume is commenced, where it can conveniently be done.

☞Brethren wishing their volumes bound, are requested to leave them at the Bookstore of Saxon & Pierce, 133½ Washington street. They will be bound uniformly with the preceding volumes, at 62½ cents a copy.

☞Some of our correspondents are in the habit of enclosing their letters in a "note case," or wrapper, which subjects us to double postage,—a practice "more honored in the breach than in the observance."

☞We have in type copious and interesting extracts from the proceedings of the G. Lodge of New York, but they are necessarily deferred until our next.

Expulsions.—At a regular meeting of Aurora Lodge, at Portsmouth, Ohio, on the 20th of March last, the following resolution was unanimously adopted:—

"*Resolved*, That L. C. Goff, David C. Taylor and Horace G Blin, be expelled from all the rights, benefits and privileges of Masonry, for gross unmasonic conduct, and that the same be published in the Freemasons' Magazine, at Boston."

☞Our Agent at Kingston, Canada, is informed that we can furnish complete sets of the third volume of the Magazine, for the present.

☞Our correspondent at Richmond, Mi. shall receive attention in our next.

☞We have received a copy of the address by Br. Reese, and shall give it early attention.

Digitized by Google