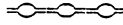


HISTORIC MAGAZINE



NOTES AND QUERIES

A MONTHLY OF

*History, Folk-Lore, Mathematics, Literature,
Art, Arcane Societies, Etc.*



“Thou meetest Plato when thy eyes moisten over the Phædo.



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Farewell,
Sweet groves to you !
You hills that brightest dwell,
And all you humble vales, adieu !
You wanton brooks and solitary rocks,
My dear companions all, and you my tender flocks !
Farewell, my pipe ! and all those pleasing songs whose moving strains
Delighted once the fairest nymphs that dance upon the plains.
You discontents, whose deep and over-deadly smart
Have without pity broke the truest heart,
Sighs, tears, and every sad annoy,
That erst did with me dwell,
And others joy,
Farewell

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AND

NOTES AND QUERIES

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EVOLUTION OF SECRET SOCIETIES.

(THE PHILODEMOSIANS.)

Fortieth Anniversary address pronounced before the members of Hillsborough Lodge No. 2, I. O. O. F., their families and invited guests, on the eve of December 21, 1883, by S. C. GOULD, P. G. Rep., Manchester, N. H.
(Now reprinted twenty years after in NOTES AND QUERIES.)

We have assembled here this evening, for the purpose of commemorating the chronological event of the introduction of Odd-Fellowship into the City of Manchester,—the FORTIETH ANNIVERSARY of Hillsborough Lodge,—and, as a subject appropriate to this event, we propose to consider, in a brief manner, some of the original sources from which material is gathered, and some of the singular and curious episodes which have come down to our time in legends, in traditions, in symbols, and in history, that have given such prolific resources for the foundation of Orders, Secret Societies, and Degrees. To us, there has ever been a “hungering and thirsting” (Matt v, 6) after the knowledge of the MYSTERIES, and a desire to penetrate

into the arcane meaning of the peculiar language employed to represent to the novitiate the explanations, and the symbolic instructions there often designed to be taught under cover of *the word*.

One of the very ancient philosophers has given us some most excellent advice for obtaining knowledge. It is as follows :

"The best method of obtaining intelligence consists in an orderly cultivation of reason and memory, and an acquisition of a knowledge of words, as well as of things, by unceasing industry and perseverance."

"When once the mind is thus fixed upon meditation, and yields to a desire for learning, it should reflect concerning those words which pertain to the selfhood of man, or to self-investigation. We should endeavor to obtain some definite idea of ourselves, and should observe with earnestness whatever is presented for our consideration ; we should examine everything with care, and weigh all things in the balance of reason, then in conformity to a decision of mind, we may arrive at the 'golden mean' in all our acts in life."

In this address, which also partakes of some features of a lecture, undoubtedly we may claim more for Odd Fellowship than is generally acceded by some of the leading men of the Order ; but, like all new departures, we expect criticism and adverse views. Therefore, we state here, that what is claimed is only a fair construction of language in history ; while that gathered from hieroglyphics and symbols is more or less speculative.

We can ourselves historically discern, in the institution of Odd Fellowship, in its degrees, in its lectures, pass-words, and its numerically arranged frame-work, something more than a comparatively modern Order ; we are disposed to lay a claim to its greater antiquity than the early part of the last century, or even to *Anno Domini* 79, when Titus Cæsar is said to have been the first to have called them *Old Fellows*, and that, too, in derision. James Spry, in his work on the " history of Odd-Fellow-

ship," dates its origin back into the Jews' Captivity in Babylon, but under another name. We shall not undertake, however, to give any particular date, or designate any particular place, for its origin, but believe that it is one of the outgrowths of the doctrine of evolution, and is one of the "survival of the fittest," when that doctrine is applied to the wants and requirements of the great brotherhood of man in the pursuit after human happiness. Now in the search for some of the characteristics that may have given material for a perpetuation of its principles in a different form, and with more equitable results, to adapt it to the generation and age in which it was flourishing, we will briefly give some account of the earlier mysterious societies, and from them make some comparisons.

Among the many *mysteries* of the ancients, there were those known as the "Eleusinian mysteries," celebrated at the city of Eleusis, in ancient Greece, every fourth year, and said to have been introduced by Eumolpus. These ceremonies were copied from the Egyptians and bore a general correspondence to all similar institutions; and hence an account of one is, in the main characteristics, a general reflection of all others, known as "Mysteries of the Cabiri,"—a name which of itself is a mystery, and which no learning or research has yet been able satisfactorily to explain. Not that all agree in the particular details of their practices or objects, but in their *outline* they agree, by holding similar principles for similar purposes. Now a careful comparison of all the ancient rites, as they existed anterior to the promulgation of the Gospel, leads to the following conclusion: It was a leading characteristic of all the ancient rites, that they began in sorrow and gloom, but ended in light and joy; they were all calculated to remind men of their weakness, their ignorance, their helplessness, and their omissions of duties in their daily walk; also of the shortness and uncertainty of life, of the ills which flesh is heir to, of the punishment of guilt, and the reward of virtue, and of a future and immortal life. The particular ceremonies of initiation were calculated to make

a deep and lasting impression upon the mind of the candidate.

The Eleusinian rites were so scrupulously observed, that if any one ever revealed them, it was supposed that he had called divine vengeance upon his head, and it was considered unsafe to live in the same house with him. Such a traitor was publicly put to an ignominious death. It was looked upon as a heinous crime to neglect this sacred part of religion, and the refusal of Socrates to comply, and assist in the rites, was one of the chief accusations which led to his condemnation, and we are told that "he died a philosopher." These mysteries were denominated the *greater mysteries* in contradistinction to initiation, called the *lesser mysteries*, which were especially instituted by Eumolpus in order to initiate the then world-renowned, and far-famed Hercules, who was passing near Eleusis during the observances of one of these festivals, and prayed for admission. He being a *stranger*, Eumolpus was unwilling to displease him, remembering the great service he had already rendered mankind by his "twelve labors," and then and there instituted the *lesser mysteries*, and Hercules was initiated, and remained a neophyte for the space of one year before he was considered to be in a purified condition for the *greater mysteries*. From these grades of advancement originated what are now known as *degrees*; and in nearly all secret societies the grades consist of three degrees.

We will not undertake here to describe the ceremonies; suffice it to say, the first officer was called "Hierophant," which signifies the, *expounder of sacred things*, and represented the creator of all things; the "Torch bearer" represented the sun, the "Altar-man" represented the moon, the "Herald" represented Hermes, and the "Ministers" represented the inferior stars. The ballots were small pebbles dropped into a long tube with one end in an urn, and the sound made by the pebble striking against the metal bottom was adopted for the *pass-word*. The *concoction* of this word is explained in Anthon's Dictionary. Saint Croix describes the Eleusinian mysteries

with as much minuteness as if he had actually been initiated himself.

There have been many societies, and some even exist at the present day in name, while others in principles, that claim to have actually come down from very remote times. One of these is the Masonic Fraternity, perpetuating in its speculative form, that which really existed in an operative form, and which fraternity dates from the creation—A. L., *Anno Lucis*, or “Year of Light,”—forever perpetuating to coming ages, “Let there be light; and there was light” (Gen. i, 3). Their *landmarks* are traditionally and historically taught to be just twenty-eight—which is a perfect number—and, like the laws of the Medes and Persians” (Esther i, 19), unchangeable, and hence they are the corner-stone of that institution. The revival of this ancient fraternity, in its speculative form, dates back in the early years of the last century, when several others were on the wane. It immediately received new light, and new life, and commenced a search for its former *landmarks*; and that search has been continued to this day, the craft being amply rewarded with more light. The landmarks and the ceremonies, the ritual and the degrees, are all full of esoteric meaning; and undoubtedly that institution will bide all future time.

The Therapeutæ—the word signifying an attendant, servant, healer, or curer—were a Jewish society, residing mostly in Alexandria, and existed at the commencement of the Christian era. Many of their tenets, practices, habits, and even *words*, are in consonance with our Order. We are told by George Reber, who thoroughly investigated their history, that “when travelling from place to place, they were received and provided for by members of their own sect without charge, so that when one of them made his appearance in a strange city, he found one there already appointed for the special purpose of taking care of *strangers* and providing for their wants.” Every Odd-Fellow present can easily call to mind the analogy of the two fraternities; and this may refresh our memories as to our early

initiation and the lessons then taught. The Therapeutæ required for probation, before admission to the fraternity, the term of three years, and in the meantime the temper and disposition of the applicant were put to the severest test by members of the society, unknown to him; and not until he had given ample proof of his sincerity and ability to submit to their laws and ordinances was he deemed a proper person for their association. The obligations, which are given in Josephus' works, cover much the same promises as this Order, but more elaborate; and, we may say, some of the language is identical. We can trace many similarities in other portions of the ceremonies. One of their sentiments was, "*Justice to all men*,"—their formula being "Justice, Hospitality, and Humanity."

The Druids were another society which was one of the most flourishing brotherhoods in the midæval ages, when others were degenerating. Their ceremonies were performed in three degrees, the novice being successively represented as a *bard*, a *prophet*, and a *priest*. Their name signifies an *oak*, as among those trees their rites were celebrated. Their creed consisted of twenty five well-established principles, and a number of them taught the same lessons as our formulæ. Hargrave Jennings says: "A recent writer confidently states that the Druids had their origin among the Jews, probably just subsequent to the Captivity." It will be observed that this writer, and James Spry in his "History of Odd-Fellowship," previously mentioned, assign about the same time for the origin of the Druids and those who were primarily known as Odd-Fellows, namely, the Jews' Captivity. Now we would remark at this time, that the Jews had been captives for a period of *seventy* years; they were about to return to their native land, and sooner or later become dispersed and scattered throughout various countries and nations; and it is highly probable that previous to their separation they formed societies, as we now term them, and in process of time *traveled* abroad and located in different parts of the then known world. History informs

us that a portion of the inhabitants of that country journeyed to the northwest of Palestine; they located in different parts of Europe, and even passed over into Britannia. Former associations naturally were vivid in their minds and hearts, and we have no doubt that their records would show, were they extant, that a few members came together to revive and perpetuate their early religious and protective principles, though doubtless modified to comply with their then conditions. It is well known that the most flourishing period of the Druids was in the Middle Ages, and their location in the British Isles, more particularly at Stonehenge and Asbury. History informs us that it is quite probable that the revival of Odd-Fellowship was in North Wales, and in Anglesea Isle, on the west of England; and history also states that Titus Cæsar sent an army into those sections and invaded those countries. Titus Cæsar, then emperor, is said to have presented these "Fellow-Citizens" as then hailed, a dispensation engraved on a plate of gold, having on it several symbols which are to this day perpetuated in this Order, and their emblamatic significance is explained in the several degrees. Several of the symbols are identical with those used in the Eleusinian mysteries celebrated in ancient Greece.

A little reflection also leads us to note that when the ancient Druids were at the height of their glory, our Order and its contemporary, the Masonic Fraternity, were both quite unknown, or at a low ebb. When Druidism declined and had become nearly extinct, Masonry and Odd-Fellowship soon arose like a phoenix from its ashes, and both institutions have had a steady and wonderful growth for nearly two centuries. Much more could be cited to show the similarity of the principles, the practices, the rites, and their application to our lives; but we must refer our brethren to that exhaustive work by Godfrey Higgins, entitled "The Celtic Druids." Every brother who will carelessly consider and compare these subjects, will find much food for reflection, especially if he be a member of the two fraternities now flourishing. The Druids were revived in

this country in 1839, and now exist in several of the States, and Canada.

The Gnostics and Essenes were also two societies in a flourishing state at the beginning of the Christian era. They also held some principles in common with our brotherhood, but they devoted more of their teachings to the promulgation of the religious phase of their doctrines. Their symbols and emblems were many in number and full of the mysterious. They were also much given to symbolic-worship, and the more recondite symbol worn, the brighter was considered the Gnostic passing the same. The word Gnostic means *knowledge*.

An Order of United Essenians has recently been inaugurated in the United States, upon the principles of "Temperance, Sobriety, and Protection, and sooner or later they will be "searching out their ancient mother," and claiming their antiquity.

The Heptasophs, meaning *seven wise men*, or *friends*, is an Order now flourishing in this country, claiming to reach far back into the twilight of legends and tradition clustering about the Magi of the East. Mr. Findel, the Masonic historian, admits that they existed prior to the Masons of Judea. The renowned author of "Galistin, or the Garden of Roses," who wrote about A. D. 800, referring to an "Order of Seven Counsellors," says: "One of their chief characteristics is that they preserve among themselves a way of knowing each other, and they have spread their knowledge to other countries. They are never to deny counsel or advice to any one, or assistance to each other." Many of their tenets and practices are identical with our Order. They were introduced into the United States in 1852. They hold firmly to the apostolic injunction, "Do good unto all men, especially unto them who are of the household of faith" (Galatians vi, 10). Their formula is, "Wisdom, Truth, and Benevolence."

Much esoteric knowledge is covered by the name *Rosicrucians*, and many of their doctrines and objects remain to this day a

mystery, and the more wisdom that is dug out of their system, there grows up about them "the divinity that doth hedge a king." It would not be proper to discuss the "dewy" question here.

We have not time to delve into the history, and draw some parallels, of several other secret societies which existed in the Middle Ages; some of which were Philadelphians, the name meaning *brotherly love*; the Philalethes, meaning *lovers of truth*; Order of the Maccabees, that word being formed by the four Hebrew letters, "*M C B I*," which were spread upon the banner of Judas Maccabæus, standing for the words, "*Mi Camocha Baalim Jehovah*," or, "Who is like unto thee among the gods, O Jehovah." These names are very suggestive to a neophyte who has taken a few steps in these ancient societies. The Knights of Constantine have their origin from a somewhat similar circumstance. We have several other Orders, namely, the Galalean Fishermen, introduced into this country in 1856, founded on "Morality, Charity, and Brotherly Kindness"; Knights of St. John, dating back to A. D. 833, to which should be given some details, and find some parallels to substantiate the conclusions that may be drawn from them. The interested person will be amply repaid to examine the *origin* of several of these Orders, whose *origin* cannot be *written*. There are others that bear a striking resemblance to us, if symbols, emblems, escutcheons, mottoes, and such talismanic engravings speak louder than words, as they often do to the adept. Right here, we can all realize the aptitude of that familiar question, "*What's in a name?*" There is often a whole history in some words, used by a secret society.

We find in the history of nearly all secret societies that more or less claims are made for their antiquity, and several of them perpetuate the claim in their name, as the Ancient Free and Accepted Masons, Ancient and Primitive Rite, and Scottish Rite; Ancient Order of Zuzimites; of Hibernians; of Forsters; Ancient Brothers; and we also have in our Order, *Ancient Odd-Fellows*, a distinction allowed by our laws and usages in less than two years from the admission of a candidate,

paradoxical as it may appear ; yet, these tried and true brothers, who have "borne the burden and heat of the day," are required to wait a quarter of a century before they can be admitted as members of the *Veteran Odd Fellows'* Association! Such is one of the anomalies of the uses that have been perpetuated. We think that the words *Ancient Old Fellow* convey more antiquity than is accredited to them by the modern application of that term.

Thus we have given a few brief characteristics of some of the present existing societies that call themselves *ancient*, and the time they have been resurrected and resuscitated, for the purpose of comparing some of their objects, and their antiquity. We find that nearly all have very much the same broken history, like that of this Order. There is a great *interim* of years, ranging from a hundred to even two and three thousand, to complete a chain of history ; there are "missing links." They all, like this Order, have more or less in their ritualistic work that was taught in the ancient mysteries ; several of the religious societies are perpetuating fragments of the same esoteric doctrines which undoubtedly have come down from the writings of Saint John, which are full of mystery. One of the books attributed to him, though translated to us as "*The Revealed*," seems to be a misnomer in name.

The principles of these various societies summed up, seem to have a general tendency to a great and Benevolent Order of the Friends of Humanity, whose ultimate foundation will be "Security, Safety, and Permanency." They all have their "Abracadabra," their "Shibboleth," their "mysteries," and their "secrets." The profane may oppose secret societies, but it does not retard them one *jot* or tittle" (Matthew v, 18), *he* may contradict, but "charity *vaunteth* not itself" I Cor. xiii, 4 ; *he* can only become convicted, convinced, and converted by analyzing the work, "*Veni, Vidi, Vici*,"—"I came, I saw, I conquered."

We read in the Gospel according to Saint Matthew the following quotation :

"Enter ye in at the strait gate ; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat."

How many are aware that this quotation is a part of the Pythagorean ritual, and was used by that ancient philosopher ? Saint Paul quotes from the same ritual in his letter to the Ephesians, saying, "Let not the sun go down upon your wrath " (iv, 26), and gives evidence of a familiarity with the Pythagorean symbols and doctrines in several places.

We find in many of the ancient writings of antiquity, such as Homer's "Iliad," Virgil's "Æneid," Josephus' "Wars," and his "History of the Jew," and many others, that references are made to these secret societies, when members met and parted by an interchange of the peculiar recognitions, and the *grip*. We find in Virgil's "Æneid," Book III, lines 82-83, the following language, where he is describing the landing and reception of Æneas and his aged father Anchises on the island of Delos, in his voyage to the Luvinian shores :

*"Anius Rex, . . . Veteran Anchisen agnoscit amicum,
Fungimus hospitio dextras, et tecta sublimus."*

Here are only a dozen words, but they speak ten-fold to the observant ear or eye. They are rendered by Davidson by the following free translation :

"King Anius comes up, and presently recognizes his old friend Anchises. They join right hands in amity, and come under his *hospitable* roof.

Virgil often speaks of his "*fides Achates*,"—"his faithful friend,"—who was always his attendant, and seemed closer than a brother.

There was instituted in New York city, in 1882, a society to be forever hailed and known by the mysterious corporate name of "*Lone, We, Tong, Eng, Ti*," for the expressed objects of mutual friendship, brotherly love, and service to the Supreme Being, by mutual succor in distress and aid in sickness, poverty, adversity and affliction, conducted somewhat upon the principles of Odd-Fellowship. That name, it seems, is of "celestial "

origin, and no doubt is formed to perpetuate that noble, grand maxim of their Ancient Master, which is common to us all, the *Golden Rule*—

“Do unto another what you would he should do to you ; and do not unto another what you would not should be done to you. Thou needest only this law alone ; it is the foundation and principle of all the rest.”

Confucius summed up his previously given ninety-nine Moral Axioms in this one-hundredth rule, and it will descend to all future ages, with its analogous sentiments so familiar to every household, as “*Old Hundred*.”

Now, brethren, we are told that “history repeats itself.” This will probably not be denied ; but usually it is in cycles, of sometimes hundreds of years ; and we can now realize how several attempts were early made to establish Odd Fellowship on this continent, on the very threshold of the present century. John Duncan, one of the “original five,” who started Washington Lodge No. 1, on April 26, 1819, said he himself was initiated into a Lodge in Baltimore in 1802 ; Shakespeare Lodge was instituted in New York city, December 23, 1806, and Solomon Chambers was its first Noble-Grand. But we do not propose to go into details of the Order at this time.

Thus are perpetuated the heaven-born principles of the Order, but under, even to us, very *odd* names.

We believe that the antiquity of more or less of the fraternities have their esoteric origin coeval with “Father Adam” ; and that they date back to the very year of the world, or A. M. —*Anno Mundi*,—and that our progenitor was endowed with their precepts. We are informed by the Scriptures that there was an “Order of Melchizdek” (Psalm cx, 4), and that its founder taught, and actually practiced, hospitality when he met the patriarch Abraham, “Father of many nations.” We are taught the divine principles of the decalogue as given to Moses ; and we are instructed by the record of these patriarchs that hospitality was characteristic of all their acts and walks in life. The priesthood of Aaron is officially represented in this Order, that it may be directed and guided to all Truth. This

Order has been, and is now, a progressive institution ; and the name whereby it is now known and hailed, namely, "*Odd-Fellows*," will probably, in future time, be only known in the history of this brotherhood. "*History will repeat itself.*" The axiomatic adage, "*Qui non proficit, deficit*,"—"He who does not advance, goes backward," is applicable to us. In other words, "Not to progress is to retrograde." Let us say, "*Qui veritas, ad perfectionem feramur*," "For the sake of Truth, let us 'go on' unto perfection."

We here give an extract from a work on Odd-Fellowship, published almost "forty years ago." The author says :

"Written languages constantly change—principles never. Descending through a long period of years, probably several hundred, perhaps a few thousand, our principles have never changed ; but the name by which we were once known, a very beautiful and expressive word, now fails to indicate to the uninitiated the elevated principles and moral precepts which Odd-Fellowship enjoins. Yet to us, who have entered within the veil, and have traced Odd-Fellowship to the pure fountain of its existence, it is still hallowed by the elevated principles that it inspires. To us it is a talisman, that restrains us from our evil propensities, and aids us in the pursuit of all that is good."

We are led to inquire, what was that "beautiful and expressive word," by which this Order was formerly known ? This author tells us that that very expressive word signifies "*Friends travelling together*," or fellow travelers.

This Order, we are informed by several authors, was first called Odd-Fellows by Titus Cæsar, A. D. 79, in ridicule and derision ; prior to that time they were known and hailed, in the Latin language then spoken, as *Peregrinatus Cives*, that is, "Travelling Citizens," and after locating and forming societies, they were then called *Fellow Citizens*. At this time, probably in procession, the Emperor applied the epithet *ridiculus*, which made the name *Odd Fellow Citizens* ; in process of time the word "Citizens" was dropped, as they had subsequently become scattered throughout other countries not subjects of the Roman empire. Several works, which were written long prior to the Christian era, record that these "travelling people, who were strangers to the natives along their peregrinations, as *Xenopolitans*, signifying "citizens from abroad" ; and these writers also state that these Xenopolitans were very generally entertained in a hospitable manner, during their sojourns in various cities. The older Greek writers also mention these friendly

societies, under the name of "*Philodemosians*," this word being formed from two Greek words, *philos* and *demos*, signifying "friends travelling together," or "friendly travellers." Saint Luke, in "Acts of the Apostles," and Saint Paul, in his "Epistle to the Corinthians," both make use of these words, and apply them to themselves and others, in travelling abroad, in propagating their doctrines. Thus we find that that beautiful and expressive word,—*Phi-lod-e-mo-sians*,—by which this Order was anciently known, has nearly disappeared from history, but not lost. Let us repeat the several former names of this institution : Philodemosians, Xenopolitans, Peregrinants Cives, Fellow Citizens, *Odd Fellow-Citizens*, *Odd-Fello ws*

We are told that "Great bodies move slow." We all undoubtedly realize that it is true. We hope the "powers that be" will in this progressive age, sooner or later, be led to "search out the *ancient* mother," and restore some of the ancient landmarks and perpetuate them to coming ages. Let the *name* be *found* that shall convey the true designs of what we are "the agents, and the actors"; let us be "doers of *the word*." We think the time has come; and we use the words of the author previously quoted, that "the name by which we are" *now* "known, fails to indicate to the uninitiated the elevated principles and moral precepts which the Order enjoins." This Order laid its foundations deep, and its triple-linked motto, "*Amicitia, Amor, et Veritas*," "Friendship, Love, and Truth," should be indelibly implanted in the heart of every true brother.

The author, who quotes the significant name of these "ancient friendly travellers," sums up the object of the Order in the two following paragraphs :

"The ancient institution of Odd-Fellows is intended to meet the great defects of society. Its members are associated in the bonds of Love and Friendship, for mutual protection against the unavoidable evils of life. Charity, holy charity, in its most exalted and purifying sense, is the lodestone which attracts and unites them together. It is not simply by affording pecuniary relief in cases of sickness and destitution that the duty of an Odd Fellow is discharged. The sick and infirm are visited at brief intervals, the sympathy of friends and brothers softens the anguish of pain and suffering, and the poor orphan learns to know that the *friends* of his father will be his protection and support."

"The mysteries of this ancient Order are open to all who seek them aright, and who are worthy to be initiated therein.

They have come down to us clothed with the glory of antiquity, reflecting through long ages the beams of Charity and Love. Our study shall be to preserve them carefully and truly, and to maintain the principles which they embody and *conceal*. So shall we, as friends and as brothers, uphold and sustain each other in pain, in sickness, and in adversity, and render still more worthy and illustrious the institution of Odd-Fellows of which we are members."

The doors of the Secret Temple are closed against the intemperate, profane, and licentious; but to the lovers of good order, who yield obedience to the laws of God and man, it extends the hand of fellowship and says:

"*Ask*, and it shall be given you; *seek*, and ye shall find; *knock*, and it shall be opened unto you" (Matthew vii, 7).

Pythagoras was pleased to communicate many of his doctrines under cover of symbolic language. The strict injunction of secrecy which was given by oath to the *initiated* Pythagoreans, has effectually prevented any *original* records of their doctrine concerning many tenets from *passing down to posterity*. Plato and Socrates have preserved some few fragments, and there are some few phrases quoted by Saint Paul.

History informs us that a large majority of all secret societies base their *unwritten* work on three grades, and that these probationary periods of advancement are also symbolized by triune principles, which are represented by *three links* in the great chain of fraternal virtues, which trinity of names became associated with societies under whose patronage they have been propagated and flourished. The Masons venerate King Solomon and the two Hiram; The Templars will perpetuate the names Hugh de Payens, Jakes de Molay, and Cœur de Lion; the Ancient Mysteries had their Hermes, Zoroaster and Appolonius; the Rosicrucians had their patrons in Cornelius Agrippa, Raymond Lully, and Paracelsus; but this Order will carry down to posterity the name of Thomas Wildey,—more familiarly, "Father Wildey,"—James Lot Ridgely, and Joshua Vansant, surnamed "the Honest," as the "three pillars" of American Odd-Fellowship. Two, of these "three great lights," have gone up higher, and passed into that Grand Lodge where the hidden mysteries of all Orders that have not yet been revealed to man will be made manifest to every true brother.

At the Fortieth Anniversary of American Odd-Fellowship, celebrated in the "City of Brotherly Love," James B. Nichol-

son, Past Grand Sire, very appropriately quoted some expressive lines, which illustrated the future Utopian Lodge, which extract is perfectly adapted to our Fortieth Anniversary, as prospective to some future anniversary that will be nearer to such a "good time coming," when the "King of Peace" shall reign.

*"I can conceive a time when the world shall be
Much better visibly, and when as far
As social life, and its relations tend,
To a dure height we know not of, nor dream ;
When all men's rights and duties shall all be clear
And charitably exercised and borne ;
When education, conscience, and good deeds
Thall have just, equal sway, and civil claims ;
Great crimes shall be cast out as were of old,
Devils possessing mad men. Love shall reign,
Humanity be enthroned, and Man sublimed."*

It was the great Galileo who believed, and consequently preached to the world, that progression was the order of this universe, and under the most discouraging circumstances, was forced audibly to say, "*E pur si mouve*," "It does move notwithstanding." This is just as applicable to the sociologic phases of society as developed in our Order, as it was to the physical systems to the universe.

We all have a Utopia of some description, that is, all who are in real earnest when they talk of Progress. For he who believes in and preaches Progress will be met by the question, "Progress in what" What is the goal to be reached? To this question he must have some answer. It is not necessary that we should frame some new theory of perfectibility, or ordinate a whole new organization of society. We call ourselves philanthropists, or progressionists, or by any other flattering, well-chosen name, and what we have evidently to do is this: we should work for some definite and unmistakable improvement in ourselves, in our brotherhood, and in society. We cannot now foresee that future state of society, which may be the outcome of many organizations for advancement; but we may rely on our observations in the past, that at each period, society will model the individual to live in the new age, and he will be *the* medium, or coming man, to labor still further on, for this or that advance in knowledge, in art, and in all social aspects, that shall tend toward the UNIVERSAL BROTHERHOOD.

TALISMANS.

BY F. LEIGH GARDNER, LONDON, ENG.

I do not write this paper in the hope of inducing your readers to all become magicians and "Get rich quick" in this mad rush for existence that the world is now witnessing in these hustling days, or as the Chelsea philosopher puts it: "This pot of snakes in which each one is coiling, wriggling, and striving to get his head above those of his fellow creatures." I feel sure that it was never intended by an all-powerful Creator that there should be this mad rush for existence as witnessed now-a-days, especially in the great capitals of the world; and all the modern appliances, such as telegraphs, telephones, and improved machinery of various kinds are but doubtful blessings since in the main they only aid the millionaire to increase his pile, they are of but little or no real benefit to the toiling millions, who in the times of our grandfathers toiled and worked under healthier conditions than we have now-a-days in our crowded centers; whether in New York, London, or elsewhere.

I have written thus, since it is open to any one to make a Talisman for the acquisition of wealth, if he chooses to acquire the knowledge and go through the training necessary for the requisite powers to enable him to do so. I wrote on this subject in 1890, in *Lucifer*, Vol. VI, page 479, and pointed out what a Talisman was, and its peculiar application to what is known in Scotland as the "Tee Penny." This is still in existence, as I was travelling there a short time since and made inquiries about it; the same care and jealous attention is bestowed on it, and its virtues are well known to all in the neighborhood.

There is another Talisman of great historical renown, which belonged to the great Charlemagne of Germany, and I cannot do better than give its history as detailed in English *Notes and Queries*, for December, 1849. The legend runs as follows:

It was framed by some of the Magi in the train of the ambas-

sadors of Aaroun-al-Raschid to the mighty emperor of the West at the instance of his spouse Fastrada with the virtue that her husband should be always fascinated toward the person or thing on which it was. The constant love of Charles to this his spouse was the consequence ; but as it was not taken from her finger after death the affection of the emperor was continued unchanging to the corpse which he would on no account allow to be interred even when it became offensive. His confessor having some knowledge of the occult sciences at last drew off the amulet from the inanimate body which was then permitted to be buried ; but he retained possession of it himself, and thence became Charles's chief favorite and prime minister till he had been promoted to the highest ecclesiastical dignity as archbishop of Mainz and chancellor of the empire. A his pitch of power, whether he thought he could rise no higher, or scruples of conscience were awakened by the hierarchical vows, he would hold the heathen charm no longer, and he threw it into a lake not far from his metropolitan seat, where the town of Igthüm now stands. The regard and affection of the monarch were immediately diverted from the monk, and all men, to the country surrounding the lake ; and he determined on building there a magnificent palace for his constant residence, and robbed all the ancient royal and imperial residences, even to the distance of Ravenna in Italy, to adorn it. Here he subsequently resided and died ; but it seems that the charm had a passive as well as an active power. His throes of death were long and violent ; and though dissolution seemed every moment impending, still he lingered in ceaseless agony till the archbishop, who was called to his bedside to administer the last sacred rights, perceiving the case, caused the lake to be dragged, and silently returning the Talisman to the person of the dying monarch, his struggling soul parted quietly away. The grave was opened by the Third Otto in 997, and possibly the town of Aachen may have been thought the proper depository of the powerful drug, to be by them surrendered to one

who was believed by many, as he believed himself to be, a second Charlemagne, as it is stated that the town of Aachen (Aix la Chapelle) gave this amulet to the emperor Buonaparte, and by him to his favorite Hortense, *ci devant* Queen of Holland, at whose death it descended to her son, who was the President of the French Republic.

Its description is said to be "a small nut in a gold filigree envelopment," although there is what professes to be a correct representation of it in *The Illustrated London News*, for March 8th, 1845 ; this does not tally at all with the other account, as it is there described as "a Talisman of fine gold, of round form, set with gems ; in the center are two rough sapphires, and a portion of the Holy Cross ; besides other relicts brought from the Holy Land." If this is a true account of it, it is not at all improbable that the monks had it remounted with the other additions to suit their own purpose and excite the credulity of the masses, since the original, in the eyes of the vulgar, was much too simple and unpretending to pander to their belief and love of the marvellous.

As regards the formation of these wonderful works of art the key has to be found in a correct appreciation and study of the kabbalistic teachings of antiquity. There is a curious old manuscript in the British Museum, said to have been a legacy of Solomon to his son Rehoboam, and which runs as follows :

"Remember, my son, that the fear of Adonai is only the beginning of wisdom. Maintain and preserve those who are devoid of understanding with the fear of Adonai, which will give and ensure thee thy crown. But learn thyself to triumph over fear by wisdom, and Spirits will come down out of Heaven to serve thee. I Solomon, thy father, King of Israel and Palmyra, have sought and obtained for my portion the Holy Chocmah, which is the wisdom of Adonai ; and I have become the King of the Spirits both of Heaven and Earth, the Master of the powers of the Air, and the living souls the Sea, in because I possessed the Key of the Secret Gates of Life. I have accomplished sublime things by the power of the Shema-Hamphorash, and by

the thirty-two paths of Yetzirah. Number, weight, and measure determine all forms ; the substance is single, and God eternally creates it. Blessed is he who comprehendeth letters and numbers. Letters are numbers ; numbers, notions ; notions, powers ; and powers are the Elohim. The synthesis of the Elohim is the Shema. The Shema is one, its pillars are two, its power is three, its shape four ; its reflection gives eight and which multiplied by three will produce the twenty-four thrones of wisdom. A three-gemmed crown is laid in each Throne ; each gem bears a name ; each name represents an absolute idea. There are seventy-two names on the twenty-four crowns of the Shema."

"Thou shalt write these names on thirty-six Talismans, two on each Talisman, one on each side. Thou shalt divide these Talismans into four series of nine each according to the number of the letters of the Shema. On the first series thou shalt engrave the letter Yod, represented by the blossoming Rod of Aaron ; on the second the letter Hé, represented by the Cup of Joseph ; on the third the letter Vau, represented by the Sword of David, my father ; and on the fourth the final letter Hé, represented by the Golden Shekel. The thirty-six Talismans shall be a book, containing all natural secrets, and angels and demons shall speak to thee in its diverse combinations."

This reference will afford food for thought to those who may be attracted by these studies. I may say in conclusion that I have in my possession several very valuable manuscripts containing reliable formulæ for the working of these operations, as I don't wish your readers to turn away with the notion that all the above is a fairy tale strung together for the purpose of a magazine article. There are also many others moving in high society who know these things to be true, but who would object to having their names made public. I may at some future date, with our editor's permission, furnish some more articles of a similar character.

ESSENIC TRADITIONS. "There was a certain Essene, named Menahem (*Manaemos*), who was celebrated not only for the uprightness of his conduct, but also for the foreknowledge of the future proceeding from God. When he once saw Herod, as a boy going to school, he addressed him by the name of 'King of the Jews.' Herod thought that he did not know him, or that he jested, and reminded him that he was of common origin. But Menahem smiled on him most friendly, clapped him on the back with his hand, and said : 'Thou wilt, nevertheless, be king, and wilt begin thy reign happily, for God has found thee worthy of it. And remember the blows that Menahem has given thee, as being the symbol of the change of thy fortune. For this assurance will be salutary for thee when thou wilt love justice and piety towards God and equity towards thy citizens. However, I know that thou wilt be such a one, for I can perceive it all. Thou wilt, indeed, excel more than any one in happiness, and obtain an everlasting reputation, but thou wilt forget piety and justice. This will not be concealed from God, for he will visit thee with his wrath for it, towards the end of thy life.' Herod paid very little attention to it at the time, as he had no hope of it. But as he soon afterwards advanced to the dignity of king and was happy, he ordered Menahem to come to him in the height of his dominion, and asked him how long he should reign ; but Menahem did not tell him. Seeing that he was silent, he asked again whether he should reign ten years. Whereupon he replied, 'Yes, twenty, nay, thirty years' ; but did not determine the exact limit of his reign. Herod, rejoicing on it, gave Menahem his hand and dismissed him, and from that time continued to honor the Essenes. I thought of relating this to the readers, though to some it may seem incredible, and of making it known, as it concerns us, because many of the Essenes are highly esteemed for their virtuous conduct and knowledge of Divine things."—*Antiquities of the Jews*, by Josephus, book xv, chap. x, sects. 3 and 5.

Josephus further says : "There have been three philosophies among the Jews ever since the ancient time of the fathers, that of the Essenes, that of the Sadducees, and a third which the so-called Pharisees followed.

"The doctrine of the Essenes delights in leaving all to God. They regard the soul as immortal, and say that the attainment to virtue must be fought for with all our might. They are in their manner of life of the best of men, and their uprightness is to be admired above all others who endeavor to practice virtue."

Solomon, Shameer, Ashmedai.

Extract from a work entitled "The Home and Synagogue of the Modern Jew," p. 185, published by The Religious Tract Society :

"When King Solomon was about to build the Temple, he was in great perplexity, for according to the command of the Eternal, no iron tool was to be used in rearing up the sacred edifice. He called all the wise men of Israel together to ask what he was to do under existing circumstances.

An aged counsellor said : 'O king, there is a worm called Shameer which, when put upon stone or iron, cuts it in pieces, in whatever shape you will. Moses used it when he made the breastplate for Aaron the high priest ; but that Shameer is now in the hands of the demons ; they have hidden it no one knows where.' Solomon dismissed the assembly ; and as he had power over the evil spirits, he made two of them appear before him, and asked, 'Which of you keeps the Shameer concealed ?' They replied, trembling, 'O king and master, Ashmedai, our lord, only knows where this precious worm is to be found.' 'And where is Ashmedai ?' asked the king. They replied, 'He is far away, on such and such a mountain, where he has his residence, and has digged a well, out of which he drinks, and then when he has done so, he puts a large stone upon the mouth of the well, seals it with his seal, and lies down to sleep.' 'That is enough ; you may go,' said Solomon. He then called Benajah, his chief captain, told him all about the worm, informing him that he must go and find Ashmedai and the Shameer ; and at the same time he gave him advice what he must do to get Ashmedai in possession. Benajah provided himself with several barrels of wine and a quantity of wool, took the king's chain and ring, and went to the mountain. He made a hole in the well and let all the water out ; then he filled the hole with the wool he had with him, and bored another hole close to it, into which he emptied the barrels and thus filled the well with wine, closed the hole and hid himself.

Ashmedai soon after came up and examined the seal upon the mouth of the well, found all was right, removed it, took a large draught of the wine, got quite intoxicated, and fell asleep. When Ashmedai awoke he found himself bound. Benajah said, 'Follow me to King Solomon ; it is in vain to resist ; you are

bound with the chain upon which is the name of Jehovah.

When he had arrived before the throne of the king, Ashmedai was unwilling to reveal, but finally he was obliged to point out how the worm might be procured, which was done by brave Benajah, and the Temple of Solomon was built in all its glory.

One day Ashmedai said to Solomon, 'Take off this chain from me and give me thy ring only for one moment, and I will make thee the greatest man in the world.' Solomon commanded that the chain be taken off, and gave to the demon his ring. No sooner was Ashmedai free than he seized Solomon and hurled him thousands of miles away, threw the ring into the sea, transformed himself into the person of Solomon, and reigned in his stead. Whilst Ashmedai was reigning in Jerusalem, Solomon went about from place to place saying, that he was Solomon, but the people said that he was mad. Finally he came again to Jerusalem, saying he was King Solomon, but none would believe him. A fisherman offered him a fish to buy. Solomon bought it: and when he opened the fish there was his ring, which Ashmedai had thrown into the sea. Solomon made himself known to the Sanhedrim; Benajah confirmed Solomon's story; then they sent for the women of Solomon's household, and asked them, 'Have you ever seen the feet of him who says that he is King Solomon?' They replied, 'No, he always covers his person with a large cloak, so that we can never see his feet.'

This question was put because demons have not human feet; but feet like a cock. Solomon was advised to enter the royal palace and place the sacred ring before his eyes, which Solomon did. When Ashmedai saw the ring, he screamed aloud and vanished, and Solomon reigned as before."

THEORY OF GRAVITATION IN THE THIRTEENTH CENTURY. —
(From *Masnavi*, by Jelál ed-Din Rúmí's founder of the Sufis.)

A questioner once asked: "How rests this little ball
Within the circumambient sphere with out a fall?
'Tis like a lamp hung up to vault of high-pitched dome;
It never sinks below, nor soars above its home."
To him a wise man answered: "*By attraction's force*;
On all sides equal poised, 'tis kept from all divorce;
Just as an iron ball would centrally be hung,
If loadstone vault were there to hold it firmly swung."

A Sufi Poem. The Successful Search.

FROM "THE BUDDHIST," VOL. VIII, NO. 28.

Among the priests of Islam, there is a certain class of mystics known as Sufis. Their teachings are peculiar, and are never taught publicly. From all that we have ourselves been informed of their belief, and the doctrines they hold to, they approach Buddhism more than any other religion. The word Sufist sounds very much like the Greek sophist, both meaning wise-men ; and Sufism thus comes to signify wisdomism or Buddhism. The following is a typical Sufi poem :

I was ere a name had been named upon earth —
 Ere one trace yet existed of aught that has birth —
 When the looks of the Loved One streamed forth for a sign,
 And being was none save the Presence Divine !
 Ere the veil of the flesh for Messiah was wrought
 To the Godhead I bowed in protestation of thought.
 I measured intensely, I pondered with heed
 (But ah ! fruitless my labor) the Cross and its creed.
 To the Paged I rushed, and the Magian's shrine,
 But my eye caught no glimpe of a glory divine.
 The reins of research to the Caaba I bent,
 Whither hopefully thronging the old and young went ;
 Candassai and Herat searched I wistfully through,
 Nor above nor beneath came the Loved One to view !
 I toiled to the summit, wild, pathless and lone,
 Of the globe-girding Kaf, but the Phoenix had flown ;
 The seventh earth I traversed, the seventh heaven explored,
 But in neither discerned I the Court of the Lord.
 I questioned the Pen and the Tablet of Fate,
 But they whispered not where He pavilions his state.
 My vision I strained, but my God-scanning eye
 No trace that to Godhead belongs could descry.
 But when I my glance turned within my own breast,
 Lo ! the vainly sought Loved One, the Godhead confessed
 In the whirl of its transport my spirit was tossed
 Till each atom of separate being I lost ;
 And the bright son of Tanniz a madder than me,
 Or a wilder, hath never yet seen, nor shall see.

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HISTORY OF THE DRUIDS.

BY WALTER RICHARDSON, CARLTON, AUS.

The Druids have kept an unbroken record of history from the birth of the European race 10,010 years ago. That knowledge was most perfect in Britain, "The White Island of the West," was admitted by the Brahmins and Confucius. The most important symbols and Druid teachings will be found in this book.¹

To the Druids we are indebted for the most noble conception of God. God is a Druid word which means good, and Hu, their name for Apollo, the son of God, means humanity. It was a direct opposite to African and Asiatic beliefs which offered up blood sacrifices.

Druid records show that the Classical, now Catholic Church, was founded by the Angels when they brought the seeds of the twelve sons and twelve daughters of Europe from the Sun to Hellas. Sixty years later the eldest son, who had been elected king, and appointed Pontifex Maximus, owing to quarrelling instigated by wandering Arabs who had been hospitably entertained, left with his retinue and journeyed to Britain, and there founded the Druid Church of Europe. The Europeans who

remained in Hellas elected another Pontiff over the Classical Church, and Pius X is the 907th Classical Pontiff, and Pella Crissa is the 831st Pontiff of the Druid Church of Europe. The Classical symbol was the Sun; the Druids adopted the Crescent. When the Anglicans claim that their Church was the original one they are only echoing what their Druid forefathers claimed thousands of years before.

A religion which produced such a man as Pindar is worthy of careful consideration. Two thousand five hundred years ago Pindar prayed :

*"Grant me, O God, each crooked path to shun,
Simple and straight my honest race to run!
So may mine be
No name to tinge with shame my children's cheek!
Gold, lands, let others ask; I ask an honored grave;
The good to adorn,
And load the vile with scorn."*

Nobler and manlier sentiments have never been expressed. Pindar's name will never die. The despicable money grubbers who gluttonize, whilst women and babes die of starvation, are forgotten a few days after death.

According to the Revelations of Apollo, and Druids' Gospel, God commanded Europeans, Africans, and Asiatics Not To Mix. For mixing the three races and allowing poverty, departed souls suffer remorse in the Sun.

Without the History of the Druids and the Revelations of Apollo, it is as impossible to reconstruct Classicism and Druidism from a study of the Round Bel Towers, Stonehenge or the Commons, Chants, or adulterated Secular history, as it would be to reconstruct the New Testament from a hymn book.

The belief of the Druids that the Sun is the center of the Universe, which they expressed by the symbol of a dot in the center of a circle, is now gaining favor among independent astronomers. They contend that the Milky Way is the inner circle of the Universe, and the Sun is in its center, and that the Sun is actually inhabited. Of course atheistic astronomers will contend that the Sun is a ball of fire, but they know so little about the Earth's atmosphere that they cannot forecast the

weather for twenty-four hours accurately. Their theories as to the nature of the Sun's rays before they reach our atmosphere are absurd. A match is cold, but with friction and inflammable surroundings may cause a great fire. And on the top of a high mountain there may be snow whilst at its base there is intense heat.

Another publication will be issued later on, containing Druid history of the organization of the Arabs' invasion of Europe by Ptolemy I, who was an Arab: His instigation of the destruction of Apollo's Temple at Delphi, and assassination of Philip of Macedon, who punished the Phocians for their sacrilege. Ptolemy's career as financial adviser to Alexander and as king of Egypt. His hatred of Europeans, and concoction of the Pentateuch with the object of destroying European Nations by usury (Deut. xv, 6; vi, 10; vii, 16), and in the event of the Arabs failing, they would be sent back to Egypt (Deut. xxviii, 68). The Arab instigators of the Destruction of Classical Temples and Religion, Massacre of the Druids and suppression of Druidism, Destruction of the Aristocrats and substitution of unprincipled, heartless financiers as the ruling class. Wars and debts of nations to swinish financiers, etc., and the usurpation by the blasphemous Arabs of a European name for God, and their attempt to force the Evolution Theory, so that money would be the only God, and the Arab financier would be the highest product of the mechanical causes and environment which, according to Evolutionists, is the only Creator. The Arabs' Secret Society, founded by Ptolemy, systematically robs Europeans, gets monopoly of finance, trade, and consequently, control of most of the newspapers and of public opinion, and monopoly of the highest positions by open or secret Arabs whose oaths to European Institutions are not by them considered to be binding.

As an illustration of the fact, all African and Asiatic knowledge and religion was received from God's last and most perfect creation, the European race, the Druid symbol that the body was the Temple of Sol, or Soul, which comes from the Sun (Sol), and which Temple, though taking a life time to build, yet when laid in the grave is destroyed by the worms in

seven days. That symbol was borrowed by Arab history fabricators and was applied to an Arab kingdom which never existed and never will exist until Nations no longer tolerate their corruption-breeding practices.

The Druids hope to see the Protestants become Druids again, and hope to see the Catholic Church denounce Arabism and become the magnificent Classical Church again which produced Pindar, Hesiod, Socrates, and Seneca.

The Revelations of Apollo were received by a Priestess of the Classical Church in the Temple at Pagasae. She uttered the teachings, whilst unconscious, in Celtic, the language used in the Sun. As she knew nothing of that language, the Priests of the Temple, who had been educated by the Celtic Druids; recorded and handed the Revelations to the Three Custodians of Druidism.

[REVELATIONS OF APOLLO, N. AND Q., VOL. XXIII, NO. 12.]

According to the Gospel of the Druids, Creation is advancing towards Perfection by the exercise of Reason. (Reason uses material to make different machines — the machines do not evolve spontaneously when required.)

Commencing in space, Reason created Air, Water, Mineral, Vegetation, and Animals, and each species was created for a definite purpose in the long ages of development,

Then the African man and woman were created, and their seed reigned 10,000 years, but like the monkeys and many other animals they lost what they had been taught.

Then the Asiatic male and female were created and tried for 10,000 years, but like the African they lost every vestige of what they had been taught by the angels, and the barbarians were restricted by Apollo to Africa and Asia.

Then, corresponding to the 12 sons and the 12 daughters of God in the Sun, the seeds of the 12 brothers and 12 sisters of the primitive European family were brought from the Sun by the angels, who nursed and taught them.

The nine muses who wait upon the Queen of the Sun, were the angels that brought the seeds of three races of mankind from

the Sun to the Earth, and taught them until evil appeared, then they returned to the Sun.

They were taught Music, Language, Numerals, Astronomy, Architecture, and how to provide for themselves ; and to reverence the Sun on the seventh day, and not to mix with Africans and Asiatics, because on the purity and progress of the Europeans depended the advancement of the world.

They were taught that the Sun is the home of God, and his Consort, and their 12 sons and 12 daughters ; and the birthplace of the soul, or individual, to which it returns to reap its reward when the earth body is no longer a suitable habitation for it.

Then it will return to the one of the three kingdoms of man, in the Sun, to which it belongs ; and it will live in village community, and inhabit a body, in harmony with its life and desires whilst on earth. And it will look down upon the earth, and feel glad for the good it has done, or remorseful for the sorrow it caused or could have lessened.

They were taught to obey majority rule as expressed by a direct vote of the people ; and provide villages where every person would have the right to go and, in exchange for services during a fourth of the day, receive the birthright God intended for all : food, clothes, shelter, and a share of the comforts of life. And also to grant life leases of land to those who prefer not to live in the villages, and at the termination of the lease to compensate the family for improvements made.

The eldest brother of the primitive family of Europe received the baptismal name of John, signifying amiable, and he was elected king, and happiness reigned until he goodnaturedly admitted a wandering tribe of barbarians (Africans or Asiatics), then trouble commenced ; the barbarians prompted the next eldest brother, Pluto, to found a rival kingdom. Then king John and his wife May with nine of the brothers and nine of the sisters and their children left the scene of discord, and journeyed through the north of Europe until they came to the Cimmerian Channel which they waded across to the White Island, on which they landed on the first day of May in the sixtieth year of the European era. Then they set up an altar

to God and placed oak branches upon it. and kindled them with the fire which the angels had given them, and they founded the Druid kingdom of Humanity.

In the first two thousand years of the European era the Druids invented seventeen signs to record language, and made articles of gold in addition to those of stone and wood. King John and Queen May died during the second century, and they returned to the Sun, and were made rulers over the Valleys of the Blest of the European kingdom in the Sun. Pluto and his wife died during the first century, and they returned to the Sun and were made rulers over the evildoers of the European kingdom, and they are divided from the good by the River of Justice, which they cannot cross until Humanity again rules the earth.

In the second two thousand years, silver, copper, bronze, glass, colored cloth, harps, and other musical instruments were made, and architecture progressed; but the Plutonians had given up their villages and becomes victims to greed.

In the third two thousand years, tin and iron were brought into use by the Druids; but the Plutonians had fallen into barbarism.

In the fourth two thousand years Hu (Apollo) warned the Plutonians and they built temples to God, and received wisdom from the Druids, and science and art flourished.

In the fifth two thousand years, the Plutonians again turned to evil, and being instigated by the greedy barbarians they massacred many thousands of the Druids, destroyed the Temples, and bound Art, Science, and Philosophy in chains; and although this period expired at the end of 1895 so called, and we began the era of Humanity, still we have not shaken off the yoke of Pluto, intolerance and greed.

The Druid symbols represent Morality, and Truth; but the same symbols were borrowed by the Africans and Asiatics and applied to immorality and superstition, and for that the Custodians of Druidism were to blame, because in direct opposition to Druidism they suppressed Truth, and bound each newly initiated Custodian by blood-curdling oaths not to reveal the Druid teachings in exactly the same way as held by the three Custodians.

The first exercise of Reason having caused Creation to commence, it must go on until Perfection is attained. God uses the best instruments at hand to advance Creation, but when evil was brought into existence by the Africans, there became a destroying power which was a much easier task than building.

Inspiration, as it comes from two sources, was symbolized in Druidism by a blazing star, of five straight or truthful rays, with five crooked or evil rays alternated. The Soul, being able to weigh good and evil was symbolized by the scales, or cross, and the pivot on which the crossbeam moved was known to the Druid Custodians as the secret word of the Mysteries; the Judge of Inspiration, the pivot, or Word, was LOGIC.

Evil was symbolized by a serpent, and at Stonehenge the serpent was represented as being subjected by the circles of Religion, and Civil Government at the stomach; and the circle of Religion at the head.

The white trinitad signifies Love, Knowledge, and Truth, the essence of God. The highest mountains, the arch of Sunrise, the number 7, and seventh letter, G, and the Arch Druid's crown with seven rays, were the most important emblems of God, and the seventh child usually became a Druid teacher.

The triad was the sign or property of God or the Nation. It was also the Druid invocation, the center stroke meaning, "Help me, O God!" the stroke on left side of forehead, or breast, meaning, "Help me, Queen of Heaven"; and the stroke on the right side, meaning, "Help me Hu, the mighty Son of God." Father, Mother, and Son were symbolized by the three center stones of an arch, and their unity by a triangle.

The emblem of the Queen of Heaven and Mother of Marriage and Chastity were a ring, rainbow, dew, left hand or eye, and a heart.

The right eye or hand, five-pointed star, crown with twelve rays, represented Hu.

A banner with twelve squares represented the twelve Sons, and a bracelet of twelve beads or stars represented the twelve Daughters of God, and a crescent was the emblem of the eldest Daughter of God.

Four stars symbolized the festivals of the seasons.

A cube symbolized work, six hours of the day of six days of the week of six months of the year sufficed. The Druids were not slaves to greed ; they studied nature and science instead.

The Druids looked upon killing as the most offensive sin, unless it was in defence of home and their lives, or the hanging of a murderer. Even the animals slain for food were killed by persons imprisoned for acts of violence.

At the Druid baptism or journey to the Sun the initiate bade farewell to darkness at the South Vale and was sprinkled three times with ashes, then passed on to the red arch in the West of Hu the Revealer of Truth, then on to the blue arch in the North and was sprinkled three times at the fountain of the Queen of Heaven, then on to the East or White Arch of God. At a funeral, the Soul having returned to the Sun, the ceremony was reversed and the body returned to darkness.

At the banquets the thirteenth chair was occupied by a skeleton, skull or coffin, to keep them in remembrance of the future life. The Queen of the Sun was called the Soul of the Sun, Mother God, Juno, Latona, and a host of other names ; which gave the usurers, who represent the powers of evil, opportunity to cause much confusion and dissension in ancient Europe.

Celtic is the language spoken in the Sun.

The Druids believe that the departed enter the Sun from the South and stay in their respective kingdoms in the position they deserve until the evils they are responsible for are ended, then some are sent to other planets, but all the purified receive immortal bodies and cross the River of Justice, and are freed from selfishness, passions, aches and pains. Only on this question, of remorse, did Druids differ from the Classical Church.

The Druids kept the four festivals of the Seasons. At the Spring Festival a young man represented the year ; at the Summer Festival a middle-aged man ; at the Autumn Festival an elderly man, who distributed gifts, represented the year. The Winter Festival began December 25 and lasted seven days ; the 8th day was the birth of the New Year, which was symbol-

ized by a child, with a crown of seven rays, seated in a boat, representing Time in Space.

On New-Year's day the Druids placed a box (symbol of the body) on an unhewn stone in each Temple, and in the box was placed a cross (symbol of the soul). The box was decorated with White (symbol of God) ; Blue (emblem of the Queen or Consort of God) ; and Red (emblem of their son and messenger Hu, Apollo). The box was carried in the religious processions. On the evening before December 25 a dove or small bird was placed in the box, and the next morning, immediately before sunrise, the bird was tied to the cross and baptised, and at sunrise it was released by the chief priest and allowed to fly away ; that symbolized the return of the soul to its birthplace in its kingdom in the Sun. At noon the solemn feast in honor of the dead year was held, this being, they taught, the first of the seven shortest days. Next morning at sunrise the box was buried under a circular mound which was surmounted by the unhewn stone from the Temple at the last sunset of the old year. By means of these stones accurate record was kept of the years. The year, 1905, being the 10,010th year of the European era, the 20,010th year of the Asiatic race, and the 30,010th year of the African race.

The three foundation stones of the Druid's civilization were the belief in a future life in the Sun with rewards or remorse for actions on earth ; the Europeans not to mix with Africans or Asiatics, but to have one wife or husband only ; the prevention of poverty by providing self-supporting, profit-sharing villages under control of Shire Councils where any European can get work and maintain his wife and family in honest comfort.

The Druid Law of Profit was that each man should receive sufficient profit on his work to enable him to maintain himself in the social position he is fitted to occupy.

The above is a true and faithful account of the religions of the Druids according to the testimony of Pella Crissa the 831st Chief Custodian of the Druid Mysteries, in succession from John, surnamed, Europa who established Druidism, and this testimony was given in the year 9,998 of the European era, or the year 1895.

THE HEBREW ALPHABET. A Hebrew manuscript of the sixteenth century contains the following enumeration :

Aleph. He beholds God face to face, without dying, and converses familiarly with the seven genii who command the celestial army.

Beth. He is above all afflictions and all fears.

Ghimel. He reigns with all heaven and is served by all hell.

Daleth. He disposes of his own health and life and can equally influence that of others.

He. He can neither be surprised by misfortune, nor overwhelmed by disasters, nor conquered by his enemies.

Vau. He knows the reason of the past, present, and future.

Dzain. He possesses the secret of the resurrection of the dead and the key of immortality.

Cheth. To find the philosophical stone.

Teth. To enjoy the universal medicine.

Iod. To be acquainted with the laws of perpetual motion, and in a position to demonstrate the quadrature of the circle.

Caph. To change into gold not only all metals, but also the earth itself, and even the refuse of the earth.

Lamed. To subdue the most ferocious animals and be able to pronounce the words which paralyze and charm serpents.

Mem. To possess the *Ars Notoria* which gives the universal science.

Nun. To speak learnedly on all subjects, without preparation and without study.

Samech. To know at first sight the deep things of the souls of men and the mysteries of the hearts of women.

Gnain. To force nature to make him free at his pleasure.

Phe. To foresee all future events which do not depend on a superior free will, or on an undiscernible cause.

Tsade. To give at once and to all the most efficacious consolations and the most wholesome counsels.

Coph. To triumph over adversities.

Resch. To conquer love and hate.

Schin. To have the secret of wealth, to be always its mas-

ter and never its slave. To know how to enjoy even poverty and never become abject or miserable.

Tau. The wise man rules the elements, stills tempests, cures the diseased by his touch, and raises the dead.

A KEY TO THE CHRONOLOGY OF THE HINDUS. In a Series of Letters in which an attempt is made to facilitate the Progress of Christianity in Hindostan, by proving that the Protracted Numbers of all Oriental Nations, when reduced, agree with the dates given in the Hebrew Text of the Bible. In two volumes. Cambridge, 1820. Octavos.

This anonymous work is frequently referred to and quoted by Godfrey Higgins in his "Anacalypsis," and "Celtic Druids"; also by Edward Vaughan Kenealy in his several works, and several other writers, yet none of them seem to hint to the real name of the author of the "Hindu Chronology." In the later seventies, a Mr. S. R. Bosanquet of England undertook to ascertain the name of the author of the anonymous work, and corresponded with several libraries, universities, and societies, and he only found that copies of it were in the British Museum and in the Cambridge and Oxford University libraries. Bosanquet visited the two latter libraries and was able to learn at the Bodleian Library that the author of the anonymous work was one Alexander Hamilton, who had been a member of the Bengal Asiatic Society for 25 years, and an assistant in editing the Sanscrit manuscripts in the Bibliotheque Imperiale at Paris. It seems from information gathered from Mr. Bosanquet's book, "Hindu Chronology and Antediluvian History," London, 1880, that Hamilton's work was a limited edition, and probably that many of the books were presentation copies. Mr. Bosanquet reviews the "Chronology" mathematically and thoroughly, and reconciles much of it with antediluvian history. We have advertised in N. AND Q., and other bibliothecal journals, more or less for twenty years, and have succeeded in obtaining a copy, recently, and also Bosanquet's review, at quite moderate prices.

"Absolute unity is the supreme and final reason of things."
— *Eliphas Levi.*

THE ENDING OF THE PATER NOSTER. Eliphas Levi says the ending of the Lord's Prayer, for the initiate at least, was said : " For thine is the kingdom, the justice, and the mercy, in the generating ages." *Tibi suut Malchut et Geburah et Chesed per æonas.* The sign of this adoration is really kabbalistic and the meaning of the symbol is completely lost to the modern church.

THE PENTAGRAM — THE SIGN OF THE MICROCOSM. This is the symbol so exalted by Goethe in the beautiful monologue of *Faust*, Part I, Sec. 1 :

" Ah, how do all my senses leap at this sight? I feel the young and sacred pleasure of life bubbling in my nerves and veins. Was it a God who traced this sign which stills the vertigo of my soul, fills my poor heart with joy, and, in a mysterious rapture, unveils the forces of nature around me. Am I myself a God ! All is so clear to me. I behold in these simple lines the revelation of active nature to my soul. I realize for the first time the truth of the wise man's words : ' The world of spirits is not closed ! Thy sense is obtuse, thy heart is dead ! Arise ! Bathe, O adept of science, thy breast, still enveloped by an earthly veil, in the splendors of the dawning day ! ' "

TEMPLAR BAPHOMET. The name of the Templar Baphomet, which should be spelt kabbalistically backwards, is composed of three abbreviations : TEM. OPH. AB., *Templi omnium homium pacis abbas*, " The Father of the Temple of Universal Peace among Men." M. Veuillot is logical and demands that one should honor men who have the courage of their opinions."

AN OBSCURE TERM IN GENESIS. " God created love by placing a rib of Adam in the breast of the woman, and a portion of the flesh of Eve in the breast of man, so that at the bottom of a woman's heart there is the bone of man, while at the bottom of a man's heart there is the flesh of woman,"—an allegory not devoid of depth and beauty.

PERSIAN POETRY. " The impression of the happy moments passed in thy loved presence will never be obliterated from the tablet of my heart, whilst the world revolves and the stars continue their course. The pen of intense love has written Eternal Affection on the page of my soul, and if my body languish, nay, even if my life expire, that soft impress will remain." — *From Wasaf, the celebrated historian of Persia.*

The Books of The Bible.

Genesis tells the world was made
 By God's creative hand ;
 Exodus, how the Hebrews marched,
 To gain the promised land.

Leviticus contains the law,
 Holy and just and good ;
 Numbers records the tribes enrolled,
 All sons of Abraham's blood.

Moses, in Deuteronomy,
 Records God's mighty deeds ;
 Brave Joshua, in Canaan's Land,
 The host of Israel leads.

In Judges, their Rebellion oft
 Provokes the Lord to smite ;
 But Ruth records the faith of one
 Well pleasing in his sight.

In First and Second Samuel,
 Of Jesse's son we read ;
 Ten Tribes in First and Second Kings,
 Revolted from his seed.

The First and Second Chronicles
 See Judah captive led ;
 But Ezra brings a remnant back
 By princely Cyrus' aid.

The walls around Jerusalem
 Nehemiah builds again ;
 While Esther saves the Israelites
 From plots of wicked men.

In Job we read how faith will live
 Beneath affliction's rod ;
 And David's Psalms are precious songs
 To every child of God.

The Proverbs, like a goodly string
 Of choice pearls, appear ;
 Ecclesiastes teaches men
 How vain are all things here.

The mystic Song of Solomon
 Exalts Sharon's sweet rose ;
 While Jesue, Savior and the King,
 The rapt Isaiah shows.

The mourning Jeremiah
 Apostate Israel scorns ;
 His plaintive Lamentations
 Their awful downfall mourns.

Ezekiel tells, in wondrous words,
 Of dazzling mysteries ;
 While kings and empires, yet to come,
 Daniel in vision sees.

Of judgment and of mercy
 Hosea loves to tell ;
 And Joel describes the blessed days
 When God with man shall dwell.

Among Tekoah's herdsmen
 Amos received his call ;
 While Obadiah prophesies
 Of Edom's final fall.

Jonah displays a wondrous type
 Of Jesus, the risen Lord ;
 Micah pronounced Judah lost,
 But again restored ;
 And Nahum tells on Nineveh,
 Just judgment shall be poured.

A view of Chaldea's coming doom
 Habakkuk's visions give ;
 Next Zephaniah warns the Jews
 To turn, repent, and live.

Haggai wrote to those who saw
 The temple build again ;
 And Zechariah prophesied
 Of Jesus triumphant reign.

Malachi was the last who touched
 The high prophetic chord ;
 The final notes sublimely show
 The coming of the Lord.

Matthew, Mark, Luke, and John
 The Holy Gospels wrote,
 Describing how the Savior died,
 His life and all he taught.

Acts proves how God the apostles owned,
 With signs in every place ;
 Saint Paul in Romans teaches us
 How men are saved by grace.

The apostle, in Corinthians,
 Instructs, exhorts, reproves ;
 Galatians shows that faith in Christ
 Alone the Father loves.

Ephesians and Philippians tell
 What Christians ought to be ;
 Colossians bids us live in God
 And for eternity.

In Thessalonians we are taught
 The Lord will come from Heaven ;
 In Timothy, and Titus too,
 A bishop's rule is given.

Philemon marks a Christian's love,
 Which only Christians know ;
 Hebrews reveals the Gospel,
 Prefigured by the law.

James teaches, without holiness
 Faith is but vain and dead ;
 Saint Peter points the narrow way
 In which the saints are led.

John, in his three epistles,
 On love delights to dwell ;
 Saint Jude an awful warning gives
 Of judgment, wrath, and hell.

The Revelation prophesies
 Of that tremendous day,
 When Christ, and he alone shall be
 The trembling sinner's stay.

The Holy Bible.

Genesis first in order stands ;
 Exodus gives the ten commands ;
 Leviticus and Numbers see
 That Deuteronomy next will be,
 Joshua, Judges, Ruth — each dwells
 Before Samuel, Kings, and Chronicles.
 Ezra and Nehemiah, then
 To Esther point, the pious Queen.
 Job, Psalms, and Proverbs next appear,
 With Ecclesiastes, while we hear
 The Song of Solomon declare
 What beauties in the Savior are.
 Isaiah speaks in of sweetest strain
 Of Christ, and tells us all his pain ;
 While Jeremiah weeping bears
 His Lamentations to our ears.
 Ezekiel, Daniel then will come ;
 Hosea, Joel here find room,
 Amos and Obadiah too ;
 Jonah and Micah stand to view.
 Nahum and Habakkuk make way
 To Zephaniah and Haggai ;
 Then Zechariah's book is seen,
 And Malachi concludes the scene.

This is the way the Gospels run :
 Matthew, Mark, Luke, and John.
 Then comes the Acts inviting you
 The Apostolic Church to view.
 The Epistles next our notice claim,
 Which in succession thus we name :
 The Romans and Corinthians were
 To cities sent renowned afar ;
 Galatians and Ephesians then
 Wrote by the same inspired pen.
 Philippians, Colossians stand
 With Thessalonians near at hand ;
 Timothy leads to Titus on,
 This brings us down to Philemon.
 The Hebrews soon we gladly find
 And that of James comes close behind.
 To Peter now our thoughts we give,
 With loving John we wish to live :
 Then solemn Jude will pierce the soul
 And Revelation close the whole.

Homer - - - Virgil - - - Milton.

Three poets, in three distant ages born,
 Greece, Italy, and England did adorn :
 The first in loftiness of thought surpassed ;
 The next, in majesty ; in both, the last ;
 The force of Nature could no further go,
 To make a third, she joined the former two. — *Dryden.*

Ages elapsed ere Homer's lamp appeared,
 And ages ere the Mantuan swan was heard ;
 To carry nature lengths unknown before,
 To give a Milton birth, ask ages more. — *Cowper.*

Thus genius rose and set at ordered times,
 And shot a day-spring into distant climes,
 Ennobling every region that he chose :
 He sank in Greece, in Italy he rose ;
 And, tedious years of Gothic darkness passed,
 Emerged all splendor in our isle at last.
 Thus lovely halcyons dive into the main,
 Then show far off their shining plumes again. — *Cowper.*

Dante To Guido.

SONNET.

Henry ! I wish that you, and Charles, and I,
 By some sweet spell within a bark were placed,
 A gallant bark with magic virtue graced,
 Swift at our will with every wind to fly ;
 So that no changes of the shifting sky,
 No stormy terrors of the watery waste,
 Might bar our course, but heighten still our taste
 Of sprightly joy, and of our social tie ;
 Then that my Lucy, Lucy fair and free,
 With those soft nymphs, on whom our souls are bent,
 The kind magicians might to us convey,
 To talk of love throughout the livelong day ;
 And that each fair might be as well content,
 And I in truth believe our hearts would be.

(Henry was Guido ; Charles was Lapo ; Lucy was Monna Bice.)

"THE ALMIGHTY DOLLAR." I think it was Washington Irving that gave us "The Almighty Dollar." "The World's Prayer," published in N. AND Q., December, 1902, is very suggestive as the world goes on as this century opens. I send herewith some spirited verses on a "gold dinâr," from the Arabian poet El-Hairi, a translation of which I quite recently saw in a small volume entitled "Literary Coincidences," by W. A. Clouston. The book is imprinted Glasgow, 1892. LEO.

Hail, noble coin ! of saffron colour clear,
 O'er regions wide who *passtest* far and near !
 Thy worth, thy titles; *current* still remain ;
 Thy lines the secret pledge of wealth contain.
 Successful industry thy steps attend ;
 Thy aspect bright all welcome as a friend ;
 Endeared to all, as though thy precious ore
 Had e'en been molten from their own hearts' core.
 Whose purse thou fillest, boldness may display,
 Though kindred be remiss or far away.
 With thee the great their influence maintain ;
 Without thee, Pleasure's sons of want complain.
 What heroes thy collected might hath quelled !
 What hosts of cares one stroke of thine dispelled !
 How oft an angry churl, whose fury burned,
 Thy whispered mention hath to mildness turned !
 Through thee, the captive, by his kin forgot,
 Is ransomed back to Joy's unmingled lot.
 Such power is thine, that, if I feared not blame,
 I e'en would say, " Almighty is thy name."

Thou hast never stirred thy foot in the way of love —
 Go, become a lover, and then appear before me ;
 For till thou has tasted the symbolical wine-cup,
 Thou wilt never drain the real one to the lees.

This sentiment forms one of the leading doctrines of the Sufis, the mystics of Islam, and is thus expressed in Jami's poem of "Joseph and Zuleika," in which perfect union of the human soul with the Deity is mystically shadowed.

Jami also has these lines in the same Sufi poem, on the Rose :

If he (the lover) scenteth the Rose, he longs to see it ;
 If he seeth it, he cannot but pluck it.

“ *There's Room In The World For All That Is In It* ”

Men build up their worlds like poor, blinded moles,
 With just room enough for their own narrow souls,
 'Tis plain to their minds that black is not white,
 And there's only one line 'twixt the wrong and the right.
 Firmly believing their creeds to be true,
 They wonder that others don't think as they do.
 In the ages agone, they tortured each other,
 And forced down there creeds in the throat of a brother.
 They forgot, in mechanics, no two clocks will strike
 Throughout all the hours precisely alike ;
 That our species, like clocks, are of different kinds,
 And mankind are fashioned with various minds.
 Ah ! 'tis a great truth to learn, a prize, if you win it,
 “ There's room in the world for all that is in it.”
 This life is a play, where each human heart,
 To make the *denouement*, must act out his part.
 If all men like sheep should follow one way,
 Then life would, indeed, be a very poor play.
 'Tis a law of our being most pointedly shown,
 That each soul must live out a life of its own.
 Ah ! be not too rash to judge of another,
 But ever remember that man is your brother.
 God made the owl see where man's sight is dim,
 And the light that guides *you*, may be darkness to *him* :
 'Tis a great truth to learn, a prize, if you win it,
 “ There's room in the world for all that is in it.”
 Our mission on earth is well understood ;
 To root out the evil, and cultivate good.
 Down deep in the innermost depths of the soul,
 A voice ever sings of a far, distant goal ;
 And it whispers so soft, like a faint, muffled breath,
 There's a something within us that's stronger than death !
 That souls are but sown, in this hard, earthly clod,
 To blossom and bloom in the garden of God !
 Oh, brothers, there's only one God for us all,
 But his voice unto each makes a different call.
 Some see him in rags, as Jesus of old ;
 Some mitred, and blazing in purple and gold.
 Ah ! let us not proudly monopolize right,
 Nor demand of a brother to see with our sight ;
 'Tis a great truth to learn, a prize, if you win it,
 “ *There's room in the world for all that is in it.* ”

The Inquiry.

BY CHARLES MACKAY.

Tell me, ye wingéd winds, that round my pathway roar,
 Do ye not know some spot where mortals weep no more ?
 Some lone and pleasant dell, some valley in the west,
 Where, free from toil and pain, the weary soul may rest ?
 The loud wind dwindled to a whisper low,
 And sighed for pity, as it answered — " No."

Tell me, thou mighty deep, whose billows round me play,
 Know'st thou some favored spot, some island far away,
 Where weary man may find the bliss for which he sighs,
 Where sorrow never lives, and friendship never dies ?
 The loud waves, rolling in perpetual flow,
 Stopped for awhile, and sighed to answer — " No."

And thou, serenest moon, that, with such lovely face,
 Dost look upon the earth asleep in night's embrace,
 Tell me, in all thy round, hast thou not seen some spot
 Where miserable man might find a happier lot ?
 Behind a cloud the moon withdrew in woe.
 And a voice, sweet, but sad, responded — " No."

Tell me, my secret soul, O, tell me, Hope and Faith,
 Is there no resting place from sorrow, sin, and death ?
 Is there no happy spot where mortals may be blest,
 Where grief may find a balm, and weariness a rest ?
 Faith, Hope, and Love, best boons to mortals given,
 Waved their bright wings, and whispered — " Yes, in
 HEAVEN."

The Song of Science.

Trilobite, Graptolite, nautilus pie,
 Seas were calcareous, oceans were dry.
 Eocene, Miocene, Pliocene, tuff,
 Lias and trias, and that is enough.
 Oh, sing a song of phosphates, fibrine in a line,
 Four and twenty follicles in the van of time.
 When the phosphorescence evolved brain,
 Superstition ended, man began to reign.

The Venus of Milo.

BY SARAH HELEN WHITMAN.

Goddess of dreams, mother of love and sorrow,
 Such sorrow as from love's fair promise flows,
 Such love as from love's martyrdoms doth borrow
 That conquering calm which only sorrow knows.

Venus, triumphant; so serene and tender,
 In thy kind after-bloom of life and love,
 More fair than when of old thy sea-born splendor
 Surprised the senses of Olympian Jove.

Not these the lips, that kindle into kisses,
 Poured subtle heats through Adon's languid frame,
 Rained on his sullen lips their warm caresses,
 Thrilled to his heart and turned its frost to flame.

Thy soul transcending passion's wild illusion,
 Its fantasy and fever and unrest,
 Broods tenderly in thought's devout seclusion,
 O'er some lost love-dream lingering in thy breast.

Thy face seems touched with pity for the anguish
 Of earth's disconsolate and lone hearts;
 For all the lorn and loveless lives that languish
 In solitary homes and sordid marts.

With pity for the faithlessness and feigning,
 The vain repentance and the long regret,
 The perfumed lamps in lonely chambers waneing
 The untouch fruits on golden salvers set.

With pity for the patient watchers, yearning
 Through glimmering casements over midnight moors,
 Filled by the echo of far feet returning
 Through the blank darkness of the empty doors.

With sorrow for the coy, sweet buds that cherish
 In virgin pride love's luxury of gloom,
 And in their fair unfolding beauty perish,
 Fading like flowers that knew not how to bloom.

With sorrow for the over-grown pale roses,
 That yield their fragrance to the wandering air;
 For all the penalties that life imposes
 On passion's dream, on love's divine despair.

The Burial of Sir John Moore.

BY CHARLES WOLFE.

Not a drum was heard, not a funeral note,
 As his corse to the rampart we hurried ;
 Not a soldier discharged a farewell shot
 O'er the grave where our hero was buried.

We buried him darkly, at dead of night,
 The sods with our bayonets turning ;
 By the struggling moonbeam's misty light,
 And our lantern dimly burning.

No useless coffin enclosed his breast,
 Nor in sheet, nor in shroud we bound him ;
 But he laid 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 of the dead,
 As we bitterly thought of the morrow.

We thought, as we hallowed his narrow bed,
 And smoothed down his lonely pillow,
 How 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 nothing he'll reck, if they let him sleep on,
 In the grave where a Briton has laid him.

But half of our heavy task was done,
 When the clock told the hour for retiring ;
 And we heard, by the distant, random gun,
 That the foe was suddenly 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 left him, alone in his glory.

The Contrast.

BY CHARLES WOLFE.

[All readers well remember the beautiful poem "The Burial of Sir John Moore," by Rev. Charles Wolfe. The following poem, by the same author, on the death of George III, has the characteristic beauties of Mr. Wolfe.]

I saw him once on the terrace proud,
 Walking in health and gladness,
 Begirt with his court, and in all the crowd
 Not a single look of sadness ;
 Bright was the sun, and the leaves were green,
 Blithely the birds were singing,
 The cymbal replied to the tamborine,
 And the bells were merrily ringing.

I stood at the grave beside his bier,
 When not a word was spoken,
 But every eye was dim with a tear,
 And the silence by sobs was broken ;
 The time since he walked in his glory thus,
 To the grave till I saw him carried,
 Was an age of the mightiest age to us,
 To him a night unvaried.

For his eyes were sealed and his mind was dark,
 As he sat in his age's lateness,
 Like a vision enthroned as a solemn mark
 Of the frailty of human greatness.
 A daughter beloved, a Queen, a son,
 And a son's sole child, had perished ;
 And it saddened each heart, save his alone
 By whom they were fondest cherished.

We have fought the fight from his lofty throne,
 The foe to our land we humbled ;
 And it gladdened each heart, save his alone,
 For whom the foe was tumbled.
 His silver beard o'er a bosom spread
 Unvaried by life's emotion,
 Like a yearly lengthening snow-drift, shed
 On the calm of a frozen ocean.

Still o'er him oblivion's waters lay,
 Though the tide of his life kept flowing ;
 When they spoke of the King, 'twas but to say,
 'The old man's strength was going.'
 At intervals the waves disgorge,
 By weakness rent asunder,
 A piece of wreck of the Royal George,
 For the people's pity and wonder.

He is gone at last — he is laid in the dust,
 Death's hand his slumber breaking,
 For the confined sleep of the good and just
 Is a sure and blissful waking.
 His people's heart is his funeral urn,
 And should sculptured stone be denied him,
 There will his name be found when, in turn,
 We lay our heads beside him.

The Architectural Atom.

(Tyndall at Manchester, Eng.)

These " Architectural Atoms ! " O, 'tis fine
 To see humanity so sadly dwindle !
 Let Michael Angelo and Wren resign ;
 Atoms can build Cathedrals, so says Tyndall.

Architect Atom raises a metropolis,
 And never lets the shrewed contractor swindle ;
 He thus erected Athens' Acropolis
 Amid the violet ether, so says Tyndall.

Has Nature any being, anything,
 That can a higher kind of fancy kindle ?
 Chance makes the roses bloom, the thrushes sing.
 The pretty girls go prettier. So says Tyndall.

Shallow professor ! the eternal Fates
 Sit silently and turn the fearful spindle ;
 And that great wheel of doom the moment waits
 To crush the sceptic silliness of Tyndall. — *Punch.*

HISTORIC MAGAZINE. AND NOTES AND QUERIES

MANCHESTER, N. H.

S. C. GOULD, - - - - Editor and Publisher.

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THE GENIUS OF FREEMASONRY.

A Masonic address delivered before the members of Lafayette Lodge No. 41, and invited guests, Manchester, N. H., on the celebration of St. John's Festival, June 24, 1854, by Rev. William Flint, Charlestown. Mass.
[Now reprinted fifty years after in NOTES AND QUERIES.]

We are permitted by the good will of our Supreme Grand Master to assemble as his Masonic children, to celebrate the birthday of that distinguished saint and chosen patron of our Order, St. John the Baptist. In every country of the world where Masonry exists — and there are few civilized lands in which it is not found — this anniversary festival is hailed with gladness by the Sons of Light. It is a day set apart by the brotherhood to worship the Great Father of Lights, from whom they desire their illumination, to implore his blessing upon the whole human race, and to partake of the feast of fraternal affection, by cultivating those moral, social and religious feelings, which exalt man in the scale of creation.

More than eighteen hundred years have now roiled away, lost in the deep waters of a past eternity, since the voice of St. John was lifted up in the wilderness of Judea, reverberating

over the mountains and echoing through the valleys of Israel, saying "Reform! amend your ways; for the kingdom of heaven is at hand." But those long centuries that have thus been consigned to the overwhelming flood of the past, have neither dimmed the light that then illumined the temple of Masonry, and shone as the precursor of the still more glorious light of the Gospel,—the true light that lighteth every man that cometh into the world,—nor has Masonry itself become superannuated or decrepid with old age. Its beacon light still shines out with undiminished lustre upon life's dark waters, and guides the weary, tempest tossed pilgrim over the troubled waves, to the peaceful haven where the weary find rest, and the homeless a shelter. Indeed, when we view the authentic records of the history of the world, we cannot but see that Masonry is superior to all changes of time and place. Empires may rise and fall, religious sects may exist, which have left us but a name, the best constructed systems of human society may be crumbled down; but Masonry, ever unchanged in principle and in practice remains. Unaffected by the mutation of all things earthly, by the stern commands of the despot, by the still more terrible, because unreasoning, commands of the bigot, it has resisted all human efforts, and yet lives. The hand of time, which destroys all things else, has not crumbled one pillar which supports its noble temple, nor even defaced one ornament. The shafts that have been levelled at her pure breast, either by religious bigotry or political tyranny, have recoiled as from a triple shield of brass. Maintaining ever an unflinching warfare with the evil passions and corrupt propensities of men, she has come forth victorious, resplendent with the rays of holiness and truth.

She has remained thus permanent, because unconnected with any peculiarities of religion or evil polity. Her religion is that wide spread, diffusive one, imprinted by the Great Creator upon all his works: love to God, benevolence and good will to man. Her polity is to promote the happiness of the universal brotherhood of mankind, wherever on earth man may be found, in all

stations and under all circumstances, cherishing within him the feeling of common origin and common destiny, and leading him to a calm and rational contemplation of the Great Architect of the Universe, the God and Father of All. Had Masonry been connected with politics, it must have shared the fate of other political institutions; for since its authentic history commences, many nations have become extinct and live only in name, and the whole face of the civilized world has been changed. Customs, manners, social and political institutions, creeds and forms of religious worship, have all passed in review on the pages of history, as the shifting scenes of a theatre. But, unaffected by time, the destroyer of all things human, Masonry remains the same imperishable monument of divine knowledge, and finite rectitude, indestructible, unchangeable.

It was the boast of the Emperor Charles V., that the sun never set on his dominions. This, too, in our day, may be truly affirmed of Freemasonry, the same in her principles and her teachings as she was a thousand years since. The bright orb of day, in his diurnal revolution, finds at each hour some hallowed spot, the home of a Mason, or the domicile of a Lodge, on which to distribute his rays of light and heat. As he leaves the ancient shores of Asia, and with them Lodges of India and Persia and Turkey, he looks down upon other assemblies of the brethren amid the populous cities of Europe, or cheers some solitary disciples as they greet each other in the deserts of Africa; and still continuing his course he is welcomed by the Sons of Light in our own happy land, and in the Republics of South America. Everywhere may the Mason find a home and a brother. From west to east, from north to south, over the whole habitable globe, wherever the wandering steps of civilized men have left their footprints, there have our temples been established. The lessons of Masonic lore have penetrated even into the far-off wilderness of our own west, and the red man of the soil has shared with his more enlightened brother the mysteries of the craft. In Europe, lodges are to be found in the

full vigor of operation in every kingdom, except Italy and Spain; and even there though the bigotry of the Romish church and the tyranny of the rulers prevent the public exhibition of our rites, are to be found many warm and intelligent adherents of the Order. In Asia and the islands of the ocean, it has taken deep root, and many of the natives have been and continue to be initiated. In Africa, Egypt, and Algeria, all the English and French settlements, and even in Genoa, once a stronghold of the Inquisition, the banners of Freemasonry have been unfurled. At no time since God said, "Let there be light, and there was light," has Masonry been more diffused than at the present moment; never were its boundaries more extensive, or its members more numerous. Wherever the principles of heavenly truth pour down their rays, there are they reflected from some jewel of our Order, there are they received and cherished in the heart, and made manifest in the life of some member of our craft.

Not in all places, indeed, as in this, does the lodge gather its members, and proceed in its work, listening to the sound of the gavel, and responding to the lesson of charity and good will to men. Not everywhere, as here, do the brethren meet with the regalia of their rank and, under the protection of a free government, keep their solemn feast days. Far from this; in some lands they gather under the scowl of hostile authority, and with sentinels to hear the approach of the cowl, they deliberate upon the secrets of their union, and devise means to make them profitable in spite of the denunciations of their opponents.

Such was the case even in our own borders some twenty-five years since. Masonry, like her patron saint whose birth we now celebrate, dwelt in the wilderness, with her raiment made of camel's hair, and a leathern girdle about her loins, and her meat was locusts and wild honey. But she endured the ordeal well, and has now come up from the wilderness once more, as at this day, to put on her beautiful garments, to shake herself from the dust of obscurity, to brush her silver locks, to burnish

her working tools for new service, to adorn herself with her ancient insignia, to shed her pure light on the social circle, to open the hand of charity to the needy, to wipe away the widow's tears, to hush the orphan's deep and plaintive wail, and spread the cement of brotherly love over many hearts. The storm was indeed a furious one that drove her into the wilderness. Ambitious politicians, unprincipled demagogues, base apostates sought her ruin. Then did the rains descend, the floods came, the winds blew and beat upon our house, but it fell not, for it was founded upon a rock. A few noble spirits, unseduced by flatterers, unterrified by threats, remained firm and open in their attachment to the Order. They waited patiently till the long, dreary tempest was past, and their sojourn in the wilderness ended. That tarrying was, in truth, voluntary on their part, resulting from their choice rather to suffer wrong than to do wrong. They well knew that the excitement against Masons and Masonry was unjust, cruel, relentless, and intolerant, and that they had both the legal and the moral right to continue their meetings and defend themselves from the assaults of their adversaries; yet they chose to waive their rights and wait in silence for the returning sense, the sober second thought of the community, well knowing that great is truth and it must prevail; that in the end a misguided and excited public will right itself, and that when the combustibles are exhausted, the fire will go out.

Permit us to give an illustration from the pages of the "Free Masons' Magazine," which will demonstrate at the same time the vitality of Masonry, and the patience and charity, the forbearance and long-suffering good will of our brethren in those times when they did indeed try men's souls.

Go with me to the then quiet village of Syracuse, New York. It is the dark year of 1828. Military Lodge is in session. Its charter, hung upon the wall, bears the beloved and revered names of Morton, Livingston and Tompkins. Upon its roll of members you may see the names of some of the strongest

men who have honored the judicial bench or legislative halls of the Empire State, or represented her in the councils of the nation. But the desolating scourge of anti-Masonry, which has swept over the whole country like a tornado of fire, has diffused itself through the community. What shall we do? is the question before the Lodge. It has been discussed freely, fully, and at great length. But now a venerable man, clad in the emblems of high official station, rises to speak. Every heart beats low, and every eye rests upon him. He commences thus: "Brethren, 'now abideth faith, hope, charity; but the greatest of these is charity.' Brethren, follow after charity. The time has come to test the practical strength of this, our cardinal virtue. Let us close this room, trusting to the justice of our covenant-keeping God, for a day when we can again open it without offence to those we love, who now hate and persecute us, not knowing what they do." The vote is taken without another argument, and passes without a dissenting voice. The Bible, that great light of Masonry, lies open on the altar, the gavel on the master's desk, the charter on the wall, and all the other implements, regalia, jewels, books, records, curtains, chairs and ink-stands are left in their places. The brethren in solemn veneration bow the knee and offer prayer for themselves, the craft they love, and their persecutors. And now in silence they withdraw, and lock and bolt the door. Time rolls on. That venerable form sleeps with his fathers, and his compeers, one after another, are laid by his side, and the wave of fiery desolation sweeps the last green blade from their turf-covered tombs. Twenty-three years have passed; patience has had her perfect work, and charity is unchanged. The old men have passed away and the young men have become old. A few still live and, leaning upon the tops of their staves, go up to their temple to worship. The bolt moves at the touch of that long-unused key, the door creaks upon its rusty hinges, and they again, with uncovered heads and in solemn silence, enter that room and bow again in prayer, where no human foot has trod

for near a quarter of a century. But there they find every article just as it was left, and use the very ink from the same old bottle, to sign the petition for a new charter, and commence the record of proceedings in the same old book which chronicled the closing resolution in 1828. Such was the voluntary withdrawal of Masonry into the wilderness, and such has been her blessed return throughout the length and breadth of our land.

On an occasion like the present, when so many of our brethren are gathered together, and so many others who have never entered our sacred portals, are watching our doings and listening to our words, it may be well for us to take a brief and rapid view of our past history, that the claims of the Order to antiquity may be established; and we be excited to hand it down unimpaired to our successors.

You are members, my brethren, of an Order which lays claim to a very high antiquity, which travels upward with the light of its own record, far beyond the birth of any existing human institution. You are members of an Order which has included in its ranks and yet numbers with its members the great and good of the earth, whom all men have delighted to honor. When the claims of an institution, thus venerable from age, respectable from the character of those associated with it, and lovely because of the virtues which it fosters, are presented before an intelligent community, we cannot but expect that they will be heard with attention and considered with candor.

It is, we think, unwise in Masons to endeavor to trace their history in the fabulous ages of antiquity; or lay claim to that which cannot be clearly proven. The principles of truth, and love, and charity; which constitute the groundwork and design of Freemasonry, are of course co-eval with the creation; and this is all that can be meant when the birth of Masonry is dated from that era. Those cardinal virtues taught by the patriarchs are taught in the dogmas and doctrines of the institution, and in this view many of our writers have claimed a legitimate

descent for the speculative Freemasonry of the present day from the primitive Freemasonry, as it has been called, of the antediluvian world, and of Noah and his immediate descendants. But this we cannot but regard as mere fancy.

Others again find the origin of our Order in the mysteries of paganism. This opinion rests upon a better foundation. These mysteries were instituted by the more learned and virtuous of the heathen, for the purpose of preserving and handing down to posterity, a knowledge of God and the practice of morality. These philosophers, from tradition or from the light of nature, possessed some knowledge of the truths early communicated to man, yet they dared not publicly to deny the prevalent polytheism, or to shake the common prejudices against the immortality of the soul. They therefore taught in secret, and only to the initiated, what they dare not inculcate openly. They illustrated their teachings by symbols, often having a hidden and unsuspected meaning. Their members were initiated by a solemn ceremonial; they had various progressive degrees, in which light and truth were gradually diffused, and the recipients were in possession of certain modes of recognition, known only to themselves. In these respects they closely resembled the practices of our Order.

Some of them, too, combined with their religious and philosophical character, the study and practice of architecture. Thus we learn from contemporary historians that there existed in Asia Minor, at the time of building King Solomon's Temple, a society called the Dionysian Artificers, who were extensively engaged in operative Masonry, and who were distinguished by many peculiarities which assimilated it to the speculative Freemasonry of the present day. Among these was the division into lodges, each governed by its own officers; the use of ceremonies, in which symbolical instruction was communicated by means of the implements of operative Masonry; the practice of an emblematic mode of initiation; the existence of an important legend, whose true meaning was known only to the

perfected, and the adoption of a secret system of recognition among the brethren. Of this society all the architects of the East were members, and among them, it is said, were the workmen sent by Hiram, King of Tyre, to assist King Solomon in building the Temple at Jerusalem. These men, under the superintendence of that son of a widow of the tribe of Naphtali, whom Hiram also sent to Solomon as a curious and cunning workman, communicated to their Jewish fellow-laborers a knowledge of the advantages of their fraternity, and invited them to participate in its mysteries and privileges. From this union arose that perfect organization of the workmen at the Temple, which enabled them in the short space of seven years to construct so magnificent a building.

But we need dwell no longer here. The investigation would be curious and instructive, and well worthy the attention of Masons; but it is one that cannot be carried on outside of the precincts of the lodge room. For ourselves we are willing to allow the Order a more modern origin, and while we would not deny the claims of those called our ancient brethren, we are satisfied in knowing that from authentic records we have a longer existence than any other existing human institution.

Freemasons were, we think, originally, as their name literally imports, builders of houses. We find mention made of them in England in the third century, when St. Alban, the proto-martyr of Britain, appointed the regular meetings of the lodges, and presided over them in person. Three centuries after we find the craft under the patronage of St. Austin, when Gothic architecture first began to be used, the richest and the most beautiful of all the orders, and at the same time the most natural. Its pointed arches, clustered columns, rich tracery and varied embellishments, may find their prototypes in the trunks, branches and foliage of primeval forests, while the stiff shafts, square entablatures and circular arches of the Grecian and composite orders, will look in vain for their likeness in heaven above or in the earth beneath. At this time was built the old

cathedrals at Canterbury, at Rochester, and those of St. Paul's and St. Peter's.

In 1856 we find Masonry under the patronage of St. Swithen, whom King Ethelwolf employed to repair some religious buildings, and it continued to increase until the time of Alfred the Great, 872, who was its zealous supporter and patron.

We have now arrived at an important era in the history of Masonry, the year 926. At this time the first Grand Lodge was formed in England, at York; and Edwin, the brother of King Athelstane, was appointed the Grand Master. The Order rapidly grew in favor, and kings, princes, and other eminent persons were partakers of its mysteries. Frequent mention is made in history of the labors of the craft in connection with the public buildings, colleges and churches of England, until the year 1865, when Sir Christopher Wren, the accomplished architect of St. Paul's Cathedral, London, was appointed Grand Master.

Under him Masonry received its present organization, and it is an abiding monument of the wisdom, virtue and piety of all who were concerned in the work. Its constitution was framed for perpetuity; the tests and qualifications were made to exclude all immoral persons, and all whose habits and opinions were dangerous to the good order of society and the civil peace of the community. The obligations of them embers were so framed as to exact the performance of the noblest and most important duties of man in a social state, and the whole superstructure of Freemasonry, as it now exists; and as it is now represented before you this day, was laid upon the broad basis of love to God and love to man.

It recognizes the Bible as a revelation from God to man, solemnly professes faith in its doctrines, and deduces its own code of ethics from the exalted scheme of Jesus Christ. In proof of these assertions we need but refer you to the authorized text-books of Masonry, which contain the formulary of its ceremonies, its charges and its constitutions. We may safely

venture still farther, and say that there is no other human institution which has so completely interwoven the thread of revealed religion with the whole tissue of its polity, means and ends, as the fraternity of Freemasonry.

You well know, my brethren, that by our unalterable laws, no Lodge can legally proceed to business until the sacred volume is opened upon the altar. You well know the reverence that is there taught you for God's most holy name. You cannot forget that solemn moment in your initiation, when the Great Architect of the Universe was first invoked, and you were taught ever at that name to bow with humble submission and fearful awe. You well remember that celestial canopy over your heads, the emblem of the Grand Lodge on high, only to be reached by the exercise of that faith which never doubts, that hope which never sickens, and that charity which never wearies in well-doing.

We would not indeed have any look upon Masonry as a substitute for religion. We would have you regard it as a faithful auxiliary and servant, the dutiful handmaid of religion; that as St. John went before and prepared the way for Christ, so Masonry, by recognizing and leading its votaries to bow in adoration before the great Creator, and seek to know and imitate his perfections, and by its emblems and moral lessons strives to expand the affections and charities of the human heart, remove its vices and cultivate its virtues, prepares the way for the more enlightened and spiritual worship of the Father, the higher perfection of virtue, and the loftier and purer and better hopes of the Gospel.

But it is often said, Religion of itself is sufficient for all things, and we gladly acknowledge it; but then, to be so, it must pervade all things, and when that great predicted time shall come, when "from the rising of the sun to the going down of the same, God's name shall be great among the Gentiles, and in every place incense shall be offered unto Him, and a pure offering, then shall Masonry be absorbed in the greater light of

Religion ; then, its mission being accomplished, its doors shall be opened, and the mysteries of its Lodges cease. But until that time come, may it flourish as a blessed instrument in carrying out and applying the principles of religion, promoting peace on earth and good will to man, and glory to God ; by relieving the distressed, abating strife, reconciling enemies, drawing closer the cords of brotherly love, enjoining mercy, temperance, frugality and submission to lawful authority, belief in God, and Christ whom he hath sent, reverence for the Bible and the institutions of christianity.

But this leads us to say that our Order is a charitable as well as a religious one, especially bound indeed to the good work. Its object is not only to teach its votaries to worship God in humility, sincerity and truth, but to establish a society upon the purist principles of philanthropy, which shall embrace in its bosom the good and charitable of all the nations of the earth, and enable them to speak the same language of kindness and love ; thus forming a fraternity commensurate with the habitable globe, where the weakness and errors of each shall be remedied by the virtue and strength of all ; where each member serves the whole body, and the whole body protects each member, and joy of one is the joy of all.

We would not assert that Masonry is the author or the one chosen home of philanthropy ; but we do say that it makes the principle of love to man practically useful ; that it cherishes and keeps active within us the sense of mutual obligations and mutual dependence, and hence that her appropriate dwelling-place is in the Lodge. She retreats thither from the cold selfishness of the world ; and is ever welcomed, and finds there her active sphere of selfishness. Sordid desires and over-reaching cupidity often drive her from the busy, bustling marts, and wandering to find some resting place for the soles of her feet, she takes up her abode with us. The good, the true in our Order cordially sympathize with her ; and though we invoke God in our secret assemblies ; and are taught to stand in fear of

his greatness, yet is our love to him best evidenced by the fruits of our love to man. We do not originate; we only protect and encourage charity; for her birth was far before the foundations of the earth were laid. She is the eldest daughter of heaven's mercy, one of that august council that formed the world and bade it spring into existence; all clothed in beauty and loveliness, and her praises were chanted when the morning stars sang together and all the sons of God shouted for joy.

In the exercise of this heaven born principle, the true Mason lets his light shine in deeds of beneficence, rather than in words and empty professions. His kind offices are confined to no sect or party; no name or nation; no color, sex, age, language or condition. Whether in the wilds of our western forests, among the savage tribes that wander on the banks of the far-off Columbia, among the gold-hunters of every nation, as they crowd the banks of the Sacramento, on the snow clad hills of frozen Lapland, the burning sands of Africa, the spicy groves of India; whether in the midst of the hottest conflict of the battlefield, or in the calm retirement of the home and social life, the sign of a Mason in distress, the call for pity and relief will be heeded and answered.

Nor, as we have said, are the charities and ready sympathies of Masonry confined to the members of the fraternity, or to their families. They, it is true, are the first to be heard, for their claims are first. But charity ceases not, stops not with them. As the pebble dropped into the bosom of smooth water starts a wave in a circle, and that circle spreads from the center all around, and is followed by others spreading wider and wider until the shore is reached, and every part of the quiet lake dances at the salutation; so the love, the charity of this blessed institution spreads wider and yet wider in successive circles, beginning at the center, till it embraces the whole family of man, and causes every desolate heart to weep for joy.

You ask for the evidence of this. A true Mason likes not that his good deeds should be blazoned abroad, that they

should be engraven on monuments of stone, or trumpeted in the magazines and through the streets. To learn them you must give a tongue to prison walls and dungeon floors ; you must visit the cottages of the poor and the desolate, and hear the thrilling tale of the widow and orphan ; you must listen to the song of the exile, who has found a home and a family in a strange land, and even then you would have but half. To know the whole, you would have to read the heart, and learn that history which is nowhere written but in the chambers of imagery. There you might learn how female beauty was protected by strong hands and faithful hearts, while, at the same time, it was shrouded in a thicker veil than ever eastern jealousy threw around it ; there you might find how the rancor of party zeal and sectarian bigotry had been destroyed, and how the cordial grasp of the hand, and the salutation of Brother from the lip, while his eye rested upon the symbols of all that was excellent, had sent a gush of kindly affections into his soul, which spread like the light of a summer's dawn upon his countenance.

We have said that Masonry likes not that her good deeds be blazoned abroad ; but we cannot forbear giving you one instance from the many before us, of the manner in which she exercises her charities. It is related by Brother Joseph R. Chandler, Past Grand Master of Pennsylvania.

Not long since, he says, a constable of Pennsylvania was instructed by a large property holder to proceed to make attachment of household furniture for rent dues. The distress would reach nearly all that the law allows to take ; and painful as was the task to the kind-hearted officer, it was, nevertheless, a duty. The tenant was a widow, with a little family of children. While the officer was sitting, distressed at the misery which he was compelled to inflict, the widow entered the room, bearing upon her the garments of her widowhood, whose freshness showed the recency of her loss, and testifying, by her manner, the utter destitution to which this attachment was reducing her and her children.

"I know not," said she, "what to do. I have neither friend nor relation to whom to apply. I am alone, utterly alone, friendless, helpless, destitute, a widow.

"But," said the officer, "is there no association upon which you have a claim?"

"None! I am a member of no beneficial society," she replied. "But I remember," she continued, "that my husband has more than once told me that if I should ever be in distress, I might make this available," and she drew out a Masonic jewel. "But it is now too late, I am afraid."

"Let me see it," said the officer, and with a skillful eye he examined the emblem consecrated to charity, as the token of brotherly affection. The officer was a Mason; he knew the name of the deceased, and recognized his standing.

"We will see," said the officer, "what effect this will have, though the landlord is no Mason. Who is your clergyman?" The widow told him. The clergyman was a Mason. The attachment of goods was relinquished for a moment. The officer went to the clergyman, made known the distress of the widow, and her claims through Masonry.

"And who," said the clergymen, "is the landlord?" and the constable informed him.

"Ah!" said he, "does his religion teach him to set us no better example? We must show him what Masonry requires at our hands. I have spent all of the last payment of my salary, but here is my note at a short date for the amount due; the landlord will scarcely refuse that."

In twenty minutes the rent was paid. The kind hearted officer forgave his fees, and perhaps gave more, and the widow and the orphan blessed God for the benefits they had enjoyed through Masonry.

We might give many such instances, but time will not permit.

We can only say that when the sons of masonry live and act in the noble spirit of their institution, she may well adopt the language of pious Job, and say, "When the ear heard, then it

blessed me ; when the eye saw, it gave witness unto me ; because I delivered the poor that cried, the fatherless and the widow, and him that had none to help ; the blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy."

The character of our institution, as a religious and charitable Order, independent of all professions and deeds, may be safely concluded from the character of those who in present or past times have been its members. They reason rightly and conclude justly, that the great, the wise, the good of and ancient and modern times, would never have attached themselves to Masonry and continued devoted to it publicly and privately through life, and requested before death came to be buried according to its forms and usages, if they had not known it to be good in itself, and calculated to do good in the world. We know that it is answered to this, that many individuals, during the excitement that prevailed against Masonry, renounced their connection with it and denounced it in severe terms, declaring that their consciences would not allow them to profess, encourage or countenance Masonry.

But we cannot but ask, where were the consciences of these men during the many years that they had been zealous patrons of the institution, constantly attending its meetings and loud in its praises ? What was it that so suddenly awoke those slumbering consciences from the lethargy of years ? In the exercise of all chaaity, we can never think of these men, without being reminded of the fable of the bat, when there was war between the four-footed animals and the birds of the air. The combat was long and severe, and for a time the victory doubtful. Now, the quadrupeds would be victorious, when the bat would be down upon all fours, shouting victory to the beasts ; then the birds would rally, and the beak and talon would put the beasts to rout, when the bat would mount upon the wing, and shout with honest zeal, victory to the feathered tribe. So, such men, like the bat, are determined to be with the strongest party, whether

social or political ; whether the four footed beasts or the birds of the air be the victors, they are sure to be with them.

We know, indeed, that many Masons have not been good men ; that they have come far short of the duties required of them. But is it right, is it fair to condemn an institution because some of its votaries have acted inconsistently, or come short of their duties ? If so, then christianity must be condemned, for how many, alas ! of its professors disgrace and dishonor that holy name ? We are liable to be deceived by false professions, We cannot know the heart of an applicant for our mysteries, and may therefore admit a bad member, as though upright and virtuous when admitted, they may fall from their integrity and become a disgrace to the Order.

But it is often asked, why we retain such after knowing their faults and errors ? But we would ask such an objector, before he condemns us, to consider the means which we may have used to effect a reformation.

“ He knows not the times nor the fervor with which we have entreated, persuaded, admonished, and warned ; he knows not the long suffering with which we have waited and prayed in charitable hope for his return ; nor the times he hath plead, saying, cover my faults this once more with the mantle of a brother's charity, and I will be faithful and sin no more.”

If, indeed, we have been guilty of a fault in too often hearkening to entreaty of an erring brother, and have forgiven him more than seventy and seven times, let those who have never forgiven less be our judges.”

Permit us, in this connection, to relate an anecdote condensed from brother Chandler's account, the generous benefactor of which, it is said, was our worthy brother himself.

Many years ago, says he, but within my own recollection, and generally under my own observation, the respectable firm of Howard and Thompson (I use fictitious names), in the city of ———, fell into some commercial difficulties, which the limited capital of the junior partner, Thompson, was unable to

surmount. Lacking energy of character, but possessing some pride, he declined a subordinate station in a counting room, until his habits became so bad that he was deemed unfit for any place of trust, and he rapidly sunk into utter destitution and misery. He became brutified; whole days would he lie upon the public wharves, drunk with the liquor which he had extracted from the hogsheads being landed at the time. He was not a drunkard merely, but he was drunk all the time.

He had not only lost all moral standing, all name of, or claim to, decency, but self respect had fled, and he was the nearest approach in habits and appearance to the brute, I ever saw in a man.

One day, it was a clear sunshine of January, Thompson had thrown himself against the southern angle of a public building; and about noon, as the members of the ——— came from their halls, he looked for a little aid that would enable him to add a loaf of bread to his more easily obtained liquor. But member after member passed on; the case was too disgusting to excite sympathy; one member only was left, and as he passed, attracted by the appearance of the wretch before him, he was about to offer alms, when, looking closer, he exclaimed, "Are you Thompson?" "Yes," "Well, here is something — but we are watched; come to my office, this evening."

He had been recognized as a Mason, once a member of a lodge of which the gentleman was Master. Thompson kept his promise, and presented himself at the office. He was not again seen for several weeks, and if any thought of him it was to congratulate themselves that they were relieved from the presence of such a squalid wretch.

About two months afterwards, as the troops of the United States marched through the city, on their way to the north-western frontier, Thompson was seen in the manly uniform of a lieutenant of infantry. He acquitted himself like a man, and died honorably, a captain in the service.

Beautiful illustration this, of the manner in which Masonry

deals with an erring brother, and of her power to do good. How instructive would it be to us, to my brethren, to know just what passed in that evening's interview between these two Masons. To know the persuasions on the part of the senior, and the willing yieldings of the erring junior, to have witnessed the new gush of self-respect, its bright return to the heart, when it was proposed that he should hold a commission, and that there was one who not only had sufficient influence to procure the appointment, but more than this, had confidence enough in him to be responsible for his future virtue. But we may not lift the veil to look in on the scene. Masonry, when she works such good, tiles the floor, and lets others judge of the means by the beauty and excellence of the end.

But we have trespassed too long upon your patience. Permit us, in conclusion, to address a few words especially to the members of the Fraternity. Brethren, of the mystic tie, assembled here on this joyful occasion! as men and as Masons, as lovers of your race and of the institution to which you belong; it becomes you to take heed to yourselves and the principles of your profession. Remember that not only the eyes of the community and a gainsaying world are upon you, but the eyes of the Infinite One. Guard, then, as you do the avenues of your lodges, the avenues of your hearts. See to it that the plumb-line of rectitude, and the square of virtue be faithfully applied to every thought, act, word, and deed. Let your light so shine before men that they, seeing your good works, may be led to glorify your Father who is in Heaven, for the blessed institution of Masonry, and have no evil thing to say of you.

Let the virtues of temperance, fortitude, prudence, and justice ever shine upon your trestle-board, like the Urim and Thummim on the breast-plate of Aaron. Above all, practice charity. Let it be your watchword, engraven upon all your armor: and written upon your banners. Let all your weapons be wrought from the true steel of love. Contend with the ignorant and the misdirected with the spear of kindness, and the

battle-axe of wisdom, and deal no wounds that cannot be healed with words of gentleness. Remember that all religion, acceptable to God, finds the voices of its worship in acts of benevolence, in works of goodness performed among those who need acts of charity, and want works of goodness.

To that ever watchful Providence, so aptly symbolized in your lodges, we commend you all, praying that you may ever know by happy experience, "how good and how pleasant it is for brethren to dwell together in unity, that it is like the oil that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments, or like the dew upon the mountain of Zion, where the Lord commanded the blessing, even life forevermore." So mote it be. Amen.

LAFAYETTE LODGE NO. 41, A. F. A. M.

[The first general meeting of "La Fayette" Lodge was held at the house of Thomas Rundlett in Bedford, N. H., on the 4th of March, 1824. There were seventeen petitioners for a charter, and eleven of these were from Bible Lodge, Goffstown; three from Blazing Star Lodge, Concord; one from Benevolent Lodge, Amherst; and two the name of their Lodge not given, name'y Otis Batchelder and Joseph E. A. Long; the latter, a clergyman, delivered an address before Golden Rule Lodge (No. 4), in Weare in 1828, and then resided in Hooksett, N. H. The Lodge was granted a dispensation June 9, 1824. The Lodge was "installed" on September 1, 1824.

The names of the petitioners were Josiah Gordon, William Wallace, Joseph Colley, Jonathan Dowse, John Martin, Diocletian Melvin, James Darrah, Jr., William McDoel Ferson, William P. Riddle, Jesse Richardson, Otis Batchelder, John Moor, Mace Moulton, James McKeen Wilkins, Joseph E. A. Long, James Harvell, and Thomas Pollard, Jr. The warrant was granted to Robert Dunlap, Thomas Rundlett, John Moor, "and others," so that Dunlap and Rundlett became charter members so called, 19 in all. Dunlap was the first Master, Rundlett the Senior Warden, and Moor the Junior warden. Lafayette Lodge was removed from Bedford to Manchester August 13, 1845.]

THE RIDDLE OF HERMES.

My joints are four. They compose my whole body and contain my entire soul : and all other souls were nonentities without one of my joints. I have fifteen limbs, and could not exist were one lopped off ; and by that one I am at once the supreme bliss of Heaven, and the most poignant anguish of Hell. Angels bless me, and devils bitterly curse and revile me : the one as the *uummum bonum*, the other as the King of curses ; and what is still more strange, men are divided by millions about me, as a thing of dread, as a thing of joy, and as *the* thing to be desired and avoided. Virtuous millions would avoid me. Virtuous millions shrink in unutterable horror from me. Without my first joint very few things — even Deity, would exist ; in fact nothing could ; and yet thousands of things are without me. I fill all space, yet occupy no room ; albeit there is not an inch or a moment without I am there. Utter me, and lo ! all the activity and labor-worth of worlds are straightway marshalled before the seeing soul, and out thereof teeming civilizations have sprung ; and when I am gone, Empires topple into vasty graves. But breathe into my nostrils once again, and forthwith all is changed. Thus I am the bringer of two hundred and ninety-seven sorts of joy. Yet strange, whomsoever pursues me well, triumphs ; and whomsoever pursues me well, comes to grief, and defeat, and pangs unutterable. My second joint is the foundation, crown, and sides of all that is. Without it, God is not, the universe a dream, man a shadow, eternity a fantasy, time a nonentity, experience a falsehood, and destiny a figment. I am all men, but all men are not me. I am the soul of mathematics, the spirit of history ; the loftiest flight of genius, and the lowest note in music. I am in a tree, the crowing of a cock ; and under the tongue of flame ; I am the spirit of a Fire, and the skeleton in the closet of Kings. My third element points to the one above all others worshipped by mankind in all ages since the reign of the Tirtakas. Everybody sees that one — that I — and yet no one ever saw me ; though I have often been felt, still never was smelled or tasted. Hundreds will vouch to having touched me, yet I am invisibility's self ; although animals and men leave the path when I approach, for they behold me afar off. Aye, even ye who read this Riddle of Hermes have known and loved, hated, blamed, and caressed me thrice, within eight-four risings and settings

of the sun ; and I am an Ænigma wholly insoluble, yet easily solved. My first is what people seldom care for till a crisis comes and choice is next in order. My first two joints are what would surprise us to find mankind, either blonde, ruddy, or black, and yet all white people are me, but I am not all white people. Fasten these joints to my last one, and you behold the master key and main spring of every genuine civilization — in men or States. My all is what I, Melchizadek, Hermes Trismegistus, declare to be *The Elixir of Life, The Philosopher's Stone, The Water of Perpetual Youth* ; and what all Philosophers who come after me will proclaim as the diamond of diamonds, because when and where I am Murder cannot be. Dissect my body, and lo ! three of my limbs embody the strangest and most pleasant fiction of Poesie, which all refined people are familiar with ; yet no one ever beheld, yet which thousands have plainly, clearly seen. Three of my limbs symbolize the necessity of all intelligent things beneath the stars ; three more what wrong-doers undergo ; and also what many do who meddle with that I just have named. Take other three of my limbs and thou beholdest the cause of enormous power, wealth, and fame ; and which yet is the reason of sorrow, weakness, poverty, disgrace, and dismay ; but without which, no fair road of life and human experience can be traveled ; and yet which life is best traveled without. Again, other three are what no genuine men ever do, but which is daily done by thousands who are not false or shams. Other three marshalled before my second joint is the only one thing needful, because therein only, can the deepest joy be found, especially by females, actors, children, and generally such as try to make things balance and off-set each other in the experience of lives, not less than three and fifty years in duration. When my last joint prevails, the times are unjointed ; wars follow, carnage reddens earth's fair fields, love dies out, hatred reigns, discords rules, and myriad of ills affect the world, and Chaos comes again. And yet when I do prevail, war ends, discord ceases, love reigns, concord rules, peace comes to man, and the glad age of golden thought and silver purity begins.

[This Riddle of Hermes was composed by Paschal Beverly Randolph, and published in 1870 in Boston, on a quarto broad-side and widely distributed. A cash reward of \$5,000 was offered for its solution. So far as known it has never been solved. The riddle was printed eighteen years ago in NOTES AND QUERIES (Vol. III, 1886), and now reprinted by request.]

THE SCOTS PEERAGE. Founded on Wood's edition of Sir Robert Douglas's Peerage of Scotland, containing an Historical and Genealogical Account of the Nobility of that Kingdom. Edited by Sir James Balfour Paul, Lord Lyon King of Arms, with Armorial Illustrations. Volume I. Edinburgh: David Douglas, 10 Castle Street. 1904. All right reserved. Royal octave; cloth, pp. 576. Frontispiece, the Arms of the Kings of Scotland, emblazoned. "*Nemome Impune Lacessit.*" Also, in the text, the armorials of Hamilton, Earl of Abercorn; Sandilands, Lord of Abercrombie; Gordon, Earl of Aberdeen; Gordon, Earl of Aboyne; Ogilvy, Earl of Airlie; Graham, Earl of Airth; Douglas, Earl of Angus; Murray, Earl of Annandale; Johnstone, Marquess of Annandale; Arbuthnott, Viscount of Arbuthnott; Campbell, Duke of Argyll; Aston, Lord of Aston of Forfar; Murray, Duke of Atholl; Lindsay, Earl of Balcarres; and Elphinstone, Lord of Balmerino; and all these are full-page illustrations, with achievements and the initials; they are the work of Mr. Graham Johnson, Heraldic Artist to the Lyon office, whose advance to the front rank in his profession, speak for the designs as of great merit.

"The Peerage of Scotland," brought out in one volume folio by Sir Robert Douglas of Glenbervie, Baronet, in 1764, was a work which at once took its place as a high authority on the subject with which it dealt. Half a century later a new and revised edition was completed by John Philip Wood, in two volumes folio. The works of both Douglas and Wood were for their time admirable examples of ability and research. A new edition of the Peerage of Scotland has been for a long time the ardent aspiration of the present editor. The difficulties in the way of bringing out a new and enlarged edition of the work for a time seemed unsurmountable. The expense was quite an item, the patronage of such a work is generally somewhat limited, and for awhile the matter rested. But later a sum from the munificence of the late Sir William Fraser made the way possible, and the present Volume I is the result of the patient and earnest labors of a staff of writers under the supervision of Sir James Balfour Paul, the editor. Modern methods demand a much more thorough treatment of genealogical questions and historical data than was possible a century ago. This volume is an up-to-date example of the printer's taste and skill, with clear type, wide margin, and a full treatment of the peerage. For any further details, price, etc., address the publisher, David Douglas, 10 Castle Street, Edinburgh, Scotland.

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ADDRESS OF JOHN McLANE,. M. W. G. M.

Lafayette Lodge No. 41, A. F. and A. M.

75TH ANNIVERSARY, SEPTEMBER 1, 1899.

Worshipful Master and Members of Lafayette Lodge :

Permit me at the outset to express to you the very great honor that I feel in being present and sharing with you the pleasures of these interesting ceremonies attending the observance of the Seventy-fifth Anniversary of this splendid Lodge of Ancient Free and Accepted Masons.

We cannot make progress or achieve success without a knowledge of the past, it is so closely related to the present and connected with the future. Knowledge of the past is the foundation upon which rests our possessions and possibilities, what we are and what we hope to be. The efforts and aims, the struggles and achievements of those who have gone before are our inspiration and guide, and they should be sacredly cherished and pondered as we move along the pathway of destiny.

These frequent anniversaries manifest our growing love for

reminiscence and are elevating in tone and purpose, for they tell of work well done, they increase our pride for the men and brothers who, with hearts filled with devotion to the great principles of brotherly love, laid the foundations upon which has been built this noble Masonic institution known as Lafayette Lodge. They recall to our minds the high character and courage, the lofty purpose and great sacrifices of those grand old Masons and bid us imitate their virtues, Anniversaries such as these, thoughtfully and seriously observed, accomplish the greatest good. They emphasize the ties of home and country; they appeal to our better aspirations and incite to higher and grander aims.

It was a noble and patriotic sentiment that inspired the founders of this Lodge to name it in honor of that glorious son of France who loved Liberty and was the friend of Washington. America owes much and France everything to Lafayette. The spirit of liberty unites all races in one common brotherhood; it voices in all languages the same needs. This spirit has made possible a century of unbroken friendship between France and the United States. The friendship of individuals, their unselfish devotion to each other, their willingness to die in each others' stead, are the most tender and touching of human records. They are the inspiration of youth and the solace of age. But nothing human is so beautiful and sublime as two great peoples of alien race and language transmitting down through the ages a love begotten in gratitude and strengthening as they increase in power and assimilate in their institutions and liberties.

No ship, except the Mayflower, ever sailed across the ocean from the old world to the new carrying passengers of such moment to the future of mankind as when Lafayette, with high resolve and noble aspirations came to the rescue of the struggling colonies, and joined the Continental army as a volunteer to serve without pay.

It is idle now to speculate whether our fathers could have

succeeded without the French alliance. But the alliance assured our triumph and Lafayette secured the alliance.

The war finished: his farewell to Congress was a trumpet blast which resounded round the world, then bound in the chains of despotism and caste. Hear his words; "May this immense temple of freedom ever stand a lesson to oppressors, an example to the oppressed, a sanctuary for the rights of mankind; and may these happy United States attain that complete splendor and prosperity which will illustrate the blessings of their government and for ages to come rejoice in the departed souls of its founders."

Washington and Lafayette were the great founders of our mighty Republic. Their faines survives, bounded only by the limits of the earth and by the extent of the human mind. They survive in our hearts, in the growing knowledge of our children, in the affections of the good throughout the world. And when the numberless monuments of stone and bronze, which have been erected to their memory, have crumbled into dust, when nations now powerful shall exist no more, when our mighty Republic, vast and ever expanding, shall have perished and been forgotten, still will the immortal names of Washington and Lafayette, with undiminished glory, shine until love of virtue ceases on earth or earth itself sink into chaos.

I congratulate you that the pioneers of Masonry in Manchester had the wisdom to name their Lodges after these two most eminent and distinguished patrons of Freemasonry.

As a representative of the Most Worshipful GRAND LODGE of MASONS in New Hampshire, I extend to the officers and members of Lafayette Lodge, friendly and brotherly greetings on this important occasion which commemorates in a worthy and fitting manner the Seventy-fifth Anniversary of your organization. I offer you my personal congratulations upon the splendid record you have made during these seventy-five years. A full and complete history of your Lodge would

be a history of the progress of Masonry in New Hampshire. Masonry in this community has illustrated in a practical manner the great unifying force of our Order. For this agency it has a peculiar adaptation. Its teachings commend themselves to all circumstances and occasions; its standards requiring personal freedom, personal completeness and pure character, gives cohesion without stiffness and without interfering with individual activity. More than all the unit principle, which is one of the great fundamental principles on which Freemasonry is founded, is the recognition of man as man.

Masonry offers no place for selfish toil which does not benefit the mass or for an overvaulting ambition which rises by the downfall of others. Its honors are of worth and work, its high places the gift of all. The leader of today becomes the follower of tomorrow. The man as a Mason stands solely upon his manhood, and yet his relations to family and friends and society, are simply and adequately recognized. It is no slight thing to have in a city like this a quiet influence at work softening the asperities of political conflict, smoothing the harsh lines of business and lulling the antipathies of culture and of creeds.

Masonry is not a party but it saves parties from degenerating into factions. It is not a religion but it applies the earthward and manward side of divine law to the control and guidance of daily human life. We have heard that Masonry is grand because she is old, but Masonry is old because she has withstood the ravages of time, the revolutions of ages, the unrelenting crusades against her because she is founded on a philosophic basis. She is that imperial institution which carries lessons of true manhood, devotion to woman, loyalty to truth, to every town and village within our borders. She is that permanent institution whose example has actually called into being almost every other benevolent Order which exists today. She is that imperishable institution which takes by the hand a brother who has fallen in the hard battle of life, that kindly

raises him to his feet again and gently brushes from his brow the dust of defeat and encourages him to go forth again to the conflict with renewed strength.

Ours is that noble institution which in the silent watches of the night unobserved carries joy and gladness to the lonely and desolate of earth. That immovable institution which by her tenets and cardinal virtues draws unbidden to her sanctum sanctorum the high, the low, the rich, the poor, and numbers them all alike her own plighted sons and workmen. That imperious institution which by her sublime principles, unswerving faith and noble deeds, challenges the admiration of all men. Masonry is an attempt to establish a permanent good in society. It is an effort to realize in the social sphere what the builders of the pyramids sought to realize in the sphere of the material. It is said that the shadows of the pyramids fell upon Abraham and his flocks as he journeyed towards the land of promise, and yet amid all changes these monuments have stood in their imperishable and unchangeable majesty on the confines of the mighty desert. But when the mutations of time have leveled even the pyramids to the ground Masons will exchange greetings by the same mystic words and forms as they do now and the same ties will hold them together as bind us tonight, ties which are designed not only to bind our Masonic hearts together but the years and centuries as well.

Masonry has emphasized a larger life for the race. It announces the liberty of the choice of companions; it insists that the ties of the heart are the only ties that cannot be broken. Masonry is built on practical benevolence, not only doing well but wishing well.

These, my brothers, were the principles and aims which filled the hearts of the founders of Lafayette Lodge seventy-five years ago. Their principles are yours, their aims are yours, their fame and history form a part of the common and honorable record which come of honest purpose and lives through beneficent action among men.

ORATION OF GEORGE I. MCALLISTER, D. G. M.

Worshipful Master and Brethren :

On the seventh day of September, 1896, the City of Manchester celebrated in a magnificent manner the semi-centennial anniversary of its corporate existence. It was a delightful occasion and a memorable event in the annals of New Hampshire. Taday we enjoy the great privilege of participating in the celebration of the seventy-fifth anniversary of Lafayette Lodge No. 41, Ancient Free and Accepted Masons, the oldest organization of any kind in our beautiful Queen City of the Granite State: an organization which has quietly, but successfully performed a great work in promoting and improving the social, moral and intellectual culture and education of the people who have built up and made Manchester what she is today, the largest and most progressive city in our commonwealth.

This is an important and memorable day in the history of this Lodge named for the immortal hero and patriot, General Lafayette, who was made a Mason by General Washington at the Old Freeman's Tavern on the Green at Morristown, New Jersey, in 1777, and who was elected a member of our own Grand Lodge, with the rank and title of a Past Master, in 1825, on the occasion of his last visit to America.

It is truly a day of joy, congratulation and thanksgiving upon the completion of three-fourths of a century, devoted by her members to the noble and glorious duty of binding men together as brothers with the indissoluble chain of reciprocal love and friendship; cultivating the moral and domestic virtues and the graces of life; elevating and extending the thoughts of men; broadening and strengthening human character, and in practising and diffusing the sublime principles of charity and pure beneficence in this vicinity.

It is eminently fitting and proper that we should pause amid

the busy activities of life, and assemble here to honor her by our presence; show our appreciation of her worth and of the grand charitable and beneficent work she has accomplished for our city and state; and listen to an eloquent recital of her interesting and honorable history by her distinguished and accomplished historian.

Seventy-five years ago today the learned and polished scholar and college professor, Most Worshipful Grand Master James Freeman Dana, who was then Commander of our grand old historic Trinity Commandery, assisted by the officers of the Grand Lodge, solemnly and impressively constituted Lafayette Lodge, dedicated its hall and installed its first officers according to ancient form and Masonic ceremony.

The corn of nourishment, the wine of refreshment and the oil of joy were poured upon the symbolic lodge, a prayer of consecration was offered to Almighty God, and the hall was dedicated to the name of the great Jehovah, the Holy Saints John and of the fraternity to Free Masonry, virtue and universal benevolence, and a Masonic home was established.

It was an important event in this community, located in the valley of our noble Merrimack river. An institution was established here which has been a pillar of cloud by day and a pillar of fire by night, to hundreds of poor and weary brothers, travelling over the rough and rugged pathway of human life, whose necessities she has relieved and whose burdens she has lightened by kind, generous and sympathetic treatment and by a practical recognition of the brotherhood of man.

For seventy-five years this Lodge has been a beacon light in Manchester, illuminating the pathway for many an unfortunate and perhaps discouraged brother, and casting a ray of hope and sympathy into many a sorrowful and afflicted domestic circle. She has been indeed a ministering angel in many a hospital and home and has carried cheerfulness and gladness everywhere. Quietly and ostentatiously she has been

feeding the hungry, visiting the sick, burying the dead, binding up the wounds of the afflicted, giving good counsel to the erring brother, encouraging him to live an upright and honorable life, using her influence for the maintenance of law and order, repressing the slanderer, discouraging intemperance, vice and immorality, protecting woman and guarding the home.

With the church and the schools she has been a mighty factor in the great work that has been accomplished in the moral, social and intellectual development of our people and in advancing civilization in Manchester. She has been a public benefactor, for the reason that she has trained many men in the Lodge room for the active duties of life and to be good citizens by teaching them that "truth is a divine attribute and the foundation of every virtue"; by placing before them as a guide in everything the Holy Bible, the great light in Free Masonry; by insisting upon a restraint of improper desires and passions; by demanding of them that they act upon the square in their dealings with each other; and enjoining them to be charitable to their fellow creatures.

It is probable that the population of that portion of Bedford known as Piscataquog, and which is now a part of this city, and of the town of Manchester, in 1824 did not exceed one thousand. The inhabitants were largely strong, honest and hard working farmers scattered over a large area of territory. They were a superior class of people, for many of them were descendants of Scotch Irishmen who emigrated from Ireland in the early part of the eighteenth century and settled in southern New Hampshire that they might breathe the air of liberty more freely, be more independent, and enjoy the right to worship God as they saw fit. Their brave, thrifty and intelligent Scotch ancestors possessed strong minds and remarkable physiques; were noted for their lofty courage and indomitable perseverance; and they were high-spirited

progressive citizens who worked hard for a living and taught their children that labor is honorable and necessary for success in every occupation. Our early settlers loved truth, and were moral and virtuous. Independent in thought, strong in their convictions, tenacious of their opinions, inflexible in their fidelity to their engagements, free holders, lovers of liberty and patriotic, they were leaders in social, religious and political affairs. No better class of emigrants ever landed upon the shores of America than the Scotch Irishmen, and none have accomplished more in war, in statesmanship, on the bench, in the church, the schools, and in every avenue of human activity, to make our Union the grandest and most enlightened nation on the face of the earth.

Many of the people who lived in this vicinity in 1824 were sons and descendants of the Revolutionary heroes of New Hampshire, who fought for liberty and independence at Bunker Hill with that brave and intrepid hero, Major General John Stark, and with that chivalric warrior and illustrious patriot, General Joseph Warren, Grand Master of Masons in Massachusetts, who gave his life for his country on that historic battlefield; with Stark at the decisive battle of the Revolution at Bennington; with General John Sullivan, our first Governor and the first Grand Master of our Grand Lodge, at Trenton; with the heroic Scammel at Yorktown; with the illustrious brother George Washington at Princeton, Germantown and Monmouth; and who on a terribly tempestuous winter night, when other troops hesitated and refused, ferried Washington and a part of his army across the Delaware when it was full of blocks of floating ice, and were present when Cornwallis surrendered.

It was from such a people, descended from such noble and patriotic ancestors, that Lafayette Lodge received her charter members and her candidates for the rights and privileges of Masonry, and among whom she established her

home and erected her altar dedicated to God and humanity.

Those brothers who laid the foundation of the Lodge upon the everlasting rock of truth were well versed in the principles and teachings of Free Masonry, and were admirably equipped for the wicked and malicious war in which they were to be soon forced to defend and protect the good name of their beloved institution, whose existence was seriously threatened.

No Lodge could have asked for a better place for her home than among the noble and intelligent yeomanry who then lived on the green hills and in the fertile valleys of Bedford and Manchester. For the short space of four years she grew and prospered, and then black and angry-looking clouds gathered and cast a shadow upon her and soon a fierce and terrible storm of partisan hate, religious malice and bitter prejudice overtook her and beat down upon her with a venom unparalleled in the history of the world.

Those heroic brothers, worthy descendants of Scotch Irish and Revolutionary ancestors, through whose veins the best blood of the land flowed, were men of strong convictions and knew that the fundamental principles of Masonry were right, just and eternal. They believed in the justness of their cause and could not be scared or driven. Those noble brothers were men of undaunted courage, who knew no such word as surrender, and never sounded the retreat in unholy battle that was waged against an institution whose mission is "peace on earth and good will to men." They kept the good ship of Masonry in their jurisdiction upright and afloat in the awful sea of libel, misrepresentation, partisan ridicule and religious hate in which she was placed by her enemies. Eternal vigilance was their watchword. They knew that they were right and with the same loyalty and inflexible fidelity to principle which distinguished the illustrious and historic Tyrian, they kept their staunch ship before the wind and successfully repelled the wicked and malicious assaults of their foes for nearly twenty years until reason had resumed her throne in the

minds of her opponents and victory had perched upon her banners which they had never lowered. Those brothers won a great victory for freedom of thought and for toleration of ideas in this community. They did more. They proved absolutely and conclusively that

*“ Truth crushed to earth shall rise again,
For the eternal years of God are hers.”*

So widespread and formidable was the anti-Masonic agitation, encouraged and developed by unscrupulous politicians, religious fanatics, that William Wirt, the anti-Masonic candidate for President, received the electoral vote of Vermont. Families were divided, friendships rudely broken, and neighbors estranged.

Brethren: No veteran soldiers of ancient or modern times ever displayed grander courage or nobler heroism on the field of battle, than did those faithful and unwavering brethren of Lafayette Lodge, who kept their organization intact when so many others were disrupted, and stood like a solid phalanx facing the foe, from 1828 to 1846, and proudly held aloft the banner of Free Masonry upon whose ample folds, inscribed in letters of living light, was their motto; “Truth is mighty and will prevail.”

Brethren: It is true that “Peace hath her victories no less renowned than war.” While many Lodges in this and other jurisdictions and some Grand Lodges perished in this cyclone of libel, slander and vituperation, Lafayette Lodge was, as she ever has been, true, loyal and faithful to the Craft.

All of those Worshipful Masters, Robert Dunlap, John Moor, Joseph Colley, Thomas G. Peckham, Diocletian Melvin, Otis Batchelder, Thomas Rundlett, John Wells, William McDoel Ferson, Jonathan Dowse, James McKeen Wilkins, Daniel Balch, and many brothers who were of the household of the faithful during the first twenty-five years of the existence of the Lodge have gone to “that undiscovered country

from whose bourne no traveller returns." Would that some of them were here tonight that we might grasp them by the hand and thank them for their constancy and fidelity to the cause of truth in those memorable days of anxiety and adversity. All honor to their precious memories. They will never be forgotten so long as Free Masonry survives in the world.

In 1846 peace reigned once more in this jurisdiction. The brethren, whose faith in the durability of the sublime principles of Masonry had never wavered, began to exemplify the secret work upon candidates in the Lodge room, with their altar brilliantly illuminated by the light of truth which had been severely tested and found to be genuine. Lafayette Lodge, stronger and more vigorous than ever by reason of having demonstrated her right to live, entered upon a wonderfully prosperous and remarkably successful career. The brethren of this Lodge have been active and public-spirited citizens, promoting the cause of education and giving hearty and practical support to religious, charitable and philanthropic institutions.

Masonry has taught the Craft to be obedient to the laws of the land and enjoined them always to remember their allegiance to their country. Free Masons have always been lovers of human, political and religious liberty. They have always been patriotic, ready and willing to defend their rights and those of their countrymen with their purse and sword when wrongfully assailed by foreign or domestic foes. Their sympathies have been actively enlisted for the relief of the oppressed and down-trodden in all ages and in every clime and country. Their patriotism has been active and practical.

Fifty-two of the fifty-six signers of the Declaration of Independence were members of our fraternity. Many of the statesmen and generals in the Revolution were Masons. The names of Washington, Warren, Gates, Green, Lafayette and

Sullivan adorn the nation's roll of honor. Grand Master Paul Revere, whose memorable ride from Boston to Portsmouth will never be forgotten; Benjamin Franklin, one of America's leading philosophers, who drew the lightning from the heavens and made it the servant of man; Grand Masters Henry Clay, the eloquent lawyer and famous statesman, and Andrew Jackson, an able honest and sincere patriot; the "little giant" Stephen A. Douglas, who put country above party and stood by the side of the immortal Lincoln, upholding and defending the Union with all his power and eloquence in those dark and perilous days in the spring of 1861; the lamented Garfield, the brave and impetuous Logan, Benjamin Harrison, President McKinley, and many other rulers, statesmen and soldiers, have gladly laid aside the sceptre of power and the sword for the trowel and have met their brothers on the level and worshipped with them at our shrine in the Lodge room, where sectarian religion and partisan politics are never tolerated and the better feelings of humanity are exhibited without disguise.

The brethren of Lafayette Lodge have not been wanting in patriotism. They were aroused to instant action by the booming of the rebel cannon trained on Fort Sumter. On April 22, 1861, the Mechanics Phalanx, a military company, was enlisted for the Union by Captain John N. Bruce, who still lives, a venerable and respected Mason.

Fifty-three brothers of Lafayette Lodge, whose membership was 188 in 1871 and 225 in 1865, fought gallantly for human liberty and the preservation of the Union. Two of those brothers were in the First Regiment and went to the front under the command of that great tribune of the people, Colonel Mason W. Tappan. One of them was Quartermaster Richard N. Batchelder, who has been Quartermaster General of the United States Army. Six were in the Second and fought under the leadership of the brave and gallant Marston at Bull Run and Malvern Hill. Colonel Edward L. Bailey, one of these broth-

ers, was in command of this regiment in the famous Peach Orchard at Gettysburg, the decisive battle of the Rebellion. Our distinguished brother, Thomas P. Pierce, was made a Mason in this Lodge, served in the Mexican war, and was the first colonel of this regiment, and brother Samuel G. Langley was its adjutant and was also Lieutenant Colonel of the "Fighting Fifth," which was commanded by the fearless and heroic Colonel Cross, of imperishable memory. Eight were in the Fourth and were ably and brilliantly led by Colonel Thomas Whipple, a hero of two wars. This regiment won imperishable renown by the bravery and intrepidity of its members in the perilous but successful assault on Fort Fisher, on whose bloody ramparts in the hour of victory its brave, wise and talented leader Colonel Louis Bell, fell, mortally wounded. Brother Francis W. Parker was Lieutenant Colonel of this splendid regiment and was severely wounded at Malvern Hill.

Three were in the Seventh and fought valiantly and covered themselves with glory at Fort Wagner. Four, including Major Jesse F. Angell, were in the gallant Tenth under General Donahue at Fredericksburg, where many a noble freeman from New Hampshire sacrificed his life on the altar of his country. First Lieutenant Edward H. Hobbs and seven others were in our Light Battery and did valiant service at Fredericksburg and Gettysburg. Six were in the Heavy Artillery, several in other regiments and three in the Union navy, who fought with the greatest naval heroes of this country, Farragut and Dewey. Brothers Amos B. Shattuck, William R. Patten, Joseph Freschl, William E. Stearns and John N. Bruce were Captains, and Samuel F. Murry was a Captain in the Second Regiment, United States Volunteer Sharpshooters, and was brevetted Major for meritorious services, and John E. Mason was First Lieutenant in the Ninth.

Our soldier-brethren of Lafayette Lodge fought with un-aunted heroism, performed many deeds of valor and gallantly

and unflinchingly bore the heat and burden of cruel war with McClellan at Antietam ; with Burnside at Fredericksburg ; with Meade and Hancock at Gettysburg ; with the great chieftain Grant, at Vicksburg and Petersburg ; with gallant Phil Sheridan in the vicinity of Appomatox ; and marched with the redoubtable Sherman from Atlanta to the sea ; and our naval brethren defended the stars and stripes with Admirals Porter, Farragut, Schley and Dewey on board men-of-war. They were true to themselves ; to Lafayette Lodge ; and loyal to their country. They are not all here. They are not all living. Some have passed from " labor to rest."

*" On Fame's eternal camping ground
Their silent tents are spread ;
And glory guards with solemn sound
The bivouac of the dead."*

Brethren : Though no mounds, statues, triumphal arches or sculptured monuments of bronze, marble and granite have been erected by the people in their honor, there is a monument of love and heartfelt gratitude to them for their services and sacrifices for the Union in the heart of every brother and of every American. They will never be forgotten by a grateful people and a patriotic fraternity. Their names are inscribed on the Nation's roll of honor ; Lafayette Lodge is proud of her soldiers, living and dead ; Manchester is proud of them. Their record is grand and imperishable. Masons have always stood the test of patriotism.

The keystone of the Masonic arch is charity and the brethren of this lodge have not been unmindful of their charitable duties and obligations, for they have expended more than five thousand dollars of Lodge funds for the relief of sick and indigent brothers, their widows and orphans, and for the burial of the dead ; and many thousands of dollars have been contributed as a free-will offering by her members for like charitable purposes.

We are taught that hospitality is a grand characteristic of our venerable institution, which has a home in every land and among every race of people, and whose refulgent rays of faith, hope, and charity, emanating from her altar fires, illuminate many dark spots on the hills and' in the vales all over the world, and carry good cheer, gladness, and joy to many a weary soul.

A striking characteristic of Manchester is the cordial greeting and kindly welcome she extends to her guests and to strangers within her gates and the bountiful hospitality she provides for them. She owes a great debt of gratitude to this Lodge and the Masonic fraternity for the noble example they have set and the high standard they have always maintained in this respect.

Lafayette Lodge has always been true and faithful in her allegiance to the Grand Lodge, has supported her loyally and has willingly obeyed her laws and edicts. Several of her members have honored themselves and the Craft by holding honorable and responsible offices in the Grand Lodge, Chapter, Council, and Commandery, where their work has been well done, for they have been true Masons, imbued with the love of truth, who have aimed to do their whole duty to Free Masonry. Their highest ambition has been to serve God, promote the cause of truth, justice and universal benevolence for the uplifting and ennobling of humanity. Their grand aim has been to unite men of every race, sect and opinion, regardless of their station in life, upon the broad platform of equality, brotherly love and truth.

Brethren of Lafayette Lodge: The record of your Lodge is bright, clean and honorable. You can contemplate its acts and achievements of the last three-quarters of a century with pride and satisfaction. Its history is grand and inspiring, and you have reason for rejoicing. The past is safe. What of the future?

We stand upon the threshold of a new century, looking out upon a brighter and a better world than that which greeted the vision of our brothers in 1824. Behind us is the nineteenth century, rich beyond comparison with the achievements and triumphs of genius, in invention, discovery, art, science, literature and in every form of material, moral and intellectual civilization. Human slavery no longer exists, republics have multiplied, woman has been emancipated from the thralldom of ages and made the equal of man in the home; schools, law, medicine, theology, and in every path of life, and the portals of every avenue to wealth and fame have been thrown wide open for her entrance.

Free Masonry is a live and practical institution and there is a great work for her to accomplish. There is in this age of gigantic trusts, political dishonesty and financial rascality a strong demand for men of high character, rugged honesty, inflexible integrity, patriotic and charitable impulses, who will transact public and private business honestly and efficiently, and be faithful in the discharge of their duties to home and country. The true mission of Masonry is to train and educate such men in her Lodge rooms by deeply impressing upon their minds lessons of wisdom and instruction, based upon her sublime and beneficent principles. Its members are not perfect. There is no human institution whose members are perfect. The average standard of character and intelligence is higher in Masonry than in any other institution, because no man can join the fraternal band unless he is a believer in Almighty God, of good moral character, sober life, and receives a unanimous vote in his favor. The atheist, libertine and weak-minded man knocks in vain at the door of our Lodge room, which is truly a schoolroom for the social, moral, and intellectual instruction and development of a brother.

There is not a sentence or a word in our secret or public ritual that is immoral or debasing. On the other hand

lofty ideas and sublime sentiments are clothed in beautiful and inspiring language in our ritual. The truths inculcated are grand and eternal. There is a splendid intellectual training for the brother who assists in the exemplification of the work and holds an office in the Lodge.

Masonry is not religion, but it is the able and accomplished handmaid of religion, working unceasingly with her in improving the social and moral welfare of humanity.

Brethren of Lafayette Lodge : With the Holy Bible as the rule and guide of your faith, close up your ranks and march steadily forward, shoulder to shoulder, in the glorious cause of liberty and universal benevolence, along the pathway of life lighted up by the unquenchable fire of truth burning brightly on your altar. Hold aloft the banner of Free Masonry, an emblem of hope and of inspiration to duty, to the high and the low, the rich and poor everywhere, for Masonry is universal and like the sun in its daily journey, circles the globe.

Brothers :

*“ By one God created, by one Saviour saved,
By one Spirit lighted, by one mark engraved ;
We’re taught in the wisdom our spirits approve,
To cherish the spirit of Brotherly Love.
Love, Love, Brotherly Love.
This world hath no spirit like Brotherly Love.*

*“ By one God created, — come, brothers, ’tis day !
By one Spirit lighted, — come, brothers, away !
With Beauty and Wisdom and Strength to approve,
Let’s toil while there’s labor in Brotherly Love.”*

[The foregoing address and oration have been set up from the original typewritten copies as pronounced at the seventy-fifth anniversary, September 1, 1899. They are complete as delivered and are now first printed as such that they may have a permanent record. — *Editor.*]

Lafayette Lodge, No. 41. A. F. & A. M.

Seventy-Fifth Anniversary, September 1, 1899.
Park Theatre, Manchester, New Hampshire.

COMMITTEES.

EXECUTIVE COMMITTEE.

William R. Bartlett, W. M.,	Charles R. Corey, J. W.,
Albert Somes, S. W.,	William G. Garmon, Treas.,
Thomas W. Lane, Sec'y.	

COMMITTEE ON ENTERTAINMENT.

John K. Wilson, Chairman,	Charles Noll,
George N. Burpee,	Edward H. Currier,
William K. Robbins,	Fred A. Downs,
Abraham L. Garmon,	Sylvester C. Gould,
Herbert E. Richardson,	Henry I. Haselton.

COMMITTEE ON RECEPTION.

H. E. Richardson, Chairman,	Ezra Huntington,
William G. Garmon,	Fred K. Ramsey,
Rufus L. Bartlett,	Clarence M. Platts,
Abraham L. Garmon,	John K. Wilson,
Edward Dorsey,	David O. Fernald,
Harvey L. Currier,	Joseph E. Bennett.
David Cross.	

COMMITTEE ON REFRESHMENTS.

Henry I. Haselton, Chairman,	John K. Wilson,
Amariah Avery,	Charles R. Corey,
Edgar D. Seaver,	William McElroy,
John M. Kendall,	Charles A. Hoitt.

COMMITTEE ON INVITATIONS.

Thomas W. Lane, Chairman,	John H. Blonquist,
Frank A. Cadwell,	David W. Perkins.

1824

1899

LAFAYETTE LODGE NO. 41. A. F. & A. M.

ORDER OF EXERCISES.

OVERTURE. "*Romantique.*" Kela Bela.
Morey's Orchestra.

QUARTET. "*Golden Chains in Circle's Binding.*"
Corinthian Quartet, Boston.

PRAYER.
Rev. Bro. William Northey Jones.

RESPONSE. "*Lift Thine Eyes Unto the Hills.*"
Quartet.

ADDRESS OF WELCOME.
William R. Bartlett, Worshipful Master of Lafayette Lodge.

ADDRESS.
John McLane, M. W. Grand Master of New Hampshire,

QUARTET. "*Tell Me, Ye Stars.*"

HISTORICAL ADDRESS.
Herbert E. Richardson, R. W. State Grand Lecturer.

QUARTET. "*So Many Years Ago.*"

ORATION.
George I. McAllister,
R. W. Deputy Grand Master of New Hampshire.

QUARTET. "*Benedic Anima Mea.*"

BENEDICTION.