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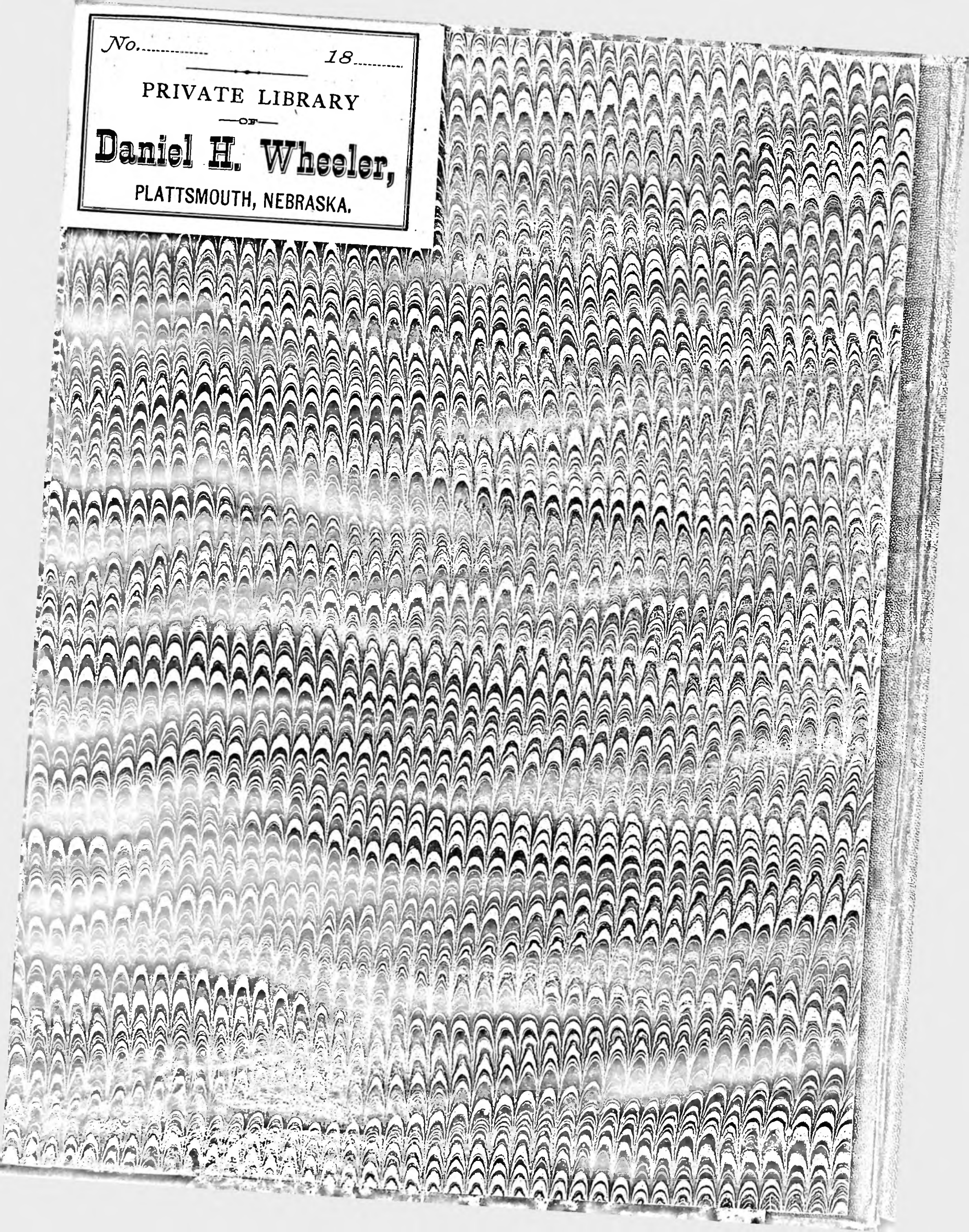
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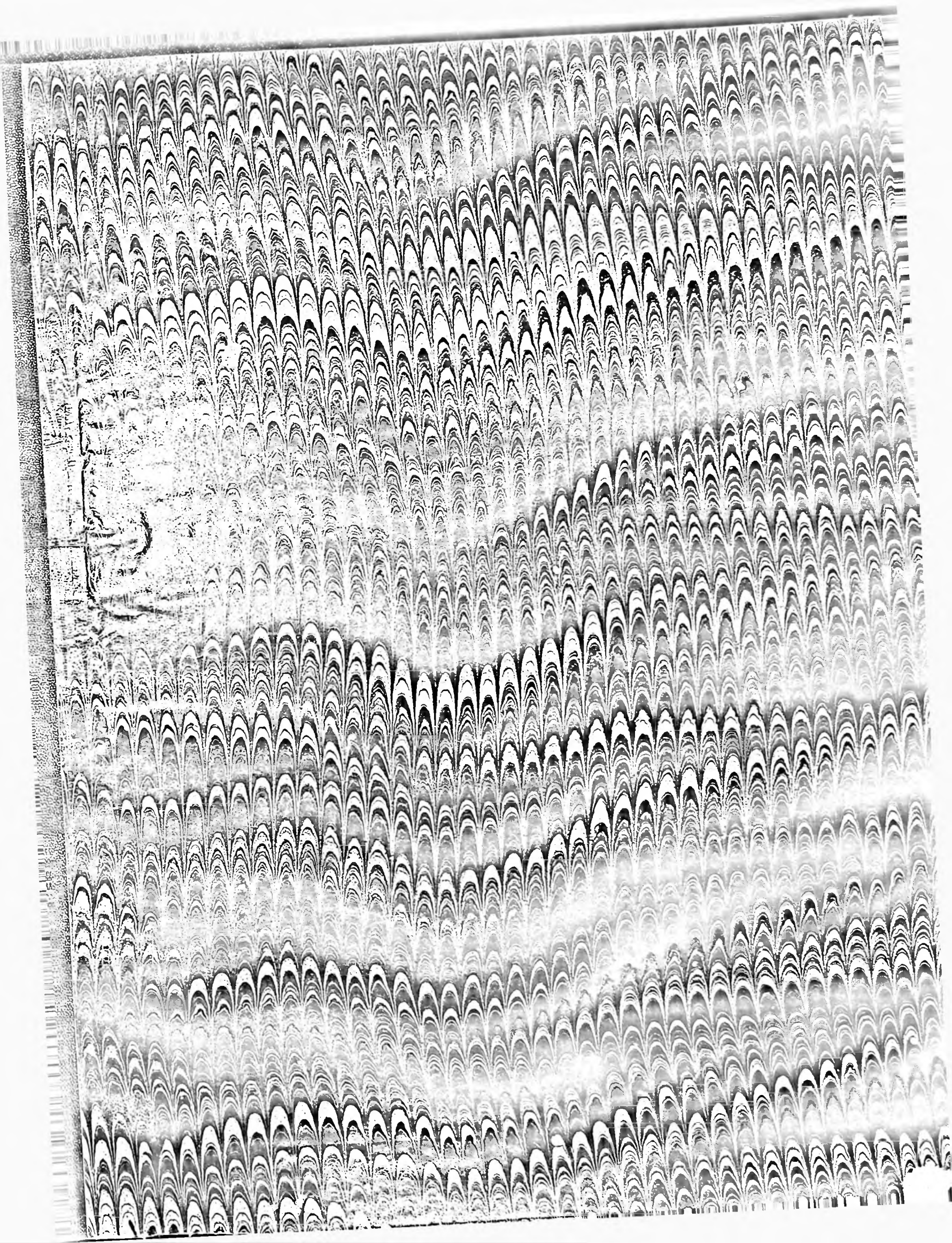
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THE



R E E M A S O N ,

A Masonic Monthly Journal,

Devoted to the Interests of

ANCIENT CRAFT MASONRY,

AS REPRESENTED BY THE

AMERICAN MASONIC SYSTEM.

VOLUME V.

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EDITOR.

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Geo. Frank Gouley,
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To-Day.

To-Day the writing and speaking mind of the world says: "another year is dead and a new one is born"—but is it true? Are there any old or new years? We cannot find them. To-day is only another milestone in the Calendar of Time—one of those notches cut in the ever revolving wheel of human life, to tell us simply that a certain amount of distance has been passed in our journey to the gate of the other world. To-day is as yesterday or to-morrow in all its appearances and effects. It is no more the beginning of a new era than is every other rising and setting of the sun. Each day, and each moment of the day, is our eternity. Yesterday is gone—gone forever! To-morrow has not come, and it never may to us, in this human character; the Present, therefore, is all we have. However, we do not desire to rob the occasion of any of its poetry—we would not willingly remove a single chaplet thrown upon the bier of what is called the dead past, nor would we interpose a single cloud between sanguine youth and its bright visions. To-Day, as the beginning of a new year, is only peculiar, because custom has consecrated it as the birth season of new hopes—the day of congratulations for having survived another season.

Yet years are but figures on the dial-plate of time—old Time; the age of which the Infinite alone can comprehend. Where was Time born? What "New Year's day" was his birth day?—who shall answer? None living. His iron tooth eats up his own records. His history, like himself, moves in a circle; ever repeating itself. "All that has been, will be—all that is to be, has been,"—this is his only answer. Then where are we? In the centre of the ever revolving whirligig of life, and like children at the fair, we step in and take our ride,—some soon get giddy and drop out and disappear—others try to goad the motive power faster, but all alike soon learn that nature has regulated the rate of speed by a law of general average which best suits the greatest wants and uses of our race. The wheel stops not, and as we looked at the clock at midnight, last night, and sympathized with the ticking throbs of the pulse of Time, as it were, and earnestly watched the finger as it touched the ominous character "low twelve," to see if there was even the slightest pause of respect for the "coming and the gone"—we could discover nothing. The self same click to-day as then—the self same inexorable progress of the hand, counting its seconds, hours and days—in short, revolving as the emblem of Eternity.

We know of nothing so solemn as the clock. In all reverence, we look upon it as the earthly monitor of God. It alone tells the value of a second—and, that eternity is made of seconds.

Its pendulum swings out the last moments of a king as indifferently as it keeps time to the first breathings of the beggars' babe. It knows no nervousness, or excitability of heart. It is as solemn and impassive in the grand old Tower of Strasburg during the rain of fire and the carnival of Death as if it stood facing the stars only, out in the solitude of the trackless desert. Its days, hours and seconds are ever the same. Man made years, but God made Time. Where the poet got his license from, to draw a line between "Time" and "Eternity," we know not. Man made Eternity just as he

made years, merely as a term to measure Time and to draw a mental figure representing the past and future—neither of which knows beginning or ending. Time swallows all—it is all. Let us look again at that old clock—that faithful monitor, and see if it gives a sign of the past or future. Alas—no! Its honest face and its unerring finger point ever and ever to the NOW! Heavens, what a thought there is in that word—"now." It is the present moment, and it is nothing else. It is not the tick just sounded, nor the next one to come,—it is ever *this one*. Brethren—do we all so use and improve the present moment that should it be the last to us in the flesh, it will be immortal to us in the spirit? This is the question of To-Day. It is worth more than all the panegyrics over the memories of what has been christened a dead year—than all the rhapsodies heaped upon the cradle of the new born one now being celebrated. Man is not judged by years, but by each *moment* he lives.

The Freemason being wisely taught that there is no death, but only a transition from one character of life to another, it is immaterial to him as to the number of years he may live or has lived, but only as to *how he lives*. By the regularity of Time, he is taught that nature cannot be forced, but that man must be governed by fixed laws. He cannot for ever think and work, thus forcing the pendulum beyond its correct arc of the circle, but he must intersperse his hours of life with the necessary relaxations of rest and sleep. The mind and body must have their seasons of repose and variety of position, just as there must be sunshine and darkness—heat and cold—drouth and rain to produce the fruits of the earth and to sustain the healthy currents of life. No man can enjoy all his powers of body and mind by living upon one kind of food—nature has therefore wisely furnished a variety, and given us appetites to call for them. All excesses are abhorrent to nature—the perfect choice between extremes is the grandest judgment of man; it is the only safety of human happiness. Excessive charities soon wear themselves out. Excessive selfishness soon wears the heart out. Have we drawn this lesson from the regularity of the clock and practised it? Have we exercised that prudence in our lives, and thus added to our usefulness by the preservation of health? Have we ever kept the bridle in our hand and curbed our passions against intemperate appetites, thoughts and words? Have we preserved with fortitude the interests of the pure, the good and the true? Have we so held the scales of justice that no man shall rise in judgment and truly charge us with unfairness and wrong? Have we so loved our brother that it was a pleasure to extend relief to those who suffered, "in mind, body or estate?" and, finally, have we so studied the truth, as manifested to us, that we the more clearly recognize and love God each moment as recorded on the dial of time? These are the Masonic lessons of To-Day—and every day. If we have learned them, it is well. If we have not, it is ill for us, and let us begin NOW.

Please Give us Credit.

The *Mystic Star*, of Chicago, should give the FREEMASON credit for the contributions of Bro. J. P. Little, of Virginia, to our columns.

Oaths.

The formality of an oath is a very ancient institution among men, and has always been clothed with the solemnity which becomes so serious a ceremony. There is a vast difference between a voluntary and compulsory obligation—one is binding, the other is not. A voluntary obligation presumes that the party assuming it is willing to call heaven to attest the sincerity and honesty of his declaration; an involuntary or compulsory oath presumes that the party assuming it entirely and absolutely disavows with the sentiment of the oath, and only goes through with the mockery of repeating it under menial or personal fears, and we hold it to be null and void so soon as the cause which produced the fear or compulsion has ceased to exercise governing, however, that the party does not accept the oath as part of a condition into which he may have placed himself—such as military service, wherein he accepts the alternative of a parole or imprisonment. All Masonic covenants are voluntary, and must be absolutely so to be acceptable by the craft, hence no one is asked to do a thing which will place him in a false position. Every oath should be founded on judgment, truth and justice, for without these conditions the party taking it would not be willing to keep it. It requires judgment to know whether the oath will conflict with superior or previous duties and obligations. All oaths should be given in detail, so that the party taking it may have opportunity to discover any violation of his judgment and rights. It is necessary that all oaths should be founded in truth and taken truthfully, in order that they may be truthfully kept. All oaths should contain the principles of justice, for that which is unjust cannot endure nor be respected. This is the ideal of Masonic covenants (sometimes called oaths), covenants whereby one brother pledges himself to another that he will faithfully perform the agreement he enters into: it is a mutual bond between those who trust each other, and nothing is asked of a candidate that has not already been pledged to him by the others in case he accepts the conditions, and these conditions are all made known and explained at each stage of the proceedings. There are some secret societies where candidates are sworn to agree to things of which they know nothing and can know nothing until after an oath has been taken, but such societies have no connection with the government of Masonic bodies. Freemasonry is founded upon the sublime theory that every candidate comes unassisted by friends and uninfluenced by mercenary motives, with the sole desire for knowledge and to do good to their fellow men, and are only accepted on the mutual pledge of mutual forbearance, obedience, relief, and brotherhood.

"Who Made You?"

This is one of the earliest questions we learned to answer in our catechism. We learned it and answered it like other boys, we suppose, but sad experience, alas! has taught us that what childhood learns to answer is not demonstrated by the facts of maturer years. The questions and answers are all very well from the Sunday School stand-point, and we would to God that they were all true. We answered that "God made us." We hope He did; we try to think and act as though He did; but if He made all the miserable wretches who have answered the same question in the same way, we must be excused if we beg to say that we sincerely doubt it. We have seen so many men that bore the impress of the devil in their faces, and did nothing but the devil's work, that we have come to the conclusion that, if God furnished the materials, somebody else did the work, and made an awful batch of it, just as some cooks will take the best flour and turn out nothing but sour bread. The highest compliment we can pay a man is to say that *God made him*, and we are sorry to say that the world is not full of them. If there is any one weakness we have, more than another, it is in making allowances for the frailties of poor human nature,

for we claim to be very frail ourselves, but when it comes to a man swindling widows and orphans; being rich and refusing charities; belonging to a church and robbing it; belonging to the fraternity of Masons and yet eschering it out of its dues, when able to pay, and finally traveling around the country and acting the impostor by misrepresentations, we have no patience with it, and it will require something more than a catechism to prove to us that *God made such men*—Not much.

For the Freemason.

A. I. 5871.

What circling centuries their course have run
Since, in the East, the gavel's call first sounded,
When Israel's King his crowning glory won,
In regal state our Order wisely founded!

The little world the Temple builders knew,
Beyond their wildest dreams has since expanded;
Great continent to continent it grew,
As growth of race and growth of space demanded.

Science—then proud through mustered human might:
To rear the pile of stone, and gold, and gopher—
Now links broad seas, and, swift as flushing light,
Spreads o'er the earth the outpoured wealth of optics.

Gone all the wonders the King's riches wrought,
His haughty nation trodden in the dust:
Yet lives the priceless lesson that he taught—
How man his fellow-man might safely trust!

That lesson, with unflinching faith, was kept
Where keeping earned a martyr's crown and glory;
Triumphant now, the coldest hearts are swept
With noble ardor at the secret story!

Earth has no citadel it cannot take,
For it all flags of creed and caste are furled;
And well we know no human power can break
The golden chain with which it binds the world!

NEW YORK, December, 5870.

JOHN T. ATTCHESON.

The Grand Lecturer of Missouri.

Bro. and Companion Allan McDowell, the Grand Lecturer of the Grand Lodge and Grand Chapter of Missouri, has been busily engaged in the Southwestern counties since the annual meetings; and during the principal parts of the months of December and January he will be located in St. Louis, to attend to the lecturing of such officers as need his services during that time. All communications for him may be addressed to the care of the Grand Secretary.

Full Moons in 1871.

January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	
Fr'd	Sun.	Mon	Wed	Th'rs	Sat'y	Sun	Mon	Wed	Th'rs	Sat'y	Sun	T'sy
6	5	6	5	4	3	2	31	30	29	28	28	26

Advertisements Thrown Out.

Our readers are already aware that our advertising regulations are strict, as will be seen by reference to the inside page of the first cover, and we intend to adhere to them and not to allow any advertisement in our columns which we cannot cheerfully endorse, or who do not pay for their advertisements. In pursuance of that regulation, the following are thrown out:

Chas. F. Coehnow, agent of Diebold & Kienzle's safes, corner of Fifth and Walnut streets.

Milo G. Dadd, agent of Maenecke & Urban's safes, under Southern Hotel, Both of St. Louis.

Chapter Work.

BY JOHN P. LITTLE, G. H. P. GRAND CHAPTER OF VIRGINIA.

MOST EXCELLENT MASTER.

CHERUBIM.

There were two in the Tabernacle, four in the Temple of Solomon, and they were represented in the carving on the walls, and woven in the texture of the veils. What were they? No representation has come down to us, and the descriptions do not satisfy curiosity. We can only approach a solution of the question. Take the four banner tribes, Judah, Reuben, Ephraim and Dan, their four emblems were the lion, the man, the ox or heifer, and the eagle. Now combine, in some way to us unknown, the forms of these four creatures and you have the appearance of the cherubim. And yet cherubim are spoken of before these tribes existed, that is, in the garden of Eden. Whether there was only one combined form, or whether various forms were used, we know not. We hear always of the wings, more than of any other part. Some have thought that the winged bulls and lions with human heads, found in Ninevah, were representations of this ancient form. Ezekiel speaks of them as being covered with eyes. This is symbolical; the eye is put for life; it is that through which we see life and receive light, which is put for knowledge and life. The probability is that these four animals were taken, as each is the representative of the highest life of its class, and that together they meant perfect life. There is a Hebrew proverb: "Four are highest in the world, the lion among wild beasts, the ox among tame cattle, the eagle among birds, man among all creatures, but God is supreme." In the Septuagint the word cherubim is often rendered, by Zoon, Living Creatures. Hence I conclude that this form was used as a symbol of life, the highest kind of life of the best kind, fullness of life. It was, therefore, as a symbol of Him who alone has all being. The great *I am that I am*, who comprehends in Himself everything that is.

These figures were not objects of worship. They were concealed in the Holy of Holies, in thick darkness, where only the High Priest entered once a year. Indeed, these forms were like nothing in heaven above or in the earth beneath, or in the waters under the earth.

JACHIN AND BOAZ.

These two pillars stood in the porch or tower of the Temple, one on each side of the entrance. They meant strength and establishment, and together meant that this house of God was established in strength. Our learned brother, Rockwell, has written ably on this subject. One of his views I dissent from. My opinion is that these pillars were of square, not round, form. That the circumference, twelve cubits, is mentioned, does not prove them to have been round. And the constant use of the square figure, the entire symbolism of the Temple, induces me to believe that they must have been square.

We hear nothing of them except that they were of a certain height and circumference, had pomels or globes upon the top, and were adorned with net work, lily work and pomegranates, and were cast hollow. The lily spoken of was the lotus, a flower used as a symbol of perfection; the pomegranate implies fruit, fruitfulness, or abundance. The horn of plenty is merely a pomegranate burst open.

The custom of erecting columns to commemorate any great event is an ancient religious custom. These were cast hollow, in order that they might be used as treasure chests, or that in them might be kept important state papers, and the genealogical tables and records of the various tribes of Israel. Every Hebrew had to prove himself by those records. If not a true descendant of one of the tribes, he had no title to land, no claim to be one of the nation, no right to enter the sanctuary. It was a thing of descent, and must be proved

by record. Hence, although every tribe and family kept its own record, a copy of these genealogical tables must be kept here in this safe and guarded national place of deposit. These columns, then, contained the title deeds of the Hebrew race. They were thirty cubits high and twelve around; that is, each one was a hollow metal chest, three cubits square by thirty high, with a heavy lid of five cubits on the top. Here was space enough for keeping a vast quantity of records. They were safe from fire and theft, being in the sacred place and guarded day and night. Moreover, being in the most public place, the very entrance, they could not be tampered with, and it would require the combined efforts of many men to remove the lid and examine the contents. This was never done, except on that great day of the year when all Israel assembled in solemn worship. Then the elders of each tribe could examine the records, and make such additions and corrections as were necessary year by year. They were the archives of the nation.

They taught another thing. Every Hebrew entered the Temple by right of his descent from Abraham; he entered between these columns, each of which contained the record of six tribes; and this entering was itself a solemn appeal to God, an assertion of his right, as he touched with the right hand or the left the column in which this proof was deposited. When the Temple was destroyed these records were burned, and hence the difficulty that arose among the people on their return in proving their genealogy.

It will be noticed that in the two temples subsequently erected, there was no tower or porch. The reason is that the top of this tower had been used by some of the kings, who were idolators, as a place for images of Baal and other false gods.

It is a curious and interesting fact that the candlestick made by Moses in the wilderness is still believed to exist in its original form. It had travelled with the tabernacle, had been removed with it from place to place until deposited in the Temple, carried off to Babylon, returned with the nation, again stood in the second temple, and in that of Herod, and was taken with other sacred vessels to adorn the triumph of Titus. It was deposited in the treasure house of Rome, until Gersine sacked that city. The vessel in which this, with many other treasures, was carried foundered in the Tiber, and in the bed of that river it still remains. Search may yet discover it, and this treasure be again brought to light.

THE DEDICATION.

As we have but a partial account of the Temple itself, so I believe that we have but an imperfect account of the ceremonies of dedication. It was not only an important special occasion, but it was the great solemn festival of the nation, when every Hebrew went up to worship God. In this time of profound peace every man of Israel must have been present, and there certainly was no room for this multitude in the Temple precincts. Ceremonies must have taken place outside the building and outside of the city. I suppose that on these great occasions the nation camped regularly around the city, according to the order established by Moses. I suppose that the whole people marched by tribes in procession in the courts and around the building, the priests and levites bearing the ark and holy vessels; that these were deposited solemnly; that then the chiefs and elders assembled and filled every part of every court, the king, the priests and leaders being in the inner court; that innumerable sacrifices had already been made by the wealth of the king and the liberality of the people, and the choice parts of these victims heaped in one vast pile upon the altars of sacrifice, twenty cubits square on top; that the ark was placed and the doors left open; and that then Solomon, standing upon that brazen scaffold before the eastern gate, in front of the altars, facing the Temple, kneeled down upon his knees (the whole nation within and without also kneeling) and uttered that sublime prayer which we have recorded in the Bible. When this

prayer was ended, God visibly descended in fire, consumed the burnt offerings and appeared as a flame—the Shechinah—hovering over the mercy seat.

The awe-struck multitude fell on their faces and worshipped and praised the Lord. I believe that on this occasion the voice—the Bathcol—was also heard. The house was consecrated by Jehovah to his own worship.

I suppose that further sacrifices were offered; that the procession was resumed, and that all the people were then permitted to look into the Temple, to behold the ark and the Shechinah; and that then the door of the inner sanctuary was closed, only to be opened once a year, when the High Priest entered.

The craft must have been present and beheld all this; the work had been wrought by their hands, sacred place and all, and the sacredness and unapproachableness of the Temple did not commence until after it had been dedicated. They were then rewarded and dismissed, and spread abroad in all countries the fame of this glorious building and a knowledge of the true God.

I believe that this procession passed seven times around the Temple, or was resumed daily for seven days; the feast continued for seven days longer, and then the nation was dismissed.

THE WEALTH AND SKILL OF SOLOMON.

Men speak a great deal of the amount of gold lavished upon the Temple, and not at all of the great skill and wisdom displayed in its construction.

The wealth employed was beyond all modern calculation. Apart from the great sums required to feed, pay and supply such vast bodies of men for seven years, and the cost of preparing and moving material, the pure gold placed upon the building itself is enormous. It was lined inside—floor, ceiling, side walls and end walls, of both rooms—with plates of gold; the whole tower or porch, from top to bottom, within, was thus covered, also. This would require 37,517 square feet of gold plate. How thick this was we are not told. In the auctum sanctorum, twenty cubits square, we are told that 30 talents were used.

If, as Josephus tells us, the roof was also thus covered, we must add one fourth at least to this quantity of gold plate. It is singular that in the Bible the roof is scarcely mentioned, being merely spoken of as being made of beams and planks of cedar.

Beside all this, innumerable vessels were made of gold—Josephus says 40,000. On all these Solomon put his mark, the Temple mark, the name of God. No other metal but gold was employed in or about the Temple itself, neither silver nor brass, except in the construction of the two pillars.

Brass was freely used elsewhere about the building and on the area, but not in the building itself. This brass was that called Corinthian, or bright brass. No iron was used. It is expressly said that the quantity of brass could not be measured, and that Solomon made silver to be as stones in Jerusalem.

The skill required for all this work equals and, indeed, far surpasses modern acquirement. I think that few founders could cast that brazen laver with the oxen under it, or those two hollow pillars, fifty-two and a half feet high by five and a quarter square. I am more certain that these were square because while their circumference is mentioned they are not spoken of as the brazen laver is, whose circumference is distinctly mentioned, thirty cubits round about, and then its diameter given as ten cubits.

This architect and craftsman must have been truly a wonderful man. But this is not all. Not only was this Temple covered within with gold, but this was all carved with various forms and figures. This was done by hand, and required the highest kind of skilled labor. Then there was much jewelry work to be done, much skill required in weaving and dying, or perhaps in embroidering these veils and vestments. All this must have been done by workmen brought from

Tyre. This city was great and rich; it was the chief seat both of commerce and manufactures for the world; it was London, Manchester and Birmingham all combined. Its guilds of mechanics and other citizens were the most skilful then on earth. It was an ancient city, and the knowledge possessed had doubtless been handed down and increased for centuries.

All this wealth and all this wisdom was employed by Solomon in this mighty work, and when accomplished it stood the wonder of the world—the only perfect building that the earth ever saw.

The entire arrangement was symbolical. In the outer court the profane might enter who believed in Jehovah, and came up of his own free will and accord to make his oblation and present his sacrifice. Further he could not go. In the middle court the children of Israel might enter; they had been more than initiated, they were a nation of Fellow Crafts. Into the inner court the priests and levites—the Masters in the faith—could gather. Into the sanctum sanctorum the High Priest—he who possessed true Royal knowledge—could enter, that he might pronounce the omniscient name of God.

The Temple, in all its arrangements and in all its parts, taught man that God is perfect; and that perfection, absolute and complete, is required in his service. We make it the symbol of our order. Let us take to heart the lesson here taught; let us ever remember what manner of men we ought to be, and imitate in our lives the divine model placed for our example.

THE MARK DEGREE.

I have omitted some things in explanation of this beautiful degree. Every Mark Master should not only have his own mark, by which he is known, but every Lodge should have a mark book in which these marks are to be recorded. This book should be kept by the Secretary. The chief officers should examine these marks, and see that no improper or unsuitable one is recorded. They should also see that no two similar marks are recorded in the same book at the same time. Every Lodge is like a quarry, where each workman puts his own mark upon his own work; two or more similar marks in the same quarry at the same time would cause confusion among the craftsmen. The mark should always be selected and recorded before exaltation takes place otherwise the candidate is not duly and truly prepared.

EQUALITY

is taught in this degree.

“The Lodge is the Mason's vineyard; his labor is study, and his wages are truth. The youngest brother may, therefore, labor more earnestly than the eldest, and thus receive more light in masonry as the reward of his earnest work. There was a young Craftsman who had been idle all the week; yet on the last day, at the eleventh hour, he found in the quarries and brought into the Temple that stone which became the head of the corner. Thus did he more service to the house of the Lord than all those who had labored from the rising to the setting of the sun, and yet who could offer no more at the end of each day's work than the ordinary result of an ordinary man's labor. The vineyard of Masonry is open to all. But he who works most diligently, though he began the latest, shall not be below him who, commencing earlier, has not put his whole heart in the task.”

All Masons meet upon a perfect level. The last shall be first, and the first shall be last. What is this but the teaching of a perfect equality.

CHARITY,

in its broad and full meaning, is beautifully taught in this degree. It means mercy—love—of every kind, exercised toward all men, but especially to a brother in Masonry.

It is our duty as Mark Masters to exercise charity in all its various forms—in money, in sympathy, in speech, in care for a brother's interests, privilege and reputation; to defend

him when assailed, to counsel him when in difficulties, to help him when distressed. Do good, my brethren, and do it in private. The man who does good and boasts of it, does no good. Let not the left hand (the weaker, vain glorious part of man,) know, lest it boast of and impair what the noble right hand has done.

Uphold the failing; strengthen the weak; never despair of a brother's good; remember you also may be tempted, and if you can do nothing more, nothing better, in charity draw the mantle of silence over the faults of an erring brother.

All else may fail; all else will pass away; wisdom, and strength, and beauty, will all fade into oblivion, but charity never faileth. Like its divine author, it alone is eternal.

LECTURE OF J. R. M'DANIEL.

Companion M'Daniel is one of the brightest and best Masons in Virginia. Take him all in all, from the first to the thirty-third, I consider him our foremost man, and with great pleasure I publish his lectures on the Mark and Past Degrees:

"MY BROTHER—The objects of this degree are tenfold, to-wit: the obligation we are under to observe faithfully our contracts or undertakings, and to be content with whatever we agree to. The fundamental principle, however, is charity; it being dedicated to — —, it is important and necessary that we should be deeply impressed with the indispensable obligations we are under to stretch forth an assisting hand to the relief of an indigent worthy brother, to a certain and specific extent. We desire, therefore, that charity should be particularly inculcated and especially enjoined. Charity by moralists is defined to be the love of our brethren, or a kind of brotherly affection one toward another. The rule and standard, however, by which this habit is to be examined and regulated amongst Masons is the love we bear to ourselves, or which the mediator bears toward us; therefore it must be unfeigned, constant, and with no other design than a brother's happiness. We should forget every obligation but affection, otherwise we confound charity with duty.

The feelings of the heart alone should direct the hand of charity. We should encourage those sentiments which charity delighteth in; we should feel the woes and miseries of others with a true and genuine sympathy of soul.

Compassion is of heavenly birth; it is one of the first characteristics of humanity, peculiar to our race; it distinguishes us from the rest of creation. He whose bosom is locked up against compassion is a barbarian, his manners must be brutal, his mind gloomy and morose, and his passions as savage as the beasts of the forest.

The indiscriminate exercise of charity is not called for, nor is it indeed commendable. On the contrary, charity when misapplied, loses her title, and instead of being adorned with the dress of virtue assumes the garb of insignificance—the very bells and feathers of folly. The true objects of charity are, in our opinion, merit and virtue in distress; persons who are incapable of extricating themselves from misfortunes which have overtaken them in old age; industrious men, from inevitable accident or acts of Providence, rushed into ruin; widows left survivors of husbands on whom they depended for sustenance; orphans of tender years left naked in the world. The claims of such are certainly stronger than those of the miserable miscreants who infest our doors with their importunities, or those wretches who wander from their homes, show their distortions and their sores to prompt compassion, and revel away in concert with their cribbers their ill-gotten gains in the houses of darkness, which conceal their iniquities and vices.

No foreign object or person has claims on our charity, so long as one native to our own sphere remains unprovided with the means of sustenance, comfort or education. True charity consists not so much in the abundance of our donations as in the manner of giving. If it be not accompanied with the benevolence of the heart, its purpose is vicious, vir-

tue is supplanted by ambition, and the recipient finds himself under cramped obligations, which is but a choice of evils.

Masons should ever exercise charity without dissembling or hypocrisy, but bestow with cheerfulness, unacquainted with the frozen finger of reluctance, each endeavoring to render good offices as cheerfully as they would receive them. Benefits thus received would impress a lively degree of gratitude and affection. The humble current of little kindnesses, like a creeping rivulet incessantly flowing, diffuses itself through the domestic circles of private life, and pours in the end a more bountiful tribute into the store of human comfort, than transient floods of detached bounty, however amply they may appear to rush in.

Thousands, whose magnificent donations are heralded through the land as acts worthy of imitation, too frequently we find are entirely inaccessible to the performance of those minor acts of charity which form in reality the sum of man's usefulness, ambition being the lone and solitary avenue to their purse strings. Covet not, my brethren, their enjoyment in their published shame; unenviable is the life of him, who at the shrine of ambition, sacrifices all the finer feelings of our nature. It is such alone who, full of opulence and in whose hands abundance overflows, can look on virtue in distress and merit in misery without pity; they can behold without a tear the forlorn and destitute widow, driven by misfortune from peace and plenty, and from the bed of ease see her lot change to a dunghill; sick with woe, at her bosom hangs her famished infant, draining off the dregs of parental life for sustenance, and with maternal love yielding her very existence to support her babe. And if perchance the voice of this unfortunate widow be heard in complaint, breathing a sigh while modesty forbids her supplication, her groans, her pathetic sighs are disregarded, whilst the citadel of their adamantine hearts yields to the flattering petitions of cringing knaves, who touch their vanity and tickle their follies, extorting from their weaknesses the prostituted portions of charity. Absorbed in pleasure and selfishness, they roll their chariot wheels beyond the scenes of sorrow without compassion; and without pity see the last convulsion and the deadly gaze, which paints misery on the features of a dying saint. Oh! if angels weep in heaven they weep for such, and if they know contempt, they feel it for such as bestow not of their superfluities and snatch not from their vices that which would gladden souls sunk in the woes of worldly adversity. The eyes of cherubim view with delight the exercise of such virtues as form the character of the good Samaritan; saints touch their golden lyres and hymn his praises in the realms of bliss; and approbation shines on the countenance divine of omnipotence, when man is found in the exercise of such virtue.

LECTURE IN PAST MASTER'S DEGREE.

"This general collection of implements and emblems is intended to remind the Master of his powers and of his jurisdiction; while they warn him to avoid the abuse of that power, limiting his jurisdiction and prescribing his conduct.

"He should take the Holy Bible as a rule of life; it teaches us that being born upon a level we should act upon the square, and uprightly as the plumb, circumscribing our desires within the compass of nature's gifts as poured forth from the horn of plenty.

"It exhorts us to suffer neither the pressure of poverty, nor the avarice of riches to tempt our hearts to swerve from the line of rectitude.

"The division of time into equal and regular portions on the rule, points us to the surest method of securing the greatest good from the opportunities afforded us; the subjugation of our passions is taught by the gavel; and the by-laws regulate the deportment of the Craftsmen when assembled for social improvement and mental recreation.

"With these precepts faithfully engraved on our hearts by the pen of righteousness, let us in all things act well our parts. Then, when the door which separates the present and

past from the future shall be unlocked, we will hail death as the kind messenger to admit us into the Supreme Grand Lodge above.

* * * * *

"My Brother, this degree should be carefully studied and well understood by every member of the Lodge.

"It includes all the ceremonies of opening and of closing the Lodge in the several preceding degrees; also the forms of installation, consecration, and dedication of Lodges; the ceremonies of laying corner stones of public edifices; and all funeral ceremonies.

Formerly none but such as had been selected by the brethren, and placed as chief overseers of the workmen, were made acquainted with the mysteries of this degree. It was then confined to a Lodge of Past or Present Masters; but after the establishment of a Royal Arch Chapter, it was then found inconvenient to assemble at all times a Lodge of such for the preparation for the Royal Arch degree, and this suggested the propriety of transferring it to the Royal Arch Chapter, under whose jurisdiction it is now placed. And while it confers no rank in the degree beyond qualification, it is, therefore, only intended to instruct the Brother in the art of presiding over and governing a Lodge; thus, though of serious import, the other Brethren will avail themselves of the opportunity of having some discussion at the expense of the exalted Brother, as you have this evening had some evidence; and whilst they may not have deported themselves strictly in accordance with the 'Golden Rule,' yet I assure you, that they have only done unto you as others have done unto them.

"It should be our especial purpose to instruct the exalted Brother in presiding with dignity and ruling with moderation, in the various offices of domestic and private life, even the father of a family needs the distinguishing qualities of prudence, calmness and forbearance, joined with a salutary firmness in the government of his family circle; and, whilst he demands prompt obedience, he should exercise an affectionate degree of moderation; so, also, should he who is entrusted with public office, mingle, at all times, the sweetness of mercy with the severity of justice."

The Language of Stones.

There is a superstition which originates, it is said, in Poland, with regard to the choice of gems for wearing. It is that the month of the nativity of every individual has a mysterious connection with one of the known precious stones. Hence the propriety, in the selection of presents, or for wear, of the adoption of those jewels belonging to the month which fate is imagined to have made significant. To illustrate this, one born in the month of January should wear garnet or jacinth, those stones being understood to belong in their fated character to that month. Subjoined is the list for the year: January—Jacinth or garnet; constancy and fidelity in every engagement. February—Amethyst; peace of mind. March—Blood-stone; courage and success in dangers. April—Sapphire and diamond; repentance and innocence. May—Emerald; success in love. June—Agate; long life and health. July—Cornelian and ruby; forgetfulness. August—Sardonyx; conjugal felicity. September—Chrysolite; preserves from folly. October—Aqua-marine or opal; misfortune and hope. November—Topaz; fidelity and friendship. December—Turquoise or malachite; success and happiness in life. According to the proverb, "He who possesses a turquoise will always be sure of friends."

THE words which Walter Scott puts into the mouth of Jennie Deans, in her address to the Queen, are true as they are beautiful. "When the hour of trouble comes—and seldom may it visit your leddyship—and when the hour of death comes, that comes to high and low—lang and late may it be yours—O, my leddy!—it is na what we have done for ourselves, but what we have done for others, that we think on most pleasantly."

A CISTERN 10 feet in diameter, 9 feet deep, will hold 168 barrels; one that is 5 feet in diameter will hold $5\frac{1}{2}$ barrels to each foot in depth; one 6 feet in diameter about $6\frac{1}{2}$ barrels per foot; 8 feet, nearly 12 barrels; 9 feet, $15\frac{1}{2}$ barrels; 10 feet, $18\frac{1}{2}$.

New York.

FORMAL OPENING OF MOUNT ZION LODGE, TROY, N. Y.—APPROPRIATE POEM BY WORSHIPFUL MASTER H. M. HELLER—COLLATION, TOASTS, &c.

We are indebted to Bro. R. W. Roberts for the following report:

Mount Zion Lodge, F. and A. M., No. 311, the youngest "Blue Lodge" in the city, opened for the season last evening under very pleasing auspices, with a full Lodge and a common feeling of interest and pleasure. Worshipful Master Heller occupied a seat in the East, with Worshipful Master Anthony, of King Solomon's Lodge, and Past Master A. B. King. After the transaction of the regular business, W. M. Heller addressed the Lodge briefly in regard to the opening of the Masonic season, and concluded by reading the following very interesting and exceedingly well written poem:

DELIVERED AT THE FORMAL OPENING OF MOUNT ZION LODGE, F. AND A. M., NO. 311, BY W. M., H. M. HELLER, OCTOBER 10, 1870.

As all true Brothers who have gone before,
And Christ, their Leader, reached the "shining shore,"
Tolled here the Masonic Temple to appear,
We quarry "living stones" from year to year;
Yet when cold Winter's reign is past and gone,
And Spring with joyous laughter's hurried on,
The fervid Summer gives us short release
From active toil, The Op'ratives then cease,
No "living stones" we see, "The Master" square,
"The Craft," the compasses lay by with care,
Yet strive to keep their hearts and minds from vice,
And speculatively our Temple still doth rise.
But when the Autumn, with its cooling breeze,
Brings life, and health, and the fruit-laden trees,
We gather here, and to our God on high,
Raise in glad tones The Mason's Melody:
"Sweet as the hallowed anthem sent to hail
Bethlehem's shepherds in the lonely vale,
When Jordan hushed her waves and midnight still
Watched the holy towers of Zion's hill."

Dear Brothers, here we've met again
Around our altar true;
To God our Master raise the strain,
While we our vows renew.

Hand joined in hand, loud swell the song,
Faith, Hope and Charity,
O'er land and sea the notes prolong
In love and unity.

Lo, from the East, and West and South
A glorious light appears;
Oh! may it beam as now, from Truth,
Through all eternal years.

And may we, when our labor's done,
With joy arise and sing
The praise of Him in heavenly home,
Who is our Master, King.

With heart-warm clasp and friendship beaming eye
Brother to brother makes the kind reply,
The laugh goes round; on the Level here we meet,
The hours are winged thus passed in converse sweet,
Then let us seize each moment passing by,
And taste its pleasures ere from us it fly,
Improve each blessing—no regrets come then;
What's coming next is far beyond our ken.

For "blessings brighten as they take their flight,"
A brighter blessing, brethren's, here to-night;
For lo! to other pleasures adding zest
Sweet woman's here a loved and honored guest.
Unusual here? we'll own that's very true,
But who'll deny 'tis a most pleasing view,
Be her best influence e'er our guiding star,
From Truth and Virtue we'll not wander far.
As mother, sister, wife—what memories come,
A holy trinity, a perfect sum,
The last best gift the Master sent to man;
The full fruition of the heavenly plan;
Give them Masonic welcome, brethren true,
And may we oft these pleasant scenes renew.

Here comes no discord, here from strife we're free,
Save that who best can work and best agree.
Faith, hope and Charity in league combined;
Can this do ought but benefit mankind?

A Union blest in all its various parts,
Forever let it twine around our hearts.

The earliest covenant we date our own,
Geometry its broad foundation stone.
From East to West, embracing every clime,
Truth is its centre o'er the whole doth shine.
Its pillars, Wisdom, Beauty, Strength we view,
Faith, Hope and Charity forever new;
Its beauteous covering is the star-decked dome
To which we're travelling—'tis heaven, our home.
The Holy Bible, Compasses, the Square,—
These are our guides, be they our constant care.
The Mosaic Pavement, with its border fair,
The Blazing Star illumines with beauty rare.
We're the Rough Ashlar till the Master come,
He aids us perfect Ashlars to become.
"Search well the Scriptures" if you'd build in line,
They are our Trestle Board, the true design.
Let Brotherly Love, Relief and Truth engage
Our hearts in youth, in manhood and old age.
And ever in a Mason be there viewed
Prudence and Temperance, Justice, Fortitude.
Clothed with the Lambskin, he should ever mourn,
E'en little errors, be it honorably worn.
By the twenty-four inch Gauge divide his time,
With Common Gavel fit his mind sublime.
By Plumb, Square, Level, be each action wrought;
Through all our lives that are we nobly taught.
With Trowel spread the cement of Brotherly Love,
Thus join the earthly to the Lodge above.
With Speculative Masonry let each one unite
The Operative to make the chain more bright.
So build our Temple, and by God supreme
T'will be preserved e'en from time's rushing stream.

'Mid toll and pain we hold a Brother's part;
Free-Masonry close binds him to our heart.
Does life's clouds lower around his earthly home,
We sympathizing cheer with Friendship's tone;
Not summer friendship, built upon the sand,
Whose flattering leaves soon strew the changing strand,
A mere pretence, a vain and glittering show,
A sunny vapor, flitting to and fro;
But strong and steadfast, long enduring, true
Unchanging, faithful and forever new.

I see a stranger in the noisy mart,
Disease with iron fang preys on his heart,
Low gasping moans arise with every breath,
And on his brow cold grows the damp of death.
I turn and sigh, and fearing, pitying weep,
Who'll gently close his eyes in death's last sleep?
Forgotten, friendless and forsaken, lone,
Uncheered in death, he hears no friendly tone;
No loved one's near to shed the mourner's tear,
And bend in sorrowing anguish o'er his bier,
With heart warm clasp to greet that nerveless hand,
And smiling point to the unshaded land.

A sign, a word, behold how changed the scene!
It seems some fancy of a waking dream.
Dear friends and Brothers gather round him now
With every aid; such the Masonic vow.
In vain—in vain, and now at evening's close,
They watch him slowly sink in death's repose.
Dim silence, all save when a deep drawn sigh
Shows sorrowing, weeping Brothers gathered nigh:
But hush! the sufferer speaks—

" Brothers, draw near.

My heart's best thanks receive; death's road ye cheer
Why tarry when the Master's call I hear?
My blocks are good and square, I have no fear.
Such work the Great O'erseer doth approve,
And stamp it with the seal of heavenly love.
My working tools I leave; and now prepare,
Brothers, to part with you upon the Square;
Soon I shall see the loved who've gone before,
And happy walk with them on Jordan's shore.
See, Brothers, death's dark valley's hid in night;
Beyond, all-glorious beams the heavenly light;
Life's stormy clouds hang round its cheerless way,
But near the throne, behold the perfect day!
The joys of heaven burst on my wondering sight,
From God's own Son beams the unclouded light.

Your hands! dear Brothers, quick my eyes grow dim,
I hear sweet music, 'tis a seraph's hymn."

A sigh—a faint low groan—the hectic flush
Fades from his cheek—a smile—no sleep. Ah! hush.

Rejoice, dear Brothers. Freed from earthly woes,
With that last sigh his soul to God arose.

"Gone to his heavenly father's rest,
The flowers of Eden round him blowing,
And on his hear the murmur blest
Of Siloa's water's softly flowing."

Brothers, faint not; the way's made plain to each;
Our calling's high, the mark we thus shall reach.
God is our refuge when the tempests lower;
Our hope—our Ark and Anchor—God the power;
And when thy last block's quarried thou'lt be free;
Rise up! It is the Master calleth thee.
From tears and sorrow, from all earthly test,
From time to an eternity of rest.

Hail! Glorious Order. Round thy holy shrine
Cluster old landmarks, thoughts and lives sublime.
Faith, Hope and Charity, these the Masonic plan,
God is our father, and our Brother, man.
Here deeds of peace and charity have birth,
With which we strive to bless and gladden earth.
Strong, true, and led by light from God above,
Onward we move—The Brotherhood of Love.

Free Masonry! 'tis blest with blessings fair;
The orphan's love, the widow's heart-felt prayer.
God arched its dome and built its bulwarks high;
Secure it rests 'neath His unslumbering eye.
Its grandeur ne'er shall wane nor glory fade
Whilst Lodges rise with Truth and Love arrayed.
Thus in the heart a holy treasure lie,
Too great to fall, and too divine to die.
Long may it bless the earth with radiant beam,
Steadfast and sure 'mid time's devouring stream
And when it sinks, may it but sink to rise
In sacred splendor in th' eternal skies.

After the reading of the above, the Lodge was called from labor to refreshment by the welcome sound of the gavel, and a collation, spread under the auspices of the genial Tyler, Charles Teson, was opened to view in the banquet hall. The brethren having taken their places, the Worshipful Master invited them to the repast in the following unique style:

"Brethren, I greet you here where the emblematic Corn, Wine and Oil take to themselves a substantial form, where our Faith is lost in sight and Hope ends not only in fruition but in fruit. For the present, we'll lay down the Level and the Square and let the Trowel cease, while we meet in joy around this Quarry where the labor's not severe.

And I give Masonic Welcome to each Brother of the Square,
And I hope you'll all do justice to the Tyler's bill of fare;
For a spender of a lodge-feast you know he can't be beat,
We'll lose no time in talking, but we'll sit, enjoy and eat.

A REMARKABLE cave has been recently discovered about twenty-five miles from Guelma, in Algeria, on the side of the Malia mountains, the contents of which have attracted much attention. The cavern is situated in a mass of calcareous rock, and its entrance is seven or eight yards in diameter. It is about one thousand yards in length. Its walls are covered with stalactitic formations, and it would be an object of interest which it contains. Near the entrance are found great numbers of Latin inscriptions, for the most part partially obliterated, but certain names and fragments of inscriptions which have been read leave no doubt that the cave was formerly a refuge of persecuted Christians. The Arabs tell many fearful stories about the cave, and seem to dread entering it, as they consider it infested with evil spirits. It was, however, an Arab who pointed out the cave to a Frenchman, who was probably the first to explore it for centuries.

FIFTEEN GREAT MISTAKES.—It is a great mistake to set up our own standard of right and wrong, and judge people accordingly. It is a great mistake to measure the enjoyment of others by our own; to expect uniformity of opinion in this world; to look for judgment and experience in youth; to endeavor to mould all dispositions alike; not to yield in immaterial trifles; to look for perfection in our own actions; to worry ourselves and others with what cannot be remedied; not to alleviate all what needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider everything impossible which we cannot perform; to believe only what our finite minds can grasp; to expect to be able to understand everything. The greatest of all mistakes is to live only for time, when any moment may launch us into eternity.

Tennessee.

**FIFTY-SEVENTH ANNUAL COMMUNICATION OF
THE M. W. GRAND LODGE OF TENNESSEE.**

The meeting of the Grand Lodge of Freemasons of Tennessee commenced yesterday. There were present the following officers:

M. W. John W. Paxton, Grand Master.
R. W. John C. Brown, Deputy Grand Master.
R. W. M. Dunnaway, Senior Grand Warden.
R. W. Geo. Mellersh, Junior Grand Warden.
R. W. John McClelland, Grand Treasurer.
R. W. John Frizzell, Grand Secretary.

The representation was very large, and including many of the best known men of our State, coming as they do from all portions of the commonwealth, and representing all classes of society—the clergy, the medical profession, the bar, the mercantile profession, mechanics, agriculture, as well as those who have retired from the busy pursuits of life.

The M. W. Grand Master delivered his annual address, from which we make the following extracts:

Since our last annual communication, I am happy to say that, as far as I have been able to learn, peace and harmony prevail in our borders, except some trouble among some of the subordinate Lodges, to which my attention has been called at different times, arising almost always from local causes, which, in every instance, have been amicably arranged, so as to call for no interference from this Grand body.

Our relations with our sister Grand Jurisdictions are of the most friendly and harmonious character. Since my succession to this high and honorable office, I have not visited as many of the subordinate Lodges as I wished, owing to the press of professional business.

I visited several Lodges, and am happy to say that all I have visited are harmonious and working well. A great many are about to, or have erected Lodge rooms, fitting them up neatly and, in many instances, luxuriantly. The jurisdiction is so large that it is impossible for the Grand Master to visit the Lodges, as it would be well for him to do; and some plan, perhaps, it would be wise to adopt, if it can be done, to remedy this difficulty, either by the election of additional Deputy Grand Masters or Inspectors, whose duty it would be to visit the subordinate Lodges in their district and report to the Grand Master; this would relieve the Grand Master very much, and bring the subordinates more closely under the eye of the Grand Master than is possible at present.

* * * * *

The remainder of the address was devoted to matters of interest to the craft, and showed most conclusively that the office of Grand Master had not been an idle part with him, but that he had made it his constant duty to guard well every interest of the Grand Lodge, and had seen to it that all the requirements of the Order had been complied with. His well-timed remarks respecting the extension of the term of residence, which is necessary before a man can become a Mason, were well considered and are worthy of attention. He deprecated the now too frequent custom of lodges getting special acts of incorporation and presented objections to the same, which were very pertinent and should be well considered by the Grand Lodge.

After the delivery of the address, it was referred to a special committee.

The Grand Lodge was then called from labor until 6:30 o'clock last evening, when they assembled and proceeded in a body to hear the oration of the Grand Orator

SECOND DAY'S PROCEEDING

The meeting of the Grand Lodge of Tennessee Masons was continued yesterday. The officers were all present, and the representation very large. Many subjects of interest were discussed, and some passed. Several dispensations for new lodges were granted, and news of progress was given from the various countries of the globe where the order existed. A Grand Lodge had recently been formed in Hungary, and an establishment made of Masonic principles in the very centre of the Austrian dependencies. In Vienna, itself, the indefatigable brother, Professor L. Lewis, had opened a lodge. In the Danubian Principalities Free Masonry was making great progress. In Spain, the Grand Orient of France had established the "Sons of Hiram" Lodge at Cartagena. Five new lodges have been opened in Madrid, and the original lodge has seventy-two members, many of them being men of distinction—advocates, physicians and men of letters. The Grand Orient of France has authorized Le Liban Lodge, at Beyrout, to work in Arabic, though it had to keep its minutes in both French and Arabic. In all parts of the world lodges were active, and increasing in strength and

intelligence. Great interest had been excited in Scotland by the initiation at St. Andrew's Lodge, No. 48, of Prince Rhodocanaris, the lineal descendant of the Emperor Constantine the Great, and in whose blood runs some of that of nearly all the nobler families of European history. It is anticipated that he will be the Grand Master of a future Grand Orient of the Byzantine people.

In conclusion, the following resolutions were offered and adopted:

Resolved, That the M. W. Grand Lodge of Canada be recognized as the supreme Masonic authority of that jurisdiction; that our relations with her remain as before, and that further consideration of the claims of the so-called Grand Lodge of Quebec to recognition be postponed.

Resolved, That the M. W. Grand Lodge of Tennessee has learned with unfeigned regret of the execution of our brethren in Cuba, who, in their dying declaration, asserted that they were not engaged in political conspiracies, but in the exercise of their legitimate Masonic privileges; that we cherish their memory as martyrs and unfortunates, and deplore the ignorance which led to their fate; that we express our sentiments of sorrow to our brothers of the Orient, but as Masons we seek no revenge, and simply appeal to the reason and humanity of the world to prevent the repetition of similar outrages.

The proceedings of the meeting were listened to with deep attention. We regret we have not more space for further notice.

THIRD DAY'S PROCEEDINGS.

NON-AFFILIATION.

The special order for 11 o'clock was the subject of non-affiliated Masons, which was fully discussed, after which the following resolutions were adopted as the sense of the Grand Lodge:

1. *Resolved*, That non-affiliation does not deprive a brother of his individual rights as a Mason, but only of such additional rights as are acquired by Lodge membership.

2. *Resolved*, That the Grand Lodge of Tennessee hereby again recommends the abolition of all fees for affiliation in the Lodges of this jurisdiction.

3. *Resolved*, That the Grand Lodge of Tennessee considers it the duty of every Mason residing within its jurisdiction to be an non-affiliated member of a Lodge, and fraternally urges all non-affiliates to attach themselves to some Lodge without delay.

4. *Resolved*, That should a brother apply for affiliation to any Lodge of this jurisdiction and be rejected, he shall be entitled to receive a certificate of the fact from the Lodge so rejecting him.

GRAND OFFICERS ELECT.

The election of the Grand officers was then taken up, and, after electing the first and second, the Lodge was called from labor to refreshment for one hour. When again labor was resumed, the following was the result:

Joseph C. Brown, of Pulaski, M. W. Grand Master; made a Mason in 1850, Pulaski Lodge, No. 101; presided as Master two years, having filled all the subordinate positions in his Lodge; acted as Deputy Grand Master for the last year, and shown himself an able expounder of the principles of the Order in several very interesting public Masonic addresses.

Townsend A. Thomas, of Clarksville, Right Worshipful Deputy Grand Master; made a Mason in Clarksville Lodge, No. 89, in 1842; was Master eight years, and installed twenty-nine years in other positions in his lodge and other Masonic bodies, among which was Deputy Grand Master two years, Secretary of Grand Chapter five years in California; was Grand High Priest of Grand Chapter; and representative to General Grand Chapter of the United States, at St. Louis, in 1868; is now Grand Representative of Alabama and California to the Grand Lodge of Tennessee; has secured \$89,000 as subscription to the Masonic Orphan's Home during the last six months.

George H. Prince, of Macedonia, R. W. Grand Senior Warden; made a Mason in Caledonia Lodge, No. 96, in 1842, and acted as Master of Lodge sixteen years; High Priest of Chapter ten years, and T. I. Grand Master of Council fourteen years, and in other offices nearly all the time since his raising.

J. C. Cawood, of Dandridge, R. W. Grand Junior Warden; made a Mason in 1857, in Washington Lodge, No. 234; presided as Master three years; High Priest of Chapter three years, and as Deputy Grand High Priest of Grand Chapter; has delivered addresses frequently on Masonry in public, and enjoys the reputation of being a good worker for advancing Masonry.

John Frizzell, of Nashville, R. W. Grand Secretary.
John McClelland, of Nashville, R. W. Grand Treasurer,

made a Mason in 1848, in Cumberland Lodge, No. 8; has presided as Master five years; High Priest of Chapter five years; Commander of the Commandery about the same time; has been Deputy Grand Master of Grand Lodge; T. I. Grand Master of Grand Council; President of the Order of High Priesthood, and Right Eminent Grand Commander of Tennessee, and was appointed Grand Treasurer after the death of Brother W. H. Horn.

The Grand Lodge then called from labor till 9 A. M. to-day.

FOURTH DAY'S PROCEEDINGS.

The committee submitted a suitable tribute to the memory of Brother James Penn, deceased, which was adopted by the Grand Lodge.

The several committees on Appeals, By-Laws, Dispensations and accounts submitted their reports, which were considered and disposed of.

At the installation of the Grand Officers elect, M. W. John W. Paxton, Past Grand Master, presided, and Bro. A. V. Warr acted as Master of Ceremonies, and the services were very impressive and in ample form.

The officers elect, reported in yesterday's proceedings, in connection with those appointed, were then installed as follows:

W. M. J. C. Brown, of Pulaski, Grand Master.

R. W. T. A. Thomas, of Clarksville, Deputy Grand Master.

R. W. G. H. Prince, of Macedonia, Senior Grand Warden.

R. W. J. C. Cawood, of Dandridge, Junior Grand Warden.

R. W. John McClelland, of Nashville, Grand Treasurer.

R. W. John Frizzell, of Nashville, Grand Secretary.

Nashville Banner and Union.

The Widow's Mite.

"King Agrippa desired one day to make a thousand sacrifices on the altar of the Lord. He commanded the high priest to accept that day no other victims. There came a poor man with two turtle-doves which he wished to sacrifice. 'I can accept no victims to-day,' said the high-priest; 'so the King commands.' The poor man urged that he daily caught four turtle-doves; he always sacrificed two, and lived on the proceeds of the remaining two. 'If thou refusest my sacrifice, thou deprivest me of my living,' said the poor man to the high-priest, believing that his good luck in hunting turtle-doves depended on his piety. The high-priest sacrificed the poor man's victims prior to the King's munificent gifts, and the King, on hearing the explanation, was pleased with the high-priest's decision in favor of the poor man's wish."

After, another story to the same import, the Midrash (Rabbah to Leviticus, chap. 3), continues with this: "A poor woman brought a handful of wheat flour to the priest, to make a sacrifice of it. The priest refused, saying, 'what shall I offer and what eat of the handful of flour?' A nightly vision announced to that priest, 'thou shouldst not have refused her gift; it was as good as if she had sacrificed her own life.'"—*Ancient Hebrew Stories.*

THE following graphic passage is from the description of a scene witnessed by a Mr. Campbell and his party, in the north of Norway, from a cliff one thousand feet above the level of the sea: "The ocean stretched away in silent vastness at our feet; the sound of its waves scarcely reaches our airy lookout; away in the north, the huge old sun hung low along the horizon, like the slow beat of the pendulum in the tall clock of our grandfather's parlor corner. We all stood silent, looking at our watches. When both hands came together at twelve, midnight, the full round orb hung triumphantly above the waves—a bridge of gold, running due north, spanned the water between us and him. There he shone in silent majesty, which knew no setting. We involuntarily took off our hats; no word was said. Combine, if you can, the most brilliant sunrise and sunset you ever saw, and its beauties will pale before the gorgeous coloring which lit up the ocean, Heaven and mountain. In half an hour the sun had swung up perceptibly on his beat, the colors changed to those of morning, a fresh breeze rippled over the flood, one songster after another piped up in the grove behind us—we had slid into another day."

AT Lawrence, Kansas, a few Sundays ago, while a minister was holding forth in a church, a crowd got up a cock-fight in the yard. The people who had congregated in the church went out to put a stop to the fight, but waited till the fight was over before objecting. The minister looked out of the window at the crowd, and said: "We are all miserable sinners—which licked?"

Rains of a Remarkable Character.

Recently the Mormons declared they were visited by a rain storm with which living lizards, six inches long, were plentifully combined, and in our own State, about a week ago, the people were astonished by a heavy shower of frogs. The French Academy of Science says that just before the war, a shower of meat fell in the provinces of France. These real showers of very unreal rain are not unfrequently encountered.

It is stated by an old writer, that in Lapland and Denmark, about a century ago, mice of a peculiar kind were known to fall from the sky; and that such an event was sure to be followed by a good year for foxes.

A shower of frogs fell near Toulouse, in 1804. A prodigious number of black insects, about an inch in length, descended in a snow storm at Pakroff, Russia, in 1827. On one occasion, in Norway, the peasants were astonished at finding a shower of rats pelting down upon their heads. Showers of fishes have been numerous.

At Stanstead, in Kent, in 1866, a pasture-field was found, one morning, covered plentifully with fish, although there is neither sea nor river, lake nor fish-pond near. At Allahabad, in 1839, an English officer saw a good smart pour-down of fish, and soon after thousands of dead fish were found upon the ground.

Scotland has had many of these showers of fish, as in Rosshire, in 1829, when quantities of herring fry covered the ground; at Ilesay, in 1830, when a large number of herrings were found strewn over a field after a heavy, gusty rain; at Wickmoch, more recently, when herrings were found in large quantities in a field a mile away from the ocean.

In all these, and in numerous other cases, when a liberal allowance has been made for exaggeration, the remainder can be explained by well understood causes.

Stray winds blowing from the sea or river; a water-spout licking up the fish out of the water; a whirlwind sending them hither and thither—all these are intelligible. The rat shower in Norway was an ordinary one. Thousands of rats were taking their annual excursion from a hilly region to the lowlands, when a whirlwind overtook them, whisked them up, and deposited them in a field at some distance, doubtless much to the astonishment of such rats as came down alive.

The so-called showers of blood have had their days of terror and marvel, and have disappeared. Not that any one ever saw such a shower fall, but red spots have occasionally been seen on walls and stones much to the popular dismay.

Swommerdam, the naturalist, told the people of Hague, two centuries ago, that those red spots were connected with some phenomena of insect life, but they would not believe him, and insisted that the spots were real blood, and were portents of evil times to come. Other naturalists have since confirmed the scientific opinion.

THE population of London is nearly double that of Paris, four times that of New York, five times that of Berlin, six times that of St. Petersburg, twelve times that of Amsterdam, and eighteen times that of Rome. The inhabitants of Paris, Berlin, Vienna and St. Petersburg, added together, fall short of the population of London, which exceeds that of all Scotland, is more than equal to two-thirds of all Ireland, and constitutes nearly one-eighth of the whole population of Great Britain. The increase alone in the inhabitants of London during the last thirty years exceeds the entire population of the kingdom of Greece, brigands included.

Indeed, one of the most surprising things about modern London is the rapidity of its growth. Notwithstanding its already enormous size in 1849, not fewer than 225,322 new houses have been added to it since then, forming 69 new squares and 5,831 new streets, of the total length of 1,000 miles! Nor has the growth of London apparently been checked, notwithstanding adverse times, for 5,167 houses were in course of erection in the month of February last. In short as the French observer said of London, "it is not so much city, as a province covered by houses."

THE following poem was written in 1771, just ninety-nine years ago. It is rather a description of what a Lodge should be than what it always is; and yet the Lodge that is not precisely, in every part, what is here described, is recreant to its trust.

When to the lodge we go, that happy place,
There faithful friendship smiles in every face;
What though our joys are hid from public view,
They on reflection please, and must be true.
The lodge the social virtues fondly love—
There wisdom's rule we trace, and so improve;
There we, in moral architecture skilled,
Dungeons for vice, for virtue temples build;
While scepter'd Reason, from her steady throne,
Well pleased, surveys us all, and makes us one.

Smile Whenever You Can.

When things don't go to suit you,
And the world seems upside down,
Don't waste your time in fretting,
But drive away that frown;
Since life is oft perplexing,
It is the wisest plan
To bear all trials bravely,
And smile whene'er you can.

Why should you dread to-morrow
And thus spoil your to-day?
For when you borrow trouble,
You always have to pay
It is a good old maxim
Which often should be preached—
Don't cross the bridge before you
Until the bridge is reached.

You might be spared much sighing,
If you would keep in mind
The thought that good and evil
Are always here combined;
There must be something wanting,
And though you roll in wealth,
You may miss from your casket
That precious jewel—health.

Though you are strong and sturdy,
Not full may be your purse:
And earth has many trials
Which I consider worse—
But whether joy or sorrow
Fill your mortal span,
'Twill make your pathway brighter
To smile whene'er you can.

Arkansas

ADDRESS OF M. W. GRAND MASTER WM. D. BLO-
CHER, DELIVERED ON THE ASSEMBLING OF THE M. W.
GRAND LODGE OF ARKANSAS, A. F. AND A. M.,
NOVEMBER 21, 1870.

Representatives and Brethren of the Grand Lodge:

It is with feelings of no ordinary emotion that I welcome you all to this Thirty-second Assemblage of the Grand Lodge of Arkansas, and congratulate you upon the good providences which have permitted you once more to meet within these consecrated walls, and counsel and deliberate together for the good of our beloved institution. I greet you all, my brethren, with a hearty welcome and most cordial embrace.

As I look over this large assemblage, my heart warms with the recognition of many familiar faces and the many pleasant associations they recall. I am reminded of the happy scenes and incidents of many a past similar reunion, and almost forget the intervening periods of life's varied experiences, in living over again "those happy bygone hours." How vividly can I recall the day when last we assembled together in this hall; when, after the pleasant and agreeable labors of the session had closed, we assembled around the sacred altar to renew our vows of friendship and brotherly love, and bade each other a sad adieu as we were about to separate for another twelve months to mingle again with the world. How impressively the benediction and solemn admonitions of the Grand Master's closing charge fell upon each heart as we were reminded that in the conflict of life's battles in which we were about to engage, some, perhaps, might fall by the way-side ere we assembled here again.

But one short year has passed since then—a year filled up with only the ordinary incidents of human experience—but, alas! what sad havoc has been made in our ranks in that short time. There is not, perhaps, one of us who has not felt the weight of some great disappointment, or the keen agony of some great sorrow. Perhaps, across the threshold of some of our homes has fallen the dark shadow of the dread messenger's wing. It is meet, therefore, that we should dedicate and devote this brief moment to the sacred office of mingling our sympathies with those who have in any wise been afflicted or bereaved, and pour into their hearts the balm of consolation and relief.

As I review the events of the past year, and again scan the faces now spread out before me, I am painfully reminded that even here in our Grand Lodge the King of Terrors has invaded our sanctuary and borne off one of our brightest and most cherished jewels.

ST. JOHN'S COLLEGE.

It affords me great pleasure to announce that this protegee of the Grand Lodge has a brighter prospect now than at any time since the close of our late civil war. A great many grand bodies having previously made the attempt to establish a similar seat of learning in their respective jurisdictions and failed, they have been almost unanimous in predicting a similar result for our college. Without stopping to inquire the causes for these failures, I think I express the unanimous verdict of this Grand Body when I assert that St. John's College is on a firm foundation.

For full information as to what has been done in the way of selling the grounds belonging to the college, I refer you to the report of the Secretary and Treasurer of the Board of Trustees. I would recommend the usual appropriation of the surplus funds of the Grand Lodge to the support and maintenance of the college.

THE RIGHT OF VISITATION.

M. W. R. B. Donaldson, Grand Master of the District of Columbia, wrote to Past Grand Master English, supposing that he was present Grand Master of Arkansas, asking for information as to the practice in our jurisdiction in regard to the right of visitation; also, for his opinions, generally, upon that subject. The letter was handed to me, and I herein insert the reply, for the benefit of our own craft:

OFFICE OF THE GRAND MASTER,
LITTLE ROCK, Ark., April, 12, 1870.]

M. W. R. B. Donaldson, Grand Master of Masons of District Columbia.

M. W. SIR AND BROTHER—Your fraternal letter of the 4th February last, addressed to Past Grand Master E. H. English, has been handed by him to me to be answered, but I have consulted with him on the questions propounded by you, and his opinion coincides with mine. The case stated by you is this:

"A. alleged that B. was a *bogus Mason*. B. demonstrated that he had been regularly made a Master Mason in Scotland, and was there affiliated and in good standing. A. then made an effort to keep B. out of the Lodges by getting some member to object to his (B.'s) presence as a visiting brother, alleging as a reason for so doing that B. had wronged him (A.) in some business transactions. This produced the inquiry: Why does not A. prefer charges? He did so. A trial ensued. A., the accuser, was assisted by counsel. B., the accused, conducted his own case, which resulted in a unanimous vote of 'Not Guilty,' at a very full Lodge. The commissioners who tried the accused closed their report by rebuking A. for the unasonic spirit which he had manifested throughout the whole proceedings.

"Friends of A. in one or two of the Lodges still continue to object to the admission of B. as a visitor, although he had in the meantime dimitted from his Lodge in Scotland, and affiliated with a Lodge in this jurisdiction."

On this state of facts, I do not hesitate to say that the conduct of A. and his friends was unreasonable, uncharitable and unasonic.

Proceeding to answer the questions propounded by you:

1. "Does a Master Mason, in good standing in his Lodge, possess the inherent right of visiting any Masonic Lodge wherever he may go?"

It is a landmark, as I understand it, that an affiliated Master Mason, in good standing, has the right to visit any Lodge on the globe—otherwise Masonry would be local and not universal in its character. The fraternity is a great family of brothers, and the right of visitation and hospitality is as extensive as the brotherhood. Every Master in good standing in his own Lodge should feel that every other Lodge is the home of his near kindred, and that he is welcome there as a brother.

The second and third questions may be answered together:

2. "It has been claimed that a Master Mason may object to a visiting brother—the reason to be determined solely in his own conscience. Does a Master Mason possess the unqualified right of objecting to the presence of a visiting brother in his Lodge?"

3. "If a Master Mason objects to a visiting brother sitting in the Lodge, is he accountable to the Lodge, and is it his duty to give reasons for such objection?"

Any member of a Lodge has the right to object to the admission of a visiting brother, but as the Worshipful Master has the right to judge of the sufficiency of the grounds of the objection, subject to an appeal from his decision to the Grand Lodge, the objecting brother should certainly make known the grounds of his objection.

4. "If a Master Mason has sufficient reason for objecting to a brother visiting his Lodge, is it not his duty to prefer charges, so as to bring the objectionable brother under

discipline, and give him an opportunity to vindicate his character?"

Ordinarily such would be his duty. But when the objecting brother has made known his grounds of objection to the Lodge, the Lodge should take the proper action as to charges. We appoint a committee to investigate and prepare charges, if there are probable grounds. We do not impose this as a duty on the Junior Warden, like Grand Master French.

5. "If a Master Mason shall have the statement of his friend, affecting the character of a brother Master Mason, would he be justified in objecting to the presence of such brother in his Lodge upon an *ex parte* statement?"

This would depend on circumstances. If a Master Mason hears another Master Mason in good standing, and worthy of confidence, state that he knew that a third brother had been guilty of some offence such as should exclude him from visiting a Lodge, the brother hearing the statement might well object to the accused brother visiting his Lodge on such *ex parte* statement. I am, sir, fraternally yours,

WM. D. BLOCHER,
Grand Master.

DECISIONS.

Many questions of Masonic law have been presented during the present year. Some of them might easily have been known to the Masters and members of Lodges, had reference been made to the printed proceedings of this Grand Body. It has been a matter of surprise to me that so many questions should have been asked that have already been printed in our proceedings. Among them I have selected the following, as perhaps of general interest:

That where a Lodge fails to hold the election of officers at the regular time, the then officers hold over, unless the Grand Master authorizes an election on notice, etc.

There is no distance prescribed between Lodges in the country. They may be near each other provided the interest of the order requires it. Of this the Grand Master cannot always judge. He must generally rely upon the judgment of the Lodge recommending the dispensation.

Where one of our citizens becomes the citizen of another State—residing there for years—he cannot, on returning to the State, petition until he has resided here for the regular time.

No entry on the Lodge record of a fact transpiring in it should be expunged at a subsequent meeting. If the entry was made through mistake, and an injustice done, the correction may be made by a full statement of all the facts.

An objection having been made and allowed to receiving and inquiring into a charge of perjury against a brother, lest, on failure to sustain the charges, he might sue at law for slander, I directed the Worshipful Master to act in the case, and if the brother attempted such a course of unmasonic conduct it was good cause for expulsion.

A dimit is granted by vote of the Lodge; but under the law of 1867 (p. 48), is only authority to join another Lodge, and if the brother fails to do so within a reasonable time, he is still liable for dues.

A dimitted Mason is not entitled to Lodge privileges, nor to Masonic burial. I know of no power to make him pay dues, though it has been often attempted.

Where notice to show cause why the member has failed to attend Lodge meetings, as prescribed by the by-laws, has been served, and he fails to do so, the Master may suspend him; but the Lodge may give the member further time.

Though the blanks in the by-laws may have been filled by the Lodge, any changes may be made that the convenience of the Lodge may require.

The Senior Warden should give the orders as he receives them from the Worshipful Master, and a contumacious refusal to do so subjects him to discipline.

A brother gets drunk, etc., repents, confesses and asks forgiveness—must the Lodge punish? No. Aid him, rather, in his promised reformation.

A member of a Lodge cannot be absolutely required to pay other than general legal assessments. He cannot be forced to contribute to special objects, such as building a hall, etc.

The Grand Lodge of the State of Arkansas being incorporated, and the subordinate Lodges not, the title to land should be taken in the name of the Grand Lodge—it may be for the use, etc.

No member shall be expelled for moderate drinking. Habitual drunkenness is cause for expulsion.

We cannot interfere, in any manner, with jewellers who may choose to sell Masonic pins.

A black ball prevents reception or advancement, although every other member of the Lodge may think that the brother erred in judgment, or suspect that he acted from improper motives. He cannot be forced to prefer charges in the latter case, though all others may think he ought to do so.

No degree of education is required in a petitioner—not even that he should be able to write. He ought to be intelligent, honest, moral, just and true—but if he cannot write his name, can he sign the petition?

A Fellow Craft, charged in a criminal proceeding, ought neither to be raised or dimitted until the civil prosecution is disposed of, nor without satisfactory inquiry.

An expelled Mason, when restored as provided for by section 15, under the head of trials, in the by-laws of this Grand Lodge, is entitled to all the rights and privileges of other members. But circumstances have occurred during the year which induces me to suggest that an amendment be added to the by-law, somewhat to the following effect: *Provided* that the application to be restored be presented at a stated meeting, referred to a committee, reported on favorably, and a vote taken when at least two-thirds of the members are present.

Though a Mason be convicted of a crime by a court of the country, he cannot be expelled without trial and judgment in the Lodge.

A member appointed on a committee refused to act, stating that owing to his religious views he could no longer remain in a Masonic Lodge, and asking to be expelled and published. Expel him.

An Entered Apprentice, who had been stopped in his advancement, and against whom no charges had been preferred, applied to be finished in a new Lodge. Question—By what vote could the request be granted? Answer—It must be unanimous. But ought this to be so, as the vote in the other Lodge must be unanimous?

A member dimitts, commits a Masonic offence, and moves out of the Lodge jurisdiction. The Lodge may try him.

The question has been several times presented whether it is legal to elect the Worshipful Master from the floor. Answer—It is laid down by masonic writers, as a general rule, that the Master should have served in the office of Warden; but it is also stated that there are exceptions to this rule—as where, on petition for dispensation to establish a new Lodge, there is no Past Master or Warden among the petitioners, and when the Wardens positively refuse. The exceptions stated show that the rule is not inflexible, and that the selection of a Master who has not served in a station is not in all cases illegal. I have concluded, and so instructed, that the Master may be taken from the floor if circumstances required it—not only where the Wardens refused to serve, but also where they are not qualified to preside intelligently, and there is no reasonable hope that they will qualify. At the same time I admit, as a general rule, that the Wardens ought to be advanced; and I now suggest to the brethren that the selection of Wardens ought to be with the view of their presiding, at some future day, as Masters. The practice of electing a Warden with no view to his future elevation, but simply to gratify a friend, may be a commendable social virtue but it is not a masonic virtue.

A Mason who renounces Masonry, and is expelled for unmasonic conduct, has no right to have his private reasons published by the Lodge.

A brother cannot vouch for a visitor unless he has sat in a Lodge with him, or has examined him by appointment of the Worshipful Master (Pro. of 1869, p. 67). The appointment of the committee may be made when the Lodge is about to open, as well as after it has been actually opened.

To the question, whether a citizen of another State could affiliate in a Lodge of our jurisdiction, I have replied in the negative, with, I must confess, but little of Masonic light to direct me to this conclusion.

The fee for one who has remained six months unaffiliated is the regular *affiliation*—the word "initiation," in the fifth line, p. 72, Pro. of 1868, being a misprint.

We cannot interfere with the business pursuits of our members, provided such business be allowed by law. The propriety of admitting into our order a person whose business is the sale of liquors may be a question for the brethren to consider at the time, but such business is not cause of discipline after he becomes a member.

We have decided that a Mason may, in our jurisdiction, be a member of two Lodges. In such cases he is liable for dues to both.

Holding to the oft-repeated adjudication that a man must have the use of all his limbs, be a perfect man, etc., I could not advise that one with a *cork foot* was eligible, and yet I cannot clearly see the objection to his eligibility on account of such defect.

Where a brother is charged with having committed a crime, no dimit ought to be given to him or certificate to his family. The Lodge should wait a reasonable time for the civil authority to investigate the matter. When the civil authority has acted, or if it fails to act, then the Lodge should institute an inquiry and act accordingly.

Upon application for advancement, the question of pro-

iciency ought to be settled before the brother is subjected to the secret ballot.

To the question whether a negro's testimony was admissible on a trial between two brethren, I replied: that the colored population of the country are competent witnesses, by law, before the civil courts of the country, and I know no reason why they should not be equally competent as other profanes in Masonic trials—their credibility, however, is always a question for the tribunal before whom their testimony is to be used.

The question, "Who is or who should be the prosecutor in criminal charges?" has been several times presented. My answer was that the prosecutor should be appointed by the Master, and need not be the brother who had presented the charges, or informed the Master of the misconduct of the accused. As a general rule, I think the Master ought not to appoint the informant as prosecutor. Our by-laws require that his name shall not be revealed. This is because we know that the party accused would generally entertain unkind feelings towards him.

It has been suggested that after a committee has inquired into the matter and preferred charges, the name of the informant ought then to be made known, because he might have acted from improper motives—he might have felt ill-will towards the brother, and have preferred the charges to gratify his spleen. I do not see it in that light. If the committee report charges, the conclusion is that the informant has discharged his duty. And though in that case the whole Lodge may be considered the prosecuting party, still we know that the party charged will look beyond the committee and the Lodge to him who instituted the proceedings, and towards him his enmity, if he entertains any, will be extended. Perhaps where a charge of misconduct has been made, and the committee, on inquiry, find no probable or colorable cause, improper motives might be attributed to the informant, and in such case it might be left to the Master's discretion to reveal his name, if all Masters were blessed with judicious discretion.

The M. W. Grand Lodge was escorted from Masonic Temple, by the cadets of St. John's college, to City Hall, where a public installation of the Grand officers elect for the ensuing year was had, Past Grand Master E. H. English acting as installing officer, viz:

S. W. Williams, Grand Master; M. L. Bell, Grand Lecturer; O. C. Gray, Grand Orator; E. R. Duval, Grand Senior Warden; I. C. Hicks, Grand Junior Warden; L. E. Barber, Grand Secretary; R. L. Dodge, Grand Treasurer.

The address of the Grand Orator, M. L. Bell, abounded with beautiful truths, clothed in elegant language—such as we might expect from the distinguished orator. After a beautiful allusion to the resistless march of time, the speaker thought it would not be useless to inquire what progress we have made in our great work of teaching man the fundamental tenets of our order—brotherly love, relief and truth. Is the world better to-day than it was a year ago? If there is no more love, no more kindness, no more relief to the desolate and oppressed than heretofore, to what purpose have we labored? are we not unfaithful workmen? With all our boasted civilization, the arts, the sciences and refinements of literature, in what respect are men wiser or better to-day than in the days of King Solomon or of Alfred the Great? Said the speaker:

Away back in the dim, distant past, our Grand Master determined to erect a temple for the service of his God. By the assistance of the wealth of that mighty king whose throne was on the margin of the blue sea, he placed in the quarries, and among the tall cedars, his 70,000 entered apprentices and 80,000 fellow-crafts, and these, controlled by the wonderful skill of the *Master Workman*, prepared and placed on the sacred walls stone after stone and timber after timber, quietly but steadily pursuing their labors for seven long years, until the work was completed; and so grand were its proportions, and so beautiful its ornaments, that when completed it had more the appearance of the work of a supernatural architect than that of man. In the progress of the ages, that mighty king of the east, Nebuchadnezzar, came with his hordes and destroyed this wonderful structure. What a horrid scene of cruelty and barbarity is before us. A nation carried away captives, accompanied by the cries and tears of the widow and orphan, uttered in vain! Later, we behold the grand temple arise again from its ruins in undiminished splendor, under the direction of the noble Zerubabel, worthy successor of the Great King, to be again destroyed, until finally the City of Solomon, with all her temples and palaces, is destroyed from the face of the earth, and thousands of the chosen race of God's people murdered by Rome's great commander. All this ruin and destruction we are accustomed to attribute to the cruelty of a barbarous people, who had not the benefit of the civilization of the present age of progress and refinement.

Are we just or philosophical in this? Let us look for a moment at the history of our own age, at some scenes that have transpired within our own knowledge, within the very midst of the grandest developments of this modern civilization and refinement. What do we behold? But a few short years ago our fair land was swarming with armed men, whose duty it was to carry death and ruin to the very doors of their neighbors. Many a brother's hand sped the bullet that penetrated the heart of the brother Mason, and left him to die upon the bosom of Mother Earth, and left the widow and orphan homeless and friendless, to be supported by the cold charity of a cruel world. Go with me to you beautiful valley, surrounded by the green hills and watered by the gentle stream that dances in the sunlight to the music of the birds. Here a devoted band of brothers are accustomed to assemble at the sound of the gavel, and, while contemplating the wondrous works of God, they impress upon their hearts the designs written upon the great trestle board of their monthly work of Charity and Love. Soon comes a band of armed men, under the order of their government, perhaps, in pursuit of the enemy; they enter this modest temple, deface its ornaments, destroy its jewelry, seize the *great lights* where they ever shine upon the altar and trample them in the dust, and leave but a bank of ashes to mark the spot where once stood the modest representative of the *Great Temple*. Such scenes were too common in our land, and committed too often by both contending parties, to need comment.

The speaker then sketched the benefit to be derived from an enlightened education, and charged the officers elect to see that the craft are not idle the ensuing year, "because no man hath hired them." Let them work as Masons in the great field of humanity to bring back mankind to the great principles of life; to live for the good of our neighbors and brethren; to elevate men's hearts and consciences, that while they are *great* they may be *good*. He closed as follows:

While the political world is agitated from centre to circumference, and wicked men in high places are prostituting the sacred trusts of the people to the purposes of their own wicked ambition, and turning the peaceful fields and pleasant paths into bloody plains of the battlefield and the camps of armed men; and while the pulpits of the churches, which should be filled with love, are becoming the arena for angry discussion and anathema, hurled against rivals in religion, let our noble institution stand firm and solid upon its ancient foundation, like some great beacon light far out amid the stormy ocean. And when the stormy billows of passion rage around its base it shall lift its venerable head far up into the sunlight of heaven, and pour its genial rays of love and charity upon the suffering millions, drying the widow's tears, hushing the orphan's cries, and leading the erring brother as gently as a lamb back into the sacred halls of our love; and teaching our wives, sisters and fair daughters that while we do not admit them within the pale of our sacred mysteries, yet they are the constant objects of our care and solicitude; that each true Mason's heart is an armed soldier sworn to protect and defend her from all wrong and cruelty, and like a wall of adamant our sacred order spreads its protection around their virtue, and honor, and happiness, and when our one mission is thus accomplished thousands shall bless us. So mote it be.

After music, and the benediction, the Grand body reformed and marched back to the Temple.—*Gazette*.

Comment is Unnecessary.

MEMPHIS, Tenn., November 23, 1870.

Geo. Frank Gouley, Esq., Editor Freemason, St. Louis, Mo:

DEAR SIR AND BROTHER—An individual calling himself Harry De Loss, and hailing from Chicago, and claiming to belong to Apollo Commandery of that city, is making the fraternity suffer throughout the country by introducing himself into all the Masonic bodies, succeeding in passing the examination and gaining admission, and by means of forged letters, &c., swindling the public generally. He has proven himself here to be a THIEF, FORGER, and most consummate scoundrel.

• He is about 30 years of age. Height 5 feet 9 inches, complexion florid, red hair, red moustache, and a very smooth talking individual. Please pass him around and give him a good puff,

Fraternally yours,

GEORGE MELLERSH, E. C.,

Greene Commandery, No. 4, Memphis.

Tribute of Respect.

TO THE MEMORY OF BENJAMIN F. THOMPSON.

The following tribute of respect to the memory of Benjamin F. Thompson was adopted unanimously by St. Joseph Lodge, No. 78, A. F. and A. M., at its regular communication, November 15, 1870:

Whereas, This Lodge has received the sad tidings of the death of brother Benj. F. Thompson, late a member of this Lodge, at New Orleans, on the 30th of September, 1870, and

Whereas, We deem it just and proper to give a public expression of the high esteem in which he was held by his fellow members of the fraternity here; therefore be it

Resolved, That, in the death of Bro. Thompson, this Lodge has lost one of its most worthy and active members, the Masonic fraternity a zealous and faithful brother, and society one of the noblest works of God, an honest man.

Resolved, That our heartfelt sympathies are extended to his afflicted relatives in their loss of an affectionate son and brother.

Resolved, That our fraternal thanks are hereby tendered to the officers and members of Louisiana Relief Lodge, No. 1, A. F. and A. M., New Orleans, La., for the brotherly love and kindness shown Bro. Thompson, in ministering to his wants during his last illness, and burying him with Masonic ceremonies.

Resolved, That in token of our high regard for the memory of Bro. Thompson, the Lodge room be draped in mourning for thirty days.

Resolved, That a copy of these resolutions be forwarded by the Secretary to the parents of Bro. Thompson, and to Louisiana Relief Lodge, No. 1, and that they be published in St. Joseph Herald, St. Joseph Gazette, and the FREEMASON.

JOSEPH S. BROWNE,
R. S. J. WISE,
SIMON STERN. } Committee.

Connecticut.

FORMATION OF GRAND CHAPTER.

The following is a copy of an old paper, which has been kindly furnished us by the Grand Secretary, and is undoubtedly the first Masonic Assembly of the kind held in the United States, and which probably resulted in the formation of the General Grand Chapter of the United States. We give it place in our columns for the benefit of our Masonic readers, and to place before the fraternity an item which may be of interest to the Masonic historian.

"At a convention of committees from the following Chapters of Royal Arch Masons, viz: St. Andrews Chapter, Boston; Temple Chapter, Albany; and Newburyport Chapter, holden at Masons' Hall, Boston, Mass., Wednesday, 24th October, 5797.

- M. E. Benjamin Hurd, Jr., H. P. of St. Andrew's Chapter.
E. John Soley, Jr., King, ditto.
William Woart, Secretary, ditto.
M. E. Thomas S. Webb, H. P. of Temple Chapter
John Hammer, Scribe, ditto.
Jonathan Gage, of W. P. Chapter.
E. Josiah Greenleaf, K. of ditto.

The M. E. Thomas S. Webb was chosen chairman, and William Woart, Scribe.

The companions above mentioned, being regular Royal Arch Masons, having produced the credentials of their appointment, by the several Chapters, affixed to their names, as committee from said Chapters, to meet with any or every Chapter of Royal Arch Masons, within the States of New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont and New York; or with any committee duly appointed by any or all of said Chapters, and deliberate on the propriety and expediency of erecting a Grand Chapter of Royal Arch Masons, within the said States. Upon motion made and seconded, Resolved unanimously, that the following circular letter be forwarded to each of the Chapters within the said States, and that Comp. Benjamin Hurd, Jr., of St. Andrew's Chapter, Boston, Thomas S. Webb, of Temple Chapter, Albany, and Jonathan Gage, of Newburyport Chapter, be, and they and either of them hereby are appointed a committee, for the purpose of transmitting copies of these proceedings, and receiving communications and answers from the said Chapters.

COMPANIONS—From time immemorial we find that Grand Lodges of Free and Accepted Masons have been established, wherever Masonry has flourished, for the purpose of granting warrants for the erecting of private Lodges, as well as for the

establishment of certain general rules and regulations for the government of the same.

It is an opinion generally received, and we think well authenticated, that no Grand Lodge of Master Masons can claim or exercise authority over any convention or Chapter of Royal Arch Masons; nor can any Chapter, although of standing immemorial, exercise the authority of a Grand Chapter. We therefore think it highly expedient for the regular government of all Chapters within the said States, who exercise the rights and privileges of Royal Arch Masons, and to prevent irregularities in the propagation and use of those rights and privileges, that there should be a Grand Chapter of Royal Arch Masons established within the said States; And, whereas this convention has received official information from our Companions at Philadelphia, that the several Chapters within their vicinity, have recently assembled, and established a Grand Chapter of Royal Arch Masons for their government. In conformity to their example, we think it our duty to recommend to the several Chapters within the said States of New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont and New York, to unite and form a Grand Chapter for the said States.

The local situation of the States before mentioned, the easy and frequent intercourse between their several principal towns and cities, as well as the similarity of habits, manners and customs as citizens and as Masons, which prevail throughout the said States, induce us to believe that a union of all the Chapters therein in one Grand Chapter, will have the most useful, lasting, and happy effects in the uniform distribution, and propagation of the sublime degrees of Masonry. They therefore take the liberty of recommending to the consideration of your most excellent Chapter, the propriety of appointing one or more delegate or delegates to represent your Chapter, at a meeting of the several Chapters before mentioned, to be holden at the city of Hartford, in the State of Connecticut, on the fourth Wednesday of January, next ensuing; investing them with full power and authority, in conjunction with the other delegates, to form and open a Grand Chapter of Royal Arch Masons, and to establish a Constitution for the government and regulation of all Chapters, that now or may hereafter be erected within the said States.

- BENJAMIN HURD, JR., } Committee of
JOHN SOLEY, JR., } St. Andrew's
WILLIAM WOART, } Chapter.
JONATHAN GAGE, } Com. of New-
JOSHUA GREENLEAF, JR., } buryport Chapter.
THOMAS S. WEBB, } Com. of Temple
JOHN HAMMER, } Chap., Albany.
WILLIAM WOART,
Scribe to the Convention.

—Travelers' Journal.

Hits, Right and Left.

Hundreds of obligated brethren who have financially prospered, grow gradually cold, until they are a towering iceberg, freezing from afar. So high does their ice-cap extend, that they cannot even with the powerful telescope of faith, see a "worthy distressed brother," or the widows and orphans of the Fraternity. Some call this human nature; we call it selfishness; it is certainly not Masonry. Many of these misnomers keep up their connection with their Lodge by regularly paying their dues, but they are never seen in the Lodge, and not a score of the members know them by sight. This style of a so-called Mason, is no Mason at all; they are worse than barnacles on the noble craft. Some of them forget the Lodge altogether and allow themselves to be stricken from the roll for U. P. D., thus adding dishonor to indifference.

There is another style of barnacle, whom we shall designate as the pusillanimous. They go around and borrow money from the brethren, and always forget to pay. These men have generally a sweet, winning way, always urge a pressing want, and ever promise a speedy return; the day of judgment will anticipate the majority of such returns. The writer vividly recollects half-dollars and dollars by the quantity, that he has been beat out of by scallawags who accidentally happen to be obligated Masons.

There is another set who make it a business to get trusted for merchandise, and who are enabled to get this credit simply because they happen to be Masons. These are a very jovial class, and place themselves on very intimate terms with their victims. They will enter a man's place of business and immediately commence a perfect volley of smart sayings; inadvertently they will mention their desire to purchase some article; after it has been tied up for them, they return with great gusto to their confidence game—in fact, get so wrapped up in their facetiousness that they walk off, and accidentally forget to pay.

When the victim happens to mention the subject of non-

liquidation, they appear astonished, and sometimes endeavor to persuade the merchant that he is laboring under a mistake, or they will say that they are "very sorry! very sorry indeed! not intentional, oh no!" but just at this moment they do not happen to have any change about them, thus putting off their creditor until he is ashamed to mention the subject. This style of beat, after a while, cannot impose any further upon the old members of their Lodge, but how eagerly they pounce upon a new initiate, patronizing him in the grandest manner, posting him up and escorting him to sister Lodges, etc., until he begins to feel that he has found a genuine friend and a brother, and that he is under the greatest obligations. But soon he is made to sweat financially, and he begins to see his friend through other colored spectacles. He has been plucked, and the *beat* turns his attention to other subjects for dissection.

Now, dear reader, we have been hitting some pretty hard raps and feel the effects of the violent exercise, so we will rest for a while, when we will take up the cudgel and pound away at a few of a different class of Masonic barnacles; only hoping that the eyes of those struck at may happen to light upon their portraits as here pictured.—*Landmark*.

If You Can't Praise Your Neighbor, Don't Name Him at all.

BY FRANCIS S. SMITH.

In our judgment of others, we mortals are prone
To talk of their faults without heeding our own;
And this little rule should be treasured by all:
"If you can't praise your neighbor, don't name him at all."

Men's deeds are compounded of glory and shame,
And surely 'tis sweeter to praise than to blame—
Perfection has never been known since the Fall—
"If you can't praise your neighbor, don't name him at all."

Remember, ye cynics, the mote and the beam—
Pause in your fault-finding and ponder the theme—
Who has the least charity, quickest will fall—
"If you can't praise your neighbor, don't name him at all."

If we would but endeavor our own faults to mend,
We'd have all the work to which we could attend.
Then let us be open to Charity's call—
"If you can't praise your neighbor, don't name him at all."

New Brunswick.

PROCEEDINGS OF GRAND LODGE.

The Third Annual Communication of the M. W. Grand Lodge of New Brunswick, was held in St. Johns, in the Masonic Hall. There was a large representation present, including delegates from all the Lodges in this city, and from almost every district in the Province. The following Grand Officers were present:

M. W., B. Lester Peters, Grand Master.
R. W., Wm. Wedderburn, Deputy Grand Master
R. W., B. R. Stevenson, Grand Senior Warden.
R. W., John Richards, Grand Junior Warden.
V. W., W. H. A. Keans, Grand Treasurer.
V. W., Wm. F. Bunting, Grand Secretary.

The M. W. Grand Master delivered his annual address, which was lengthy and interesting.

He said that there was great cause for congratulation that so much harmony existed throughout the jurisdiction, also that the Grand Lodge of New Brunswick was, with one exception, now in fraternal relations with all parts of the Masonic world. It gave him great pleasure to be able to state, that since the last Annual Communication the parent Grand Lodges of England and Ireland had formally acknowledged the Grand Lodge of New Brunswick, thus approving of the course adopted by the fraternity in this province in its erection.

He next took up the petition of the Grand Lodge of Quebec for recognition. He spoke at great length on this matter, quoting the Masonic law and precedents for the guidance of the Grand Lodge in its examination of the correspondence on the subject, which would be submitted. He made a short reference to his visit to New York last summer, where he was present, by invitation, at the laying of the corner stone of the new Masonic Temple in that city.

He very touchingly referred to the death of our late lamented brother, Alexander Balloch, who, during the year, had been called from labor to the rest of the Celestial Lodge above. He paid an eloquent tribute to the excellent character

and Masonic zeal of our departed brother, who for so many years stood at the head of Masonry in the Province.

The M. W. Grand Master announced that at 8 o'clock P.M. he would consecrate the new Masonic Hall at Carleton, and wanted the brethren to be present.

On motion of W. Bro. John V. Ellis it was resolved that so much of the Grand Master's address as related to the Grand Lodge of Quebec be referred to a committee, to report at the next Annual Communication of the Grand Lodge.

The M. W. Grand Master appointed Past Grand Master, R. W. Bro. R. T. Clinch, R. W. Deputy Grand Master Wedderburn, W. Grand Secretary Wm. F. Bunting, W. Grand Wardens B. R. Stevenson and John Richards, W. Bro. John V. Ellis, W. Bro. E. Willis, and himself, a committee to report on the Grand Lodge of Quebec.

W. Bro's. James Robertson, John V. Ellis, and W. Grand Secretary, Wm. F. Bunting, presented their credentials as representatives from the Grand Lodges of Nebraska, Canada, and Missouri, and were received in the usual manner.

A variety of routine business was transacted, after which a grant of \$100 was made to the Carleton Masons in aid of their hall fund, and a grant of a like amount to the Masons of Newcastle for a similar service.

The following brethren were elected, appointed, invested and installed as Grand Officers for the present year:

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

On motion of R. W. Deputy Grand Master, John V. Ellis, it was ordered that Grand Lodge confirm the appointment of representatives of this Grand Lodge to the Grand Lodges of Canada, Nebraska, and Minnesota, made by the Grand Master.

On motion of P. G. M., B. L. Peters, it was ordered that the rank of P. S. G. W. be conferred on R. W. Bro. Bernard, representative of this Grand Lodge near the Grand Lodge of Canada.

On motion of W. Grand Secretary, it was ordered that the M. W. Grand Master appoint, should he deem it advisable, a committee for the purpose of organizing a Grand Masonic Festival for the next Annual Communication of this Grand Lodge.

All business before Grand Lodge having been disposed of, it was closed in ample form, Rev. Bro. Howard Sprague invoking the Divine blessing.—*New Brunswick Mirror*.

Confucius and the Girls.

Confucius, who is as highly esteemed by over four hundred millions of Chinese as Jesus among Christians, was born 546 years before Christ, and died 437 B. C., at the age of 73. The empire was divided into provinces called kingdoms. Confucius found that interest, avarice, ambition, dissipation, false policy, pleasure and luxury prevailed in all these little courts. He undertook to banish all these, and accordingly, began to preach and to practise the virtues of modesty, disinterestedness, equity, temperance, and contempt of riches and pleasures. He rose to distinction, and though offices were urged upon him, he refused to accept them, in order that he might not be diverted from his great work. At length, having made so good an impression upon the court of the kingdom of Loo, in which he resided, he accepted an office in the administration. He was so thorough in reforming the king and his court, as well as the people at large, that the jealousy and alarm of the neighboring kings was greatly excited. "Among these," says the Chinese historian, "the king of Tsi was most alarmed. He held several councils with his principal ministers, and after frequent deliberations it was concluded that, under pretence of an embassy, they should make a present to the King of Loo and to the grandees of his court of a great number of young girls of extraordinary beauty, who had been instructed from their infancy in singing and dancing, and were possessed of all the charms that were likely to please and captivate the heart."

The stratagem succeeded. The king, his court and the grandees gave themselves up to the entertainment of the girls, and devoted themselves more to the invention of new diversions for them than to the administration of the State. Confucius remonstrated, and tried to bring them back to sobriety, simplicity and virtue, but in vain. He threw up the office in disgust and left his native country for other people, more fit to relish and practise his maxims.

The influence of the girls is considerable to this day, even in our own country. The greatest of philosophers was so completely beaten by them that he was compelled to consider all as lost for the kingdom of Loo.

Work and Think.

Hammer, tongs and anvils ringing,
 Walking echoes all day long,
 In a deep toned voice are singing
 Thrifty Labor's iron song,
 From a thousand fly-wheels bounding,
 From a thousand humming looms,
 Night and day the notes are sounding
 Through the misty factory rooms.
 Listen! workmen, to their play—
 There's advice in every clink;
 Still they're singing—still they're saying—
 "Whilst you labor, learn to think!"

Think what power lies within you,
 For what triumphs ye are formed,
 If, in aid of bone and sinew,
 Hearts by emulation warmed,
 Mighty though ye woo and cherish,
 What shall hold your spirits down?
 What shall make your high hopes perish?
 Why shall ye mind Fortune's frown?
 Do you wish for profit, pleasure?
 Thirst at Learning's fount to drink?
 Crave ye honor, fame or treasure?
 Ye the germs have—work and think!

Think! but not alone of living,
 Like the horse, from day to day;
 Think; but not alone of giving
 Health for self, or soul for pay!
 Think! Oh, be machines no longer—
 Think! 'twill make you fresher, stronger;
 Link you to the great and good!
 Thought exalts and lightens labor,
 Thought forbids the soul to sink!
 Self respect and love for neighbor,
 Mark the men who work—and think!

Think! and let the thought new nerve you—
 Think of men who've gone before;
 Leaving 'lustrous names to serve you;
 Yours the path they've plodded o'er!
 Freedom fights and wins her charter
 With the sword of thought—the pen!
 Tyranny can find no quarter
 In the ranks of thinking men,
 Think! for thought's a wand of power—
 Power to make oppression shrink—
 Grasp ye, then, the precious dower!
 Poise it—wield it—work and think!

Hold your heads up, tolling brothers;
 'Mongst us be it ne'er forgot,
 Labor for ourselves and others,
 Is for man's a noble lot,
 Nobler far, and holier, higher,
 Than vain luxury can claim.
 If but zeal and worth inspire,
 And true greatness be our aim,
 Power to compass this is given—
 Power that forms the strongest link
 'Twixt an upright man and Heaven,
 His noblest power—the power to think!

Valuable "Masonic" Information.

The *Evergreen*, of Dubuque, Iowa, which professes to be an organ of legitimate Masonry, devotes as much space to reviewing, and thereby endorsing, the proceedings of a clandestine Grand Lodge, in this jurisdiction, as it does to the legitimate body itself. We do not know but the *Evergreen* may get the most of its dollars and sense from the colored fraternity; hence its devotion to their interests, in violation of solemn covenants; but, if so, it is welcome to it, although we do not see the point of a professed organ of a legitimate Grand Lodge espousing the cause, and virtually endorsing and recognizing a clandestine body, working without authority or warrant in a jurisdiction with which the editor's own Grand Lodge is in fraternal correspondence.

The *Evergreen* has struggled hard for the unenviable notoriety and, perhaps, profit of being the organ of the colored (so-called) Masonic fraternity in the West, and we hope it may succeed, as a last resort, for the benefit of the publishers,

but, for one, we protest against its publishing a clandestine body in this State as "The Grand Lodge F. & A. Y. Masons of the State of Missouri." There is no such body known to the legitimate fraternity of this State, or any other.

Lodge Banquets.

A Lodge banquet is as old as the hills on which the brethren used to meet, and they are just as necessary and as useful, unless, like the hills, you make them so rough that one can hardly get to the top; or so steep that one cannot get to the bottom, except by coming down head foremost.

But a banquet presupposes two opposite qualities—prudence and perfect ease. It requires prudence in preparing for it: to see that no one, nor the treasury, is taxed beyond a legitimate point. This having been secured, and the banquet ready, then comes the "good old time" of release from the trammels and restraints of worldly life, and a free interchange of fraternal sentiment. They are good institutions and were, evidently, invented by those old-time brethren who found that the best tongues were always tied until cut, like a champagne cork, and the effervescence of soul should escape in sparkling wit and good fellowship. We know that there are those who argue, and plausibly, too, that, if these genial qualities are in a man, they should come out under the influence of cold water as well as with the wine so red. True, very true, it *ought* to be so, but—it is not, and there is the end of it. Who can change it? Who will take the contract and make the world over again, and thereby say that the Grand Architect of the Universe did not understand His business? None. Then here we are back again at the banquet table, just as our Father made us, and just as all our fathers practised it. Such is life. Lodges must meet life just as men do, for Lodges are composed of men, and men are but the living lessons of human nature. However, in banquets the baser part of human nature sometimes shows itself, and thereby comes a lesson. It is often observed, by some of our friends, that they have seen their fellows stay away from meals all day, just to lay in a camel's supply at one dose. We never saw that, ourselves, but we have seen men eat a supper as though they had denied themselves for a week, just to keep their families from starving. But, thank God, we never begrudged any man any thing he ate, only so he seemed to enjoy it; but we do hate to see a man mow a swath two yards around him, just out of spite to the Steward, who called on him, last night, for that dollar subscription. Again, it is a happy time at a banquet, when the soul fills up and the heart warms to the heart of the craft, and the tongue struggles loose and tells of the pure emotions of brotherly love and fraternity; when the mind expands with the widening vision of universal brotherhood and launches out in the broad field of "friendship"—that sacred word, so often misused, so often rendered accursed by its betrayal, yet so holy in the echoing notes of Heaven.

A Lodge banquet is a good place to study human nature, and nothing, not even a church, amounts to anything unless you learn something.

You will see men who never help each other; who go through everything around them like a dose of salts; men who never think of the visitors, but let them dive in or freeze out as best they can; men who, after having conscientiously saved the Steward the trouble of cleaning the plates in their immediate reach, fill their pockets from the fruit vases on the way out. That is one lesson. Then there is another and happier lesson. We see the man who was a gentleman before he was a Mason; he waits his turn, if he is a "high private," and if he is an officer or a visitor, he calmly takes the station assigned him, and, if a member, he waits and sees that all the visiting guests are provided for; he does not begrudge any brother anything he wants, and is only too happy to serve them. "*In vino veritas*," is as true as truth, and any man who attends a banquet and does not learn a lesson might as well quit school at once and go it blind.

Taking Lodge banquets, all in all, we like them, provided every "good fellow" we know, or don't know, attends them. There is a good deal in the company, just as there are in the viands; for cold hearts, like cold potatoes, have no music in them. It is not everybody who can make a speech, sing a song, or tell a tale; but a man who can't see a joke and listen to a good song, or laugh at a good tale, and looks through leaden eyes at the mirror of fraternal life, should never be assigned a plate at a Masonic banquet. He should be detailed to feed bears, and throw in his own alimentary regions as a part of the rations. Let us have Masonic banquets, but let them be "feasts of reason and the flow of soul."

What Might Have Been.

An eminent divine, remarkable for the devoted piety and spotless purity of his character, was heard to say that he never read or heard of a crime in his life, no matter how heinous, without feeling an inward consciousness that, under certain conditions of education, he might have committed the same crime himself. The same feeling must have been experienced, more or less, by all reflecting enlightened men; and yet—and yet—how little charity there is in the world.—*Anonymous.*

This little waif going the rounds of the press contains a germ of thought rich to the reflecting mind. Charity, in Masonry, lies at the foundation of every virtue—that charity of heart which makes a due allowance for the frailties of life. Yet, alas! how little is it practised. If the most heinous crime may not be accounted for and have within itself some degree of palliation, how much more should those common differences of opinion which are moulded by circumstances for which we have no control? We have seen club footed men who could preach by the hour on the "sin of dancing"; we have seen men, whom one glass of bourbon would send home sick, deliver the most sublime lectures on "temperance"; we have seen men so shriveled up in the steam press of worldly gain that they would make Epicurus swear he would never take another "square meal"; we have seen misers so educated to the virtues of saving that their arguments would send a millionaire on a begging tour. After all, brethren, are we not in life pretty much as we happen to be surrounded by circumstances? Some one said, "circumstances make great men;" and some one said, "great men make circumstances." The first proposition is the theorem of justifiable crime, if there be such a thing. The latter proposition presupposes that men are responsible and intelligent beings, who study nature and life as they find it, and by the force of Masonic education they overcome the currents of every day life and strike out boldly into a channel of right, of honesty and virtue, independent of all surrounding circumstances, and conquer the good from the grasp of vice. While we conquer, let us also extend the point of charity to a fallen brother—let us honestly weigh all the circumstances by which he was surrounded.

Education.

The only difference between a man and a brute is that one thinks and reasons, and the other does not. One is immortal, and the other temporary and earthly. The colt, if tied down to a stump all his life will be a very poor and worthless horse, and the mind of a man clouded in ignorance from childhood to old age, will amount to almost nothing at his death. It might as well be expected for a locomotive, however perfectly made, to run without steam. Education is the motive power of intellect—it is, in fact, the motive power of the world, for mind governs the world.

Of all governments now on the earth none, perhaps, are founded so practically on the basis of universal education as the United States. Here every man is expected to exercise the rights of SOVEREIGNTY, for by his simple and independent ballot he creates sovereigns. If he is ignorant, his ballot will be ignorant, and if the ballot is the exponent of ignor-

ance the government must of necessity be but the representative of an ignorant mass of people. Our system of government presupposes that every elector is educated and knows what he wants in government, and that he exercises his right of judgment—in other words, it presumes that the "people are capable of self government." This would be the most absurd presumption in the world if it were not based on universal education. It is not enough that a man educate his own children but he must see that all around him are educated, not only for the society it creates but in self defence. For an educated man to be doomed to live in a neighborhood of unthinking and uneducated people is like a philosopher being shipwrecked on a coast inhabited only by barbarians.

This is the justification in law for making a man pay for public education, even though he has no children of his own to send to the schools—it is just, and is for his benefit, whether he understands it or not. City, State and National Government is founded on the theory of intelligent people, and it is all nonsense to talk of a pure and correct government created by an illiterate mass. Education is a Masonic ideal—it enters into its entire structure, and it is itself the greatest incentive to educational thought in the world—it is the conservator of society.

A Kingdom is founded on the theory that the king and his advisers are thoroughly educated and the masses are ignorant, and that the king must think for this his people, or at least that he is capable of doing it, and that in doing so he can do no wrong. This is the abstract theory, yet the truth is that that kingdom is best established, and rests upon the surest foundation, where the subjects are thoroughly educated. Every man is born a thinker and the functions are only paralyzed when his material for thought is cut off, and this is effectually done when he has failed to learn to read, or when able to do so he does not read. Literature is the fuel for thought—when it is bad the fires burn badly and the steam is uncertain in quantity and quality, it is liable to explosion; when the fuel is right and properly applied the steam is regular and good, and the grand engine of mysterious thought goes forward with a steady and increasing power. Brethren, be liberal in education—give all to it you can—it is a donation that has its reward in the other world. You do not want to leave this world a thinking and educated man to go after death to a world of fools. Prepare for pleasure and happiness in this and you will enjoy it in the next.

The Double Life.

Many men have to live a "double life," and as this may seem a strange title for the article we have in view we shall explain it by saying that many men have to live a life for themselves as well as others, viz., for their families and themselves. To begin with, we will say that one's family is not alone the other party that men have to live for, but their friends, also.

A man who lives alone for himself is not much of a man under any circumstances. This, sad experience has proven. Yet we come across such men every day. To live to one's self is to live apart from the world, and to do that is not to live at all. The man who leads a double life is one who carries on his shoulders the troubles of his wife or family in connection with his own. He dismisses his own as soon as he leaves his door in the morning; he loves his family, kisses them a fraternal "good bye," and as he walks to his daily labor he says to himself, "they are provided for, they are well and happy." His wife says, "come home to dinner, hurry home to night." This is the echo of sweet home that rings in his ears all the day; it haunts him at every step; it is the refrain that sweeps across the heart strings from the time he leaves the door step of home. Yet, alas, how little the loved ones at home know of the trials and necessities of the day? His day's work may be the battle of life; he meets those in the combat of business who are to decide the issues

of the life for which one struggles in the active relations of business and trade; he meets those who have claims upon him—by the very necessity of his occupation he cannot close them out, because they will not understand it, and he therefore discounts the affections and appeals of home because he knows they will be able to understand his explanations and will forgive his absence from the dinner table and the evening fireside—his word will be the law for them. This is hard. It is a strain upon the heart's affections—it is a pressure upon those already overburdened emotions of home love that sink one to the shame of robbing a pure love to pay the promissory note of the world's agreement. Yet no man can prudently say, "I will live at home and let the world take care of itself. Thus it is that most men are compelled to love family and home and yet love the world, and sacrifice the one for the other. An intelligent business man knows that if he neglects the duties of his daily life he not only deprives his own family of the ultimate means of support, but may also be sending stones instead of fish to the homes of others. Therefore, while he carries the affections of yearning hearts of his own home in one hand, he is compelled to provide for the hearts and wants of others.

This may not apply to the rural districts—we hope it does not—and if not it will leave a large proportion of our brethren to lead that single life of home blessedness so blessed and sweet to the affectionate heart. In the city it is otherwise; here the grand race of life is so swift, the exactions of duty so imperative, that if one neglects a part he loses all—for one day's delay will take a month to recuperate.

The Mason who neglects his dinner, his supper and sleep even, to fulfil the duties of the hour—such as relief and attendance upon the wants of the sick—does so while he knows that his wife and little ones are looking anxiously through the frosty glass for his return; they wait the meal to share it with him; they barken to each step that passes the door; the dinner goes by and the supper is delayed until it is cold, yet he comes not; the children retire to their couches without the paternal kiss and "good night," and dream of father's blessing in the morning; the good and affectionate wife keeps the fire warm and bright, and waits for his return; he comes at last, late, and tired, and cold. She asks, "What kept you so late?" What can he say? Only this and no more, "*At work.*"

It was the work of life, perhaps cheering some lonely heart; visiting the sick after the office was closed; carrying some contributions of kind hearts to the forsaken and cheerless widow and orphan, or, perhaps giving instruction to some mind in search of light. The wife does not understand all this, it is the same old story of "work" and of "life"—that DOUBLE LIFE which every man has to lead who does his work, the double life of living at home by proxy and by discount on their forbearance—and yet living a whole life of active duty with the world. It is hard to hear her whom we love before all others say, "Oh, it is so nice and sweet to have you home at dinner," or "supper," or "in the evenings," and yet know that by your love and duty you should be there, and yet by your regard for the needs of the world, and your love for your fellow creatures, you have got to live those two lives at once. It is a hard life, but such is life. The wear and tear upon the vital energies of the heart are great, and were it not that every Mason knows that there is another life where the duality of flesh and soul exist not, he would surrender his work and cease to be a man, by living only as a selfish being and let the world take care of itself. However, such is not Freemasonry. A Freemason must bear the pangs of unappreciated home denials, and yet court them by performing the unappreciated duties of the world. The reward is hereafter sure, but the reward is here, also, for the good wife and true woman loves the husband who does for others as she would others should do to her when her husband is no more.

The "Die Bauhutte" and the Reprint of the Proceedings.

The *Die Bauhutte*, of Leipzig, Germany, although edited by the best German Masonic historian, seems to have a contempt for the proceedings of Grand Bodies, the very things out of which Masonic histories are to be made. He thus criticises the Proceedings of the Grand Chapter of Missouri from 1846 to 1869:

The Grand Royal Arch Chapter of the State of Missouri has its proceedings since its establishment—1816—1869—with all the usual length and breadth of American showiness, laid before the public. The book is magnificently bound and printed on the finest paper, but, alas! the contents are void of all substance—absolutely worthless, as to its purpose; and we must declare the brothers of that body to be spendthrifts. *O, sancta simplicitas!*

Without such proceedings, all the history he has written would not be worth a row of pins; for, from them, he has gathered the plain and solid facts upon which he has built a history that is invaluable to the Masonic student. What did he expect in the reprint of the Grand Chapter of Missouri? or the reprint of the Grand Lodges and Chapters of the world? Did he expect to find long-spun theories, woven in the web of human ingenuity and fiction? Did he hope to read the abstruse deductions of abstract theories that live for a day and then go to the tomb of the Capulets? Did he expect to find, in a plain record of actual facts and laws, the sublime nonsense of speculation and bold declarations? If so, then he should not read history, nor write it, but gather substance for his next edition from the shadows of the moon, and try his hand at creating a Masonic world of legislators who never had an existence. In this he might be successful, for it were easier to some men to "hew a mountain into a statue than to create the great Colossus," that is, from imagination. For us, in Missouri, we prefer to adhere to actual facts. We love to deal with the realities of the present and the past, as they furnish lessons for the future. We love history founded on *facts*, and not on speculation.

Strasbourg.

STRASBOURG, November 20, 1870.

MOST ILLUSTRIOUS BRETHREN—War has wasted our poor city, and a great part of Strasbourg lies in ruins.

About twenty of our brethren have suffered by the bombardment, several of them are completely ruined.

The damage they have suffered amounts to about two millions of francs.

In this general misfortune, for there is no one who has not had his part in one way or another, we make an appeal to the Masonic brotherhood and beg you, most illustrious brethren, to open a subscription in the Lodges of your obedience in order to aid our brethren to raise again their houses and refurbish their homes.

We are sure our cry of distress will be heard, and, with this confidence, we remain,

Yours most truly and fraternally,

G. WOLFF, Strasbourg.

Lodge Obituaries.

Again we must call the attention of Lodges to the stereotyped plan of adopting a preamble and series of resolutions relative to deceased brethren for publication. This practice is right and proper where they are intended to be properly engrossed and framed, or sent to the family for preservation; but for the public press, and especially for a Masonic journal, whose space is limited, even for matters of general and public importance, it is out of the question and it is unreasonable to expect their publication. What is proper and sensible is this: Prepare a brief statement of the brother's birth, initiation, passing, raising, life and death, and that the Lodge adopted suitable resolutions, and buried the brother. Give any other particular and pointed event in his life that will be of *general*

interest and we will publish them, but we must be excused from furnishing whole pages of obituaries about persons that not one reader in five thousand ever heard of, or has any interest in. Our space is worth just two dollars per line, and it is paid for by our subscribers on the supposition that we will give them the worth of their money, in the way of reading matter. Therefore, no one must be offended if we hereafter decline obituaries, or boil them down to a reasonable space. Regular notices of deaths and marriages are welcome, free of cost; all others must be paid for, and be very brief at that, except for public Masonic characters.

Endorsements on Dimits, etc.

Question.—If an absent brother write for a dimit, or certificate, which says he must sign his name on the margin thereof, can we send it without his name, or must we put it there?

Answer.—He must sign it himself, and it is of no use to him till he does sign it, and it should be sent to him to be signed after it is otherwise completed. It is the true course and is perfectly safe.

"Little Breeches."

We have heretofore published some pieces of poetry on "Little Stockings," "Little Shoes," etc., all breathing the spirit of the good part of our nature, which loves to linger around the remembrances of the little ones who have escaped the ills of life that you and we are battling to-day; they have stepped just beyond the veil, through which they probably see, and, in their pure elfin glee, laugh and say, "Well, the old folks are worrying it out, but they will have a good time by and by, and, no doubt, they dread the hour that will bring them here." We say "perhaps so," and yet, perhaps, it is not so, but we will comfort ourselves with the hope that, if we live and die as pure as they did, all they say is true. Now, on top of all this, comes a "pome" from a poet of Pike county, Missouri (celebrated the West over for his originality and indifference to things not seen), and gets off the following on "Little Breeches," one of his favorite boys, who, if he lives long enough, will, probably, drive his team across the plains and settle down as one of the early pioneers of some far western country, that is, if there is any place left, by that time, far enough west for any Pike county boy to go to. We have laughed over this production till we cried, for we could see, in imagination, that team, the boy, the jug of molasses, the runaway, the chase, "that ar sheep pen," and, finally, the exuberance of that father over the "long lost son." "Long may he wave!"

LITTLE BREECHES.

A PIKE COUNTY VIEW OF SPECIAL PROVIDENCE.

I don't go much on religion,
I never ain't had no show;
But I've got a middlin' tight grip, sir,
On the handfol o' things I know.
I don't pan out on the prophets
And free-will, and that sort of thing—
But I b'lieve in God and the angels,
Ever sence one night last spring.

I come in to town with some turnips,
And my little Gabe come along—
No four-year-old in the county
Could beat him for pretty and strong.
Pert and chlipper and sassy,
Always ready to swear and to fight—
And I'd larnt him to chew terbacker,
Jest to keep his milk-teeth white.

The snow come down like a blanket,
As I passed by Taggart's store,
I went in for a jug of molasses
And left the team at the door.
They scared at something and started—
I heard one little squall,
And hell-to-split over the prairie
Went team, Little Breeches and all.

Hell-to-split over the prairie!
I was almost froze with skeer:
But we roused up some torches,
And searched for 'em far and near.
At last we struck hosses and wagon,
Snowed under a soft white mound,
Up-sot, dead-beat—but of little Gabe
No hide nor hair was found.

And here all hopes soured on me,
Of my fellow-critters' aid—
I jest flopped down on my marrow-bones,
Crotch-deep in the snow, and prayed.

By this, the torches was played out,
And me and Isrul Parr
Went off for some wood to a sheep-fold
That he said was somewhar thar.

We found it at last, and a little shed
Where they shut up the lambs at night.
We looked in, and seen them huddled the
So warm and sleepy and white.
And tinar sot Little Breeches and chirped,
And pert as ever you see,
"I want a chaw of terbacker,
And that's what's the matter of me."

How did he git thar? Angels.
He could never have walked in that storm.
They jest scooped down and toted him
To whar it was safe and warm.
And I think that saving a little child,
And bringing him to his own,
Is a derned sight better business
Than loafing around The Throne.

—J. H.

Warnings to the Craft.

We announce to our readers the following list of general impostors and scallawags, who have come to the conclusion that the charity funds of our fraternity are a good thing to live on:

Number 1.—J. L. Mayers, *alias* S. L. Mayers, *alias* Geo. Baer, or *alias* anything else that will pass current. He is a medium sized man, generally half drunk, has a hitch in his speech, but the best thing to remember him by is a fullness of flesh just below his eyes. He is a scallawag of the first water; is a lawyer, and has a certificate from Dunklin county, Mo., and passes off as a merchant, school director, etc., and hails from St. John's Lodge, New York city. He circulated around St. Louis awhile and picked up a good deal of loose change, and even the President of our Board of Relief was caught *for once* and contributed to his support out of his private purse, and we did the same, therefore *we* think this fellow a dangerous character. "Go for him." We kept him locked up for a few days, but W. Bro. Collins let his heart get the better of him and pardoned him out.

Number 2.—Any name you please. He hails as Martin F. Jones, from Sharpsburg Lodge, No. 117, Sharpsburg, Bath county, Kentucky. Generally borrows thirty dollars, which he will return in thirty days. Lost his pocket book in the cars, etc., etc., and we regret our correspondent did not give us a personal description of this fellow.

Number 3.—Joseph P. Hillman, expelled by Ionic Lodge, No. 94, Camden, New Jersey. No description.

Number 4.—Mr. "Austin." About 26 years old, rather bald, large mouth, pretends chiefly to be a musician, harness maker, etc., and when he called on us he tried to get a certificate to recommend him as a telegrapher on the Pacific railroad—he wore a velveteen coat then, but sometimes wears a plaid suit; has two wives living—one Mrs. Coggsell and one Miss Shepherd—he is a gay bigamist and talks like a sweet bird (of prey), plays his cards well, and is altogether lovely. He has paid his respects to Louisville, and finally here. He will call on you in due time. He has been expelled by a Lodge in New Jersey. He was caught up and kicked down stairs by our Board of Relief.

Number 5.—Thomas Gilkerson, about 21 years of age; five

feet ten inches high; weighs about 180 pounds; black hair and long; has dark, but rather thin, whiskers; dark, or hazel eyes; bad countenance; wears his hat over his eyes; talks slow and but little. He murdered in cold blood, at Pattonsburg, Daviess county, Mo., Bro. James W. Crawford, late a member of Dayton Lodge, No. 149, Iowa, who was on his way to Kansas. A liberal reward is offered for his arrest by the sheriff of Daviess county, at Gallatin, Mo. Keep a look out for him.

Virginia.

From our esteemed correspondent, "K," we are furnished with the following report of the Grand Bodies in Virginia, which met last month:

GRAND LODGE.

The Most Worshipful Grand Lodge of Virginia met in Grand Communication, in St. Albans Hall, in the city of Richmond, Va., on the second Monday (the 12th) of December, and, after a most harmonious session of three days, closed its labors last night, the 14th. Much business of an important and general character was transacted. There were five Past Grand Masters of the Grand Lodge of Virginia, and Grand Master McCabe, of the State of Delaware, in attendance on the meeting of Grand Lodge.

The following Grand Officers were duly elected and installed for the ensuing year:

M. W. Thomas F. Owens, Grand Master.
 R. W. Robert E. Withers, Deputy Grand Master.
 R. W. Wm. H. Lambert, Grand Senior Warden.
 R. W. Wm. B. Talliferro, Grand Junior Warden.
 R. W. Thomas W. Dudley, Grand Treasurer.
 R. W. John Dove, Grand Secretary.
 R. W. Richard H. Parker, Grand Senior Deacon.
 R. W. Beverly R. Welford, Grand Junior Deacon.
 R. W. James E. Riddick, Grand Pursuivant.
 R. W. Thomas Augel, Grand Steward.
 W. James M. Taylor, Grand Tyler.

GRAND CHAPTER.

The Grand Royal Arch Chapter of Virginia assembled in Grand Annual Convocation, in St. Albans Hall, in the city of Richmond, Virginia, on Thursday evening, December 15, 1870, and after a pleasant and profitable session of two days closed its labors.

The following are the Grand Officers elected for the ensuing twelve months:

M. E. John P. Little, Grand High Priest.
 M. E. R. E. Withers, Grand King.
 M. E. B. M. Harris, Grand Scribe.
 M. E. Wm. H. Lambert, Grand Captain of Host.
 M. E. Samuel Kennedy, Grand Principal Sojourner.
 M. E. Alfred S. Lee, Grand Royal Arch Captain.
 M. E. A. P. Abell, Grand Master of the Veils:
 M. E. S. M. Bowman, " " " "
 M. E. L. F. Johnson, " " " "
 M. E. Thomas U. Dudley, Grand Treasurer.
 M. E. John Dove, Grand Secretary.
 M. E. George W. Dame, Grand Chaplain.

The Grand Chapter gave consent for the formation of the Grand Chapter of West Virginia, and transacted much business of importance to the Craft.

GRAND COMMANDERY.

The Grand Commandery of Virginia held its Annual Grand Conclave in the city of Richmond, the 15th day of December, 1870.

The following Grand Officers were elected for the ensuing twelve months:

R. E. J. R. McDaniel, Grand Commander.
 V. E. William B. Isaacs, Deputy Grand Commander.
 V. E. R. E. Withers, Grand Generalissimo.
 V. E. L. F. Johnson, Grand Captain General.

V. E. G. W. Dame, Grand Chaplain.
 V. E. James Evans, Grand Treasurer.
 V. E. John Dove, Grand Recorder.
 V. E. John F. Regnault, Grand Senior Warden.
 V. E. O. S. Long, Grand Junior Warden.
 E. I. G. Smith, Grand Warder.
 E. A. P. Abell, Grand Standard Bearer.
 E. W. L. Pettit, Grand Sword Bearer.
 E. Thomas Augel, Grand Steward.
 E. James M. Taylor, Grand Sentinel.

The Grand Commandery withdrew all connection with the Grand Encampment of the United States.

Colorado.

We are glad to hear that Denver is likely to have a "Masonic Temple," and that, if the present plans succeed, it will be a magnificent building, creditable to the liberality and taste of the fraternity. Its estimated cost is from \$75,000 to \$100,000, and we presume it will be made still larger if it seems necessary to the perfection of the building. The various Lodges will unite in building it, and we look to see it completed before the close of another season.—*Rocky Mountain News.*

New York

A grand reunion was held at the hall of Hudson River Lodge, at Newberg, New York, and the surrounding Lodges and Chapters, at which was gathered a goodly number of the "good fellows" from New York City and Philadelphia, etc., presided over by Bro. G. Fred. Wiltsie, the prince of Masonic hosts. Speeches, songs and toasts were the order of the evening, and all were entertained in a manner that leaves a bright remembrance of the past and creates an oasis in ones active and working life. Such are the prime necessities of life, and Newberg is a good place to find them. "So they say," and what they all say must be true.

P. S.—Many thanks for the invitation to the second reception, on 27th December. It was delayed in the mail.

Pennsylvania.

The Quarterly Grand Communication of the R. W. Grand Lodge of Pennsylvania was held at the Masonic Hall, in this city, on Wednesday, December 7, at 10 A. M. The R. W. Grand Master Lamberton in the Oriental Chair, and R. W. D. Grand Master Perkins. R. W. Senior Grand Warden Potter, R. W. Junior Grand Warden Clark, in their respective stations; R. W. J. Thomson, Grand Secretary, and W. Brother Alexander Simpson, Assistant Grand Secretary, were at their stations. Grand Chaplain Chambers officiated, assisted by Grand Chaplains Allen, Saddards, and McLaughlin.

The following District Deputy Grand Masters were on the right of the Grand Master: Stichter, Coulter, Pollock, Hoover, Thomas, McIntyre, Chatland, Himrod, McNair, Cornman, Meredith, Henderson, Knapp, Early, Snyder, Porter, Kingsbury, Whitney, Howell and Noble.

There was a large attendance of members of the Grand Lodge. Past Grand Masters Page, Phillips and Vaux were in the East.—*Keystone.*

France.

The following is a translation of the summons issued by a lot of half-crazed (so-called) Masons, in Paris, to King William and his son:

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

"Orient of Paris, October 21, 1870."

Then follow signatures of venerables and delegates of the Grand Lodge.

All this stuff is based on a politico-Masonry, that supposes a man's civil duties are circumscribed by his Masonic relationship, and is a part of the tactics of the rite by which the Grand Orient of France is controlled. So far as the above example of pure Masonry is concerned, it would be a fitting epitaph for the "fool-killer" to inscribe on the tomb of the last lot of fools he shall slay, just when the last trump sounds.

Alabama.

GRAND LODGE.

The following are the officers elected by the Grand Lodge of Alabama for the ensuing year:

W. P. Chilton, Sr., Grand Master.
Joseph H. Johnson, Deputy Grand Master.
G. Frank Smith, Senior Grand Warden.
I. A. Wilson, Junior Grand Warden.
W. H. Dingley, Grand Treasurer.
Daniel Sayre, Grand Secretary.
James Davidson, Grand Tyler.

GRAND CHAPTER.

H. Clay Armstrong, Grand High Priest.
James B. Luckie, Deputy Grand High Priest.
James M. Deadman, Grand King.
Myles J. Greene, Grand Scribe.
Martin G. Slaughter, Grand Chaplain.
W. W. Harder, Grand Captain of Host.
J. J. Melton, Grand Principal Sojourner.
M. W. Moore, Grand Royal Arch Captain.
Daniel Sayre, Grand Secretary.

GRAND COMMANDERY.

A. J. Walker, Montgomery, Eminent Grand Commander.
Joseph H. Johnson, Talladega, V. E. D. G. Commander.
W. W. Harder, Demopolis, Em. Grand Generalissimo.
Walker L. Bragg, Marion, Eminent Grand Captain General.
John Cortright, Mobile, Grand Prelate.
Francis J. Barnard, Mobile, Eminent Senior Grand Warden.
Wm. H. Sadler, Mobile, Eminent Junior Grand Warden.
William H. Dingley, Montgomery, E. Grand Treasurer.
Daniel Sayre, Montgomery, E. Grand Recorder.
Benjamin Pybas, Tuscumbia, E. Grand Standard Bearer.
Henry F. Mullens, Selma, E. Grand Sword Bearer.
Jesse J. Melton, Mobile, E. Grand Warden.

Montana.

The sixth annual session of the Grand Lodge was held on the 31st of October, and lasted four days. Much local business was transacted, and good will and harmony were the order of the day, as it should be everywhere, especially in a country where a Grand Lodge is the bond of unity of those scattered over an immense amount of territory. The Grand Lodge of Montana is firmly established, and is presided over and directed by as fine minds and good hearts as can be found anywhere. Bro. Cornelius Hedges, who has written some of the best reports on correspondence we ever read, was elected Grand Master, and Bro. Hezekiah L. Hosmer, of Virginia City, the able ex-Chief Justice and Masonic writer, was elected Grand Secretary.

THE Canadian telegraphs are entitled to the credit of having discovered how fast an earthquake travels. At Mimouski, when the late earthquake was made known to the operator there, he at once asked the Quebec man how he felt. The shock having arrived just as the latter was about to answer, it caused him to change his mind and ask the Montreal man, 200 miles further on, whether he had felt it. The latter had just time to say "No," when the office was shaken to its foundation.

AN IMPOSTER.—The papers in the northern part of the State warn Masons to beware of a Masonic imposter calling himself Rev. J. E. Dockerey. He claims he was at the opening of the Suez Canal.

GOOD health is but a proper mixture of pure air, wholesome food, physical amusements, mental recreations, moral pleasures, sparkling water, habits of industry, cleanliness, and sweet naps.

Sorrow Lodge Exercises—Beautiful Address.

P. M. J. W. M. Harris:

DEAR BROTHER—We beg to communicate the accompanying resolution, and to solicit a favorable reply:

Resolved, By the joint meeting of Vicksburg, Hill City and Walnut Hills Lodges, that brother J. W. M. Harris be requested to furnish a copy of the address this day delivered by him, before the Lodge of Sorrow, for publication, and that the Secretaries communicate this resolution to him.

FRATERNITY.

BROTHER—Secretary of Vicksburg, Hill City, Walnut Hills Lodges, Vicksburg, Miss.:

In compliance with the request of our Lodge, I herewith enclose a copy of the address, regretting that the same is so little worthy of the honor and notice it has received.

Fraternally,

J. W. M. HARRIS.

ADDRESS.

My Worshipful Masters, brethren and friends:

It has been the custom of our Order—an ancient and honored custom—after the visitation of calamity and the infliction of great public evil, such as plague, pestilence and war, to hold Lodges of Sorrow expressive of grief and as occasions for the application of the wise lessons which affliction and grief are sure to teach. Sorrow hath opened this Lodge of Mourning, and Grief, with her tears must record our proceedings. Death hath been most busy amongst us during these later years and hath robbed our Lodges of some of their brightest ornaments; he hath been most remorseless in his direful visitation, cutting down alike the young and the strong, the old and the weak. Masonry hath suffered and Masonry must mourn. Like her twin sister, society, the infliction of great public evil overcomes and oppresses her; society and Masonry weep together.

And yet how little hath Masonry to do with the causes of these evils. She hath naught to do with the politics of a country, still less with war originating in political discord, save and alone to soften the asperities of the one and to mitigate the horrors of the other. It is an institution of peace, whose strength is in peace. Pervading all lands, Masonry passeth bounds through which navies of strength and armies of power cannot penetrate, because she lives alone in the human heart. Strong in the good which blesses the heart, she is weakened by the evils which overcome it, and by them may herself be overcome. How right and proper it is that she should sorrow over the results of evil she hath sought to overcome; how right and proper this Lodge of Sorrow should be held!

For long ages hath Masonry struggled against the bad passions of the human heart, and against the results of passions occasioning the violent changes in the history of man. And in this long conflict she hath not escaped sorrow and suffering. Sometimes reduced to a few far-scattered Lodges, or bands of wandering brethren, without a name and home, strangers amongst strangers, like smouldering ember they have still retained the sacred spark; until sometimes fanned by a favoring breeze from heaven, she hath again dazzled the world by her splendor and majesty. But oftenest unknown and scarcely honored with a page of history, the drama of life seems to have been played without herself taking part. Princes and powers have struggled, risen, fallen. Nations and people have been swept away by revolutions set to work by ambitious, cruel passions. And yet through it all hath Masonry come down to this good day, mourning, suffering and struggling that she may promote, cherish and encourage. With hands clean from the soil of human blood, an emblem of peace, how right it is that she should sorrow over bloodshed and the cruel results of war.

Her unwritten history, to the public eye if curious to know it, would be the written history of man, of war, of the world. The sacred mysteries of the Arcana have been hurried across the sands of the desert to avoid the contaminating hand of war. The Pyramids, in their younger days, have looked down upon the solemnities of her rites performed at their feet, when her mysteries could not be practised in the cities of the East, and her jewels have been concealed for generations beneath the tents of the wanderers of the plains. Looking upon Marathon, she looked upon the fields of Waterloo; weeping over the destruction of her loved Corinth, she wept over the dead on the Crimea; fleeing in great horror from the fratricidal contest of the Roses, she fled in greater horror before the greater conflicts of Shiloh, Sharpsburg and Spottsylvania. All over this broad earth—an heirloom of cruelty since the elder day when the first brother slew his brother—hath Masonry scattered her jewels!

And before powerful persecution how hath she suffered,

and been exiled and banished? Driven from a cold and hostile Russia, her Lodges have found a genial Siberia; banished from the gardens of Southern Europe, the sand-banks of the Spanish Main have bloomed and blossomed for her; until oft returning to the haunts she loves so well, the walks of science, the arts of peace, the very princes who have oppressed her have become earnest students of her mysteries. Even in happy America her opposition made a party platform upon which to reach the Presidential chair, her name almost proscribed, the President becomes a humble member of her classes. Were it not for the dreadful losses Masonry hath sustained by the sword she would smile and rejoice over its return to the scabbard; were it not for the horror she entertains for the political arena, she would rejoice in her own triumphs over political spite and oppression. But she can have naught to do with these things, and must sorrow without a smile, must weep without rejoicing over the evils which curse the human race.

We have just witnessed the close of an eventful war; war, originating in that which Masonry abhors—the politics of a country; war, so destructive of all her objects and purposes. For nearly four long, dark, gloomy years, the Lodges of our county and city have been closed; closed by the iron hand of military power, and by all the “circumstances of glorious war!” The portals of the Lodges have been closed against the peaceful procession on its errand of mercy; the voice of the Master hath not been heard. Darkness hath reigned triumphant in Masonic walls. More than all this, the sacred precincts of the Lodge still bear the marks of the cannon shot and the shell. Nay, the Lodges themselves have been desecrated to the uses of war. During these four years of trial, of suffering, misfortune and sorrow, our old men, with heart-strings snapped asunder by affliction, have tottered feebly away to unknown graves, and our young men have been taken from us forever. Masonry hath suffered and Masonry must mourn, and we have met here to-day to offer the evidences of our saddened and sorrowful condition. We mourn that our jewels have been lost; we mourn and sorrow that in these, our losses, our Order hath been weakened in its great power to do good; we mourn and are sorrowful that for four long years our great Order hath been silent, closed, powerless; we mourn over the death of those near and dear to us; we mourn as men and brethren.

We have sometimes been charged with practising corrupt acts of hidden mystery; we have been charged with conspiring the death of the king, we have been charged with ambitious designs of aggression and empire; we have even been charged with and indicted for murder! It is most true our emblems have been found in the bright armor of the Templar, and in blood-stained uniforms of the soldier; they have been found traced by the trembling hand of the dying soldier upon the sands of the battle-field, that brethren and friends should there find a brother; they have averted the point of the bayonet and warded off the bullet—but no historic pen of value or character hath yet been found to illustrate these charges with the production of a fact, or willing even to give a color of truth to them by their repetition. It is true we have been identified with the mysteries of Asia, Egypt and India. By those whose hands were blood-red in all the horrors of the French revolution, we have been called the “Illuminate” of Europe. Blessing their accursed banners with our mottoes of peace, they accursed our banners with their infamous mottoes of “Reason, of Liberty and Equality.” But the great fact that Masonry is silent in war, and, like the laws, is as a sealed book in times of cruelty and bloodshed, must answer all such aspersions. If they do not, these Lodges of Sorrow must be a most convincing denial. For Masonry and society suffer alike, the one knows no blow the other does not feel; the one receives no good the other does not appreciate. When a common good blesses the land our Lodges rejoice; when a common evil accuses it the Lodges, like flowers beneath a frost, wither and perish. Thus mourning and sorrowing, as a great institution of peace, over the results of war, yet Masonry mourns not as those who mourn without hope.

An Eastern Prince required from a sage, who sat at his foot-stool, some wise motto to be engraven upon a ring of great value which adorned the hand of the Prince, that he might constantly be reminded of his own insignificance and of his own mortality, and the sage wrote the legend “All these things shall pass away.” The stern decree involved in this simple maxim can be written with truth over every human edifice. There is nothing mortal which can be permanent; and yet after all there is something in the Great Providence over-ruling our destiny which, even in the passing away of these mortal possessions, renders hope a tangible reality, and demonstrates that in the passing away of “these things” that reality commences. The diamonds which glittered upon the hand of the Prince, in the eyes of his followers possessed great value. But we, the followers of the sage,

discover, in his philosophy, gems of far greater value. The one being the representative of mere earthly beauty; the other teaching the reflection, the consciousness, the knowledge of things existing “Where the mind shall be free from what it hates in this degraded form.” Where, losing sight of the mere diamonds, which become worthless in the contrast, we behold full before us a future of peace and happiness.

Our Brethren, whose names have been read from the Scroll, have passed away in their mortal presence forever. We meet them no more upon the street or in the Lodge room. The sound of the familiar voice hath gone from us forever; the form, the presence is here to-day, only in memory. The dear social circle—the ring of value to us all—hath lost its gem. Under the fiat of mortality, their mortality hath ceased; for them the Sage hath written his motto, as he must soon write it for us, and their mortal frames, their mortal hopes and lives, have passed away forever! But there is something of them which must live with us forever. There is a reality connected with them which may never, never die. There is an influence which cannot perish. The Mason may be dead, but his example liveth; the man may die, but the good he hath accomplished lives on forever. The diamonds of mortality may become worthless, lost, destroyed, but the precious gems of immortality, like stars in unclouded skies, beam on us in undimmed, untarnished lustre. The Cypress hath been placed in the Lodge, for death hath been there; but the tree of mourning hath not hidden the name on the scroll of honor, nor hath death robbed the Lodge of that glory which good deeds, truth, principle, virtue and charity, placed all around and about the name of the Master who hath done his work well.

The public history of our Order hath taught us that it is immaterial how humble the individual may be; how lowly his calling in life, how plain the person and unostentatious the garb, so that the man be honest and true. Masonry values not such gems as station, pomp and pride, the mere diamonds of mortality, but values alone that virtue and principle which, burning upon the altar of the heart, gives to the soul its immortality. We have known brethren whose stammering speech has destroyed all the beauty of language; whose disfigured and scarred visages, marked by accident or disease, have repelled the eye; and yet with them, side by side, we have seen brethren possessing all perfection of human fortune and accomplishment. We have known the prince wearing the crown, and the hard-handed beater of iron, side by side in the great procession of the order, or in the performance of Masonic duty; and this great quality of Masonry, which so mysteriously places men of unequal degree equal before her Eye, hath induced the world to call us *Freemasons*. But it is the possession alone of these immortal gems, virtue, principle, honor, truth and justice, which can create this equality.

Philosophy may write its decree over all human possession, and the sage may alarm the prince by his abrupt teaching of the certain end of life; but our lessons teach us a glorious hope of a certain future, and we care little for the loss of what is of the least value to us. Masonry in thus pointing to principle and virtue—in thus equalizing the possessors of them—gives to her followers no ring of limited value, no sphere of mere time and place. We believe there is something in life worth living for, the immortality which results to ourselves, our Lodges, our children and country from a life adorned, ornamented, by good deeds.

Afflicted then by the loss in death of those near and dear to us; sorrowing thus because we are deprived of the aid, the counsel and assistance of good and useful men; the great lesson we are taught must never be forgotten: “The good a man does lives after him,” and we appropriate to this occasion the consoling reflections of the lesson, and we use the fortunes which, in this regard, our brethren have acquired for us, for the Lodges with which they were connected, and for their friends and families. The good they have accomplished is ours, and we shall treasure up forever the riches which they have earned in their own immortality. To appropriate the examples set us by those whose names have been read to us, we most imitate every good deed performed by them; and although the recital of what they have done must never be made in the public ear, we, remembering, must cherish and preserve. The earnest, diligent charity, the watchful vigilance against suffering, distress, wrong and fraud; the midnight contest against evil and want, all, all must be remembered. Then in the “passing away” of their mortality we can estimate and appreciate their immortality; and whilst we mourn at their passing away, we are yet consoled in the reflection that they are not lost to us.

Aye, they still live. Live far and long upon the influences their good deeds have created; live wide out upon the world; live in the lodge room; live in the immortality of their Order. Want relieved, misfortunes assuaged, evils averted, bloom as eternal flowers in their remembrance.

" Whilst perish monuments of human birth,
So perish all things save well recorded worth,"

the monuments of their examples are ever before us, and become guides, friends, advisers, to us for the future, and we in passing them to our successors render both them and ourselves immortal.

Some of these, our brethren, died with arms in their hands—died not as Masons but as soldiers. They perished amidst the hardships of the camp and beneath the storm cloud of terrible war. We remember well how they marched away and left us. O! can that moment ever be forgotten. Left us with tearful eyes, quivering lips, saddened hearts, themselves full of noble, manly impulse; left us at the will and the wish of the people amongst whom they lived; left us in the performance of duty. Suffering and perishing, they suffered and perished in the discharge of duty—duty was theirs, principle was theirs, manliness was theirs, and as they fell thus moved, thus actuated for duty and for principle, they possessed the gems which Masonry honors and regards.

Masonry speaks to please no man; she speaks the lessons her sages have taught her. Her landmarks are immutable; her songs were sung long years before the mariners of Columbus sang in honor of the discovery of this land of ours—cursed by the blood of brethren, God grant for the last time, forever!—and in her land-marks, and in her songs, and her teachings, she only respects virtue, principle and honor. It matters not to her what the clan or the faction, what the color of the uniform, if the Mason be honest in his course, be true and steadfast in what is duty to him, she honors and she loves him. As in the living she disregards the circumstance, pomp and pride of life, so in the dead she only regards and esteems that honor and principle which should move the living.

Over what spot of the green earth we shall scatter roses for them, who can tell? No head-board, indicative of their degree and station, marks their resting place. Their mortal remains are lost to us in the great graveyard of the battle field. No hand was there save that of comrade nerved for strife, or that of the foe, to place the shattered form away from sight forever. The sod above them is silent; the furrow where the newly planted grain hath been sown, speaks not of them. With agonized hearts we feel the loss of their mortal presence, but here to-day we gather garlands of memory for them, and bind together in a glorious wreath the flowers of virtue, honor, principle and truth as *immortelles* to hang forever upon the broken column which must represent them in the lodge!

Some of these, our brethren, died in old age; died exiles, broken hearted; or perished at home from the suffering brought on them by the war. We remember them as our elder brothers of Masonry, teaching us the virtues of the Order, that through them they should be preserved and our Institution handed down to us honored and unimpaired. In the imitation and preservation of the examples set us for the faithful performance of duty we have much to do. Misery and misfortune stalk hand in hand over this land of ours; orphans and widows are weeping together, not alone for the protecting roof-tree, blackened and burned by the ruthless torch of war, but for the protecting arm which lies powerless beneath the soil of the battle field. Want and suffering are all around us, the plentiful fruits of war are ripened upon every hand. In these days of peace proclaimed, our warfare commences. We must meet our old enemies strengthened by our four years weakness, ourselves weak and enfeebled. But in the contest we shall surely grow stronger and stronger, with the surety of victory won. There is no half-way ground in the contest; our Order is either powerful or weak. Powerful if we do our duty, weak if we fail. Shall we be unmindful of the lessons the occasion teaches us? Shall we forget that the immortality of ourselves depends upon our faithful performance of duty?

Permit, if we dare, the tear to glisten upon affliction's cheek unremoved by us, and we have failed to seize, to render immortal, a gem of priceless value; let the homeless and houseless suffer; let the orphan grow up in ignorance, suffering and want, and our brethren for whom we mourn for us will have lived in vain; our great Order will become idle and useless—its great age, veneration and sublimity will be mere idle tales with which to amuse the fancy. In these times of trouble let us pour our oil upon the waves; let us again resume the great armor we have worn; let us secure the immortal privileges of Free and Accepted Masons—Free, as possessing the gems of virtue; Accepted, in duty performed—and when the Sage shall come to write his maxim for us he shall write, "All these things shall pass away," and looking to Heaven shall add what we now do in memory of our lost brethren,

" Save and alone illustrious character."

Death of Bro. John F. Houston.

The Masonic fraternity of Missouri were much startled by the telegram from this city, on the fifth of December, announcing the death of John F. Houston, Esq., Past Grand Master of Masons and Past Grand High Priest in the State of Missouri. He had been suffering for some months from a paralytic stroke which depressed his spirits considerably, but had begun to assume his natural vivacity of temperament when he was stricken down with congestion of the brain, in the streets of Ottumwa, Iowa. His friends were telegraphed to, here, and he was brought to the residence of his son-in-law, Bro. Benjamin Williams, of this city, accompanied by his wife. After a few days he began to recover, and was considered out of danger, but, on the 3d ult., his disease returned and he suffered a great deal until the morning of the 5th, when, at 11 o'clock, he breathed his last, in the forty-seventh year of his age. He was, probably, better known, personally, to the craft of the State than almost any other citizen, and was esteemed by all as a laborious and enthusiastic Mason. Masonry, in fact, occupied almost the last thoughts of his life. He served two terms as Grand Master, and finished his term of one year as Grand High Priest last October, and, at the close of his annual address, he felt a premonition of his approaching end, and announced that he felt sure it would be his last appearance in the Grand Chapter, and was so overcome with his emotions, at the time, that it was with difficulty he could conclude reading the address, and the members felt very sensibly impressed by the occurrence. Yet none could realize that those prophetic remarks were so soon to be fulfilled. Alas! the heart knoweth its own life and pulsations the best. His remains were accompanied from the place of his death to the North Missouri railroad depot by the Lodges of the city, and escorted by the members of the three St. Louis Commanderies. His body, accompanied by his family; M. W. Bro. Thomas E. Garrett, Grand Master; R. W. Bro. Allan McDowell, Grand Lecturer, and myself, as Grand Secretary, was taken to Richmond, in Ray county, where they were interred with due Masonic honors, by Richmond Lodge, No. 57, of which he had long been a member and Past Master. The services were performed by the M. W. Grand Master, at the request of W. Bro. R. B. Kice, the Worshipful Master. The telegraphic news had spread throughout the surrounding country, and a very large number of Lodges were represented, who, sorrowingly, followed the body to the grave, being escorted by De Molay Commandery, No. 3, which came from Lexington for the purpose. Bro. Houston was a member of that body at the time of his death. A very impressive and peculiarly appropriate church service was preached by Rev. and Bro. Newall, of Richmond. He had also been for twenty-five years a member of the Odd Fellows Lodge, at Carrollton, which Lodge was well represented, and the members thereof performed, at the conclusion, a part of their own funeral rites over the grave. Bro. Houston leaves a large and interesting family, to whom he was most devotedly attached, and who, in this their great bereavement, will receive the universal sympathy of the brotherhood of Missouri.

Drones.

From an esteemed brother and worker in Louisiana, who has secured several clubs for the FREEMASON, as a part of his work in the great field of Masonic ideas and energy, says truly in his letter, "The great truth with us is, we have too many drones. I would not give ten working Masons, who put their shoulders to the wheel, in order that the old Masonic car might move forward, to have one hundred Masons who never attend their Lodge and who are never to be found when needed, and who never seem to appreciate the fact that they are Masons. They run well for a season, and then die off. Twelve to fifteen members of the lodge have to do all the work and all the paying, and then are to be held re-

sponsible for the character of their lodge, both fraternally and financially. Great God, deliver us from drones! There is a great work before us; every Mason should feel called upon to do his duty, his whole duty. All Masons cannot be ritualists or masonic historians, but every Mason can do something and should be engaged for the benefit of the Craft."

This photograph will be recognized at once by many of our readers; it contains much solid truth, and as we are commencing a new year it is a good time to resolve that all will do better.

School of Instruction.

Bro. Allan McDowell, Grand Lecturer of the Grand Lodge of Missouri, desires us to inform the Craft throughout the State that he will hold a Lodge of Instruction in St. Louis, commencing at 10 o'clock A. M. Tuesday, January 24, to continue until the evening of the 31st. All Master Masons in regular standing, and especially District Lecturers, are cordially invited to attend. We hope especially that the newly selected District Lecturers will not miss so favorable an opportunity of becoming thoroughly versed in the work and lectures, as adopted by the Grand Lodge of Missouri.

Nova Scotia.

The annual communication of the M. W. Grand Lodge of Nova Scotia was held in the city of Halifax, commencing at high twelve, on the 24th of June, A. L. 5870, and continued in session for four days.

The Grand Lodge was opened in ample form by M. W. Alex. Keith, Grand Master, and the representatives from thirty-four particular Lodges present. The address of the Grand Master is quite short, and confined strictly to business. He reports that the Grand Lodge of Nova Scotia has been recognized by the Grand Lodges of England and Scotland, and congratulates the fraternity that the Grand Lodge is now placed upon a firm basis, both financially and otherwise. Three charters have been granted for new Lodges during the year.

The Committee on Work reported that, so far as they could discover, the work called the "Ancient York Work," was acceptable to a majority of the brethren, and therefore recommended it to be generally adopted, but left it optional to those Lodges now working the ritual of the Grand Lodges of England and Canada to continue that work so long as they shall desire so to do.

The Committee on Correspondence submitted their report, which was adopted, including a resolution to recognize the newly formed Grand Lodge of Quebec. The Committee say: "In reviewing the whole subject, your Committee have come to the conclusion to recommend a full and unqualified recognition of the "Grand Lodge of Quebec," as the supreme governing Masonic Body in that Province. Were any other recommendation presented they feel that this Grand Lodge would be placed in a false position, especially as regards jurisdiction, and recognizing as they do the unalterable principle of the right of each of the four Provinces composing (under the British American Act) the Dominion of Canada to govern, Masonically, within their own territorial limits; they hold, therefore, the position assumed and claimed by our brethren in the Province of Ontario, viz.: 'That of exercising jurisdiction over the Province of Quebec,' to be utterly untenable and contrary to every principle of Masonic jurisprudence within the knowledge of your Committee.

"Your Committee have no desire to lengthen their report by statements of opinion upon the application to this case of every known principle of Masonic law. Recognized and standard authorities are so clear and explicit upon this subject that it would be a work of supererogation on their part to attempt to do so, further than in this connection to express their firm conviction and belief that each of the four Provinces (confederated politically) has exclusive jurisdiction in that Province, and that any Lodges chartered, or existing by any other authority whatever, must be declared irregular, and their members clandestine. In the expression of this belief, they appear to be in accordance with the present M. W. Grand Master of Canada, Brother A. A. Stevenson, and the present M. W. Grand Master of Quebec, Brother S. H. Graham, as they find that these distinguished brethren united as mover and seconder in a resolution, submitted at Kingston Annual Communication of the Grand Lodge of Canada, 1867, (see proceedings,) in which they enunciate the prin-

ciple and arrive at the conclusion, 'That the best interests of Masonry require the organization of a Grand Lodge in each of the four Provinces now constituting the Dominion of Canada, being satisfied that this course would be strictly in accordance with the Laws and Regulations of Freemasonry respecting the establishing of Grand Lodges, and believing that a more substantial union would thereby be secured,' etc.

* * * * *
 "If our M. W. Brethren were correct (as they appear to have been unanimous) in their views on this subject, in 1867, surely the same views were equally so in 1869, and naturally lead this jurisdiction to still conform the principles then presented so ably and so thoroughly in accordance with their own pre-conceived opinions and feelings. From this standpoint, your Committee find it difficult to reconcile this unanimity of opinion with the unfraternal, hasty and summary edict of suspension issued against our M. W. Brother J. H. Graham and the R. W. brethren associated with him in the movement, for committing an act (not unexpected) which we are previously informed is considered to be for the 'best interests of Masonry,' and so 'strictly in accordance' with 'the laws and regulations of Freemasonry respecting the establishment of Grand Lodges.'"

The Grand Master, Alex. Keith, was re-elected Grand Master, and Benjamin Curran elected Grand Secretary, both of Halifax.

Josh Billings.

Mankind love misteries; a hole in the ground excites more wonder than a star up in heaven.

Don't mistake vivacity for wit; there iz about az much difference as there is between lightning and lightning-bugs.

Nature never makes any blunders; when she makes a phool she means it.

There iz some pholks in this world who spend their whole lives in hunting after righteousness, and kant find enny time to practise it.

A kicking cow never lets drive until just as the pail gets phull; it is just so with some men's blunders.

The man who won't believe ennything he kant see, aint so wise as a mule, for they will kick at a thing in the dark.

Every time a man lafs he takes a kiuk out of the chain of life, and thus lengthens it.

"A poor, but dishonest cuss!"—this iz about az low down az enny man can get, unless e drinks whiskey.

Living on hope iz living on wind, a good way to get phull, but a poor way tew get phatt.

It is human tew err, but devlish to brag on.

The man who aint got an enemy is really poor.

Advice iz like kaster ile, easy enuff tew giv, but drer adl uneasy tew take.

A cheerful old man or old woman iz like the south side of a wood shed in the last of winter.

Pity kosts nothing—and aint worth nothing.

A dog iz the only thing on this earth that luv's yu more than he luv's himself.

What men kant do they are apt to admire—they don't criticize a mountain because they kant make one.

Sekrets are cussed poor property, ennyhow; if yu circulate them yu lose them, and if yu keep them yu lose the interest on the investment.

Revenge iz just az natural tew flow az milk—yu will see little boys club the post that they bump their heads against.

MARRIAGE.—Two persons who have chosen each other out of all the species, with the design to be each other's mutual comfort and entertainment, have in that action bound themselves to be good-humored, affable, discreet, forgiving, patient and joyful, with respect to each other's frailties and imperfections, to the end of their lives.

THE minimum density of water is at forty-two and a half degrees; from that point it expands as heated or cooled; in freezing it still further expands, so that a cubic inch of it has displaced a force of above 27,000 pounds—about double the force of explosion of a cubic inch of gunpowder when closely confined.

A GREAT man very generally disappoints those who visit him. They are on the look out for his thunder and lightning, and he speaks about the ordinary affairs of life much like other people. On some occasions he may even be seen laughing.

A FAILURE.—"Boy, what is your father doing to-day?" "Well, I 'spose he's failin'. I heard him tell mother, yesterday, to go round to the shops and get trusted all she could—and do it right off, too—for he'd got everything ready to fail up to nothing, 'ceptin tha' "

Rebuke to Mourners.

BY I. E. DICKENGA.

Love ye the living, bewail not the dead,
 Why should ye mourn o'er the cherished ones fled?
 With them it is well, their sleep is for aye,
 They know you not, heed you not, hear not your cry.
 Graves have no hearing, why labor the sod?
 Death has no feeling, dark courtier of God!
 Fate has no changing, fixed are its decrees;
 Why burden God's ears on the often bent knees?
 He takes as it seems in his sight to be good;
 Presume not to murmur, thou worm of the mud!
 Cling to the living and let the dead rest,
 Sing ye a song and let tears be repressed,
 Garland the graves of the friends that ye know
 But smile as ye do it nor wall out your woe.
 What good will it do, tell me, sorrowing one,
 To let from your wild eye the blinding tears run?
 Will it open the door of the silent sealed tomb?
 Will it bring back the dead from their far away home?
 Will it bring back the roses now fled from your cheek?
 Will it lighten the load from the slow, dragging feet?
 Will it be to your God more acceptably true,
 Than seeking with patience some good work to do?
 Or would your friend thank you that you in your call,
 Begrudged him the Heaven so dear to us all?
 Wishing and sobbing, and mourning in vain,
 Would'st eul him right back to this poor earth again?
 Ah, no! far better the low lying dead,
 Than they who accustomed our dally haunts tread;
 Their home is much better, much brighter than ours,
 Their songs are much sweeter, much lovelier their flowers.
 Cease then these falling tears, meaningless flow,
 Cease then this bowing and bending so low,
 Cease this vain wringing of hands in your grief,
 The proof in God's promise your sure disbelief,
 Dry the wet eyelids, erect the bowed head,
 Love ye the living, bewail not the dead.

I. H. S. V. and IHS.

We clip the following able article from *Appleton's Journal*:

Persons in the habit of attending churches where ecclesiastical decoration prevails, often observe in the ornamentation the above cabalistic letters. The latter are more common than the former. The question is constantly asked, what do they mean? As it is never satisfactorily answered, especially in regard to the latter, we will give the true explanation of both monograms.

In the early part of the fourth century, the day before Constantine fought his celebrated battle with his rival, Maxentius, it is related that there appeared to him in the sky a vision of a brilliant cross, with the following words over it: *En ton to nika* ("Conquer in this," or, "Under this sign, conquer"). Eusebius says that the Emperor himself assured him of the truth of the story. Tradition adds, that the night following, the vision was repeated to the Emperor, who, finding that, like Pharaoh's dream, it was "doubled" to him, regarded the thing as "established." In consequence thereof, after his victory over Maxentius, which gave him the empire of the Roman world, he directed the *labarum*, the celebrated imperial standard, to be made. Why it was called the *labarum*, or what is the derivation or meaning of the word, are matters which are lost forever. No one can shed any light on the mysterious word. History tells us that this great Christian standard, under which Constantine gained his future triumphs, and which he guarded with a band of his choicest soldiers, was a gold-plated lance, with a transverse bar near the top, from which depended a silken banner, richly embroidered, and adorned with precious stones. Above the bar was the sacred monogram of Christ; that is, the Greek X (CH) with the Greek P (R) upon it, the two comprehending the first two letters of the name of Christ, and also involving a cross. The legend was "*In hoc signo vinces*," a Latin rendering of the original Greek legend which we have given above, and means, "Under this sign thou shalt conquer." A medal of Constantine is still extant, bearing the *labarum* and the Latin legend. The initial letters of it form the I. H. S. V., sometimes seen among the symbolic ornaments in our churches.

The history of the IHS. is quite different, and its origin and meaning are less known, in fact, though it is by sight so familiar to church-goers. But, by reference to a paper in Hone's "Ancient Mysteries," by the former curator of the manuscripts of the King of England, we are enabled to ob-

tain the clue to the derivation of these letters which are frequently so much misunderstood and misrepresented. It is somewhat difficult to elaborate the matter without the aid of Greek characters. Nevertheless, we will endeavor to make the point in question plain, even to those who do not know Greek.

We premise that the leading manuscripts of the New Testament were written in Greek capital letters throughout, and that whenever the name JESOUS (Jesus) occurred, the scribes wrote only the first three letters, JES, with a dash over the middle letter, as a mark of abbreviation. We may add, that it was a rule with them always to abbreviate all well known words and names, which increases the labors of the manuscript reader. Now, the Greek capital Eta (H) is the English H, and thus the IHS. is simply an abbreviation of the Greek JESOUS, as IES. would be of the English Jesus.

Subsequently, the Latin scribes, whenever, in making copies of Latin versions of the Testament, or of other ecclesiastical writings, they had occasion to write the name Jesus, used the old abbreviation, IHS., and, not knowing the Greek character, and not understanding that the H was the Greek long E, but supposing that it was really a Latin H, they got to writing the letters IHS., thus illustrating their own ignorance. Further, as the ages grew darker, the scribes declared that the dash over the middle letter of the IES., in the old manuscripts, was intended for the sign of the Cross, and that the letters themselves were the initials of *Jesus hominum salvator* ("Jesus, savior of mankind"). These absurd errors have been handed down, even to the present day, and there are many who are no wiser than the scribes of the dark ages were in their day.

But there is another phase of the matter. When Ignatius Loyola, 1540, by permission of the Pope, founded the "Order of Jesus," instead of adopting the original IHS., which was very appropriate for the monogram of the society, he fell into the same mistake as the scribes, and, indeed, enlarged it, for he adopted IHS. under a cross, the letters being the initials of *In hoc salus* ("In this [t] is salvation"). The idea was suggested to Loyola, evidently, by the error of the scribes in regard to the dash, which they mistook for a cross, their real ignorance of IHS., and also of I. H. S. V. of the *labarum*, which we have described. Thus, the error was multiplied.

Sometimes, the Jesuit monogram is made by an H with an I in the middle of the former, extending above and ending in a cross, the whole being entwined with an S, thus forming a complete cabalistic monogram.

In the middle ages, the IHS. obtained considerable importance from the vain supposition that it had some secret significance, and exercised a mysterious influence against the powers of darkness. After the plague in Florence, it was put on the walls of the Church of Santa Croce. Subsequently, it was printed upon cards, which were sold to the superstitious. Indeed, it was put, finally, upon playing-cards, to increase their sale.

The IHS. was stamped upon the large wafer out of which the *host* is consecrated by the Roman priest. Perhaps it added something to the exclamation "Mass!" or "By the Mass!" once very common. Ophelia's oath, "By St. Gis," is merely a vulgar corruption of "By IHS.," in use at that time. These letters were sometimes engraved on the hilt of the sword, and thus increased the solemnity of the oath which the knight or soldier swore upon his sword, or, rather, upon the cross which formed its handle. It has been suggested that Hamlet's sword may have been adorned with the IHS.

But these celebrated letters are only seen now, for the most part, in the symbolic ornamentation in church edifices, —generally, in the colored windows, or about the chancel. They appear in the three modes we have referred to. First, there is the original IHS., the historic abbreviation of the name of Jesus; second, the IHS. under a cross, or involved in monogram, which is the *sign* of the "Order of Jesus;" and, third, there is the IHS., either in Latin, Old English, or German letter, which constitutes the "perpetual triumph" of the old Latin scribe of the dark ages. We would suggest that the two latter be abandoned in the decoration of our churches, and that the old and beautiful IHS. be restored.

QUITE IN HIS LINE.—Dr. Thompson keeps the Atlanta Hotel. Two gentlemen stopped there, and one of them, getting tight, was reproved by the landlord, when the other cautioned the doctor not to speak too rashly to his friend, for he had *killed his man!* "killed his man!" roared Thompson: "why, sir, I've practised medicine twenty years, and do you think to frighten me with a chap that has only killed *one* man?"

A Chapter on Fools.

The fools are not all dead; indeed there are so many of them having large families, they bid fair to outnumber the rest of the population. They represent all classes in the community, and every phase of social and public life. We have not space nor patience to mention but a few of the varieties of fools which may be found in every city and country town.

The jealous fool is a common creature. If you "bray him in a mortar, his folly will not depart from him;" he will continue to brag and advertise his folly. He looks upon every one in his line of trade as a personal enemy seeking opportunities to sap and mine the foundation of his business. If he ventures to speak in public he is jealous of every one who can speak better than he can; if he sings, he is jealous of all who can sing better than he can; if he holds office, he is jealous of all who seek office. Such simpletons make themselves miserable without cause. They stultify themselves, and seldom outgrow their folly. They make enemies of those who desire to be their friends, and bring reproach upon themselves and those who sympathize with them.

The spasmodic fool. These classes of fools, like others, are lacking in brains, but have an impulsive temperament. Those who compose it "go off half-cocked." No one is safe in their society. When you think you are perfectly safe, and everything is serene and lovely, you are suddenly shocked by an explosion. They are like the Irishman's crooked gun, made to shoot around corners. Their favor is very cheap, but it goes more easily than it comes.

You cannot depend upon them. Today they are all "honey and pie," tomorrow they will be all "gall and vinegar." They imagine that something has been said or done which conflicts with their inordinate conceit, and they do not hesitate to fret and fume and pout. You might as well put your trust in a weather-cock as to confide in a spasmodic fool.

The obstinate fool. Gough tells a story of an obstinate old fool who opposed the temperance cause in the church which he (the fool) attended. One of the brethren prayed for him; he prayed as follows: "If this brother will not cease his opposition to the temperance cause, he hoped that the Lord would remove him from the church militant below, to the church triumphant above." "I won't go," said the obstinate man.

The natural fool, in or out of the temperance ranks, seems to think that praise bestowed upon another person, is so much taken or withheld from himself, that honors given to his neighbor are honors plucked from his own wreath. The subject grows upon our hands, we shall have to refer to it again. In the meantime, if any fool should happen to read this, and take it to himself, we hope it will do him good. It was intended for no particular fool, (there are particular fools,) but we are perfectly willing that any man who thinks he is a fool, should appropriate the sketch, pin it on the back of his coat, and say this means me. "I am a fool, and the writer has found me out."

MATERNAL INFLUENCE.—When one sees a family of children going to school in well mended clothing, it tells a great deal in favor of their mother: one might vouch that those children learn some valuable lessons at home, whatever they may be taught at school.

The Age of our Earth.

Among the astounding discoveries of modern science, is that of the immense periods that have passed in the gradual formation of the earth. So vast were the cycles of the time preceding even the appearance of a man on the surface of our globe, that our own period seems as yesterday when compared with the epochs that have gone before it. Had we only the evidence of the deposits of rocks heaped above each other in regular strata by the slow accumulation of materials, they alone would convince us of the long and slow maturing of God's works on earth; but when we add to these the successive populations of whose life this world has been the theatre, and whose remains are hidden in the rocks into which the mud, or sand, or soil, of whatever kind, on which they lived, has hardened in the course of time—or the enormous chains of mountains whose upheaval divided these periods of quiet accumulation by great convulsions—or the changes of a different nature in the configurations of our globe, as the sinking of lands beneath the ocean, or the gradual rising of continents and islands above—or the slow growth of the coral reefs, those wonderful sea-walks, raised by the little ocean architects whose own bodies furnish both the building stones and the cement that binds them together, and who have worked so busily during the long centuries, that there are extensive countries, mountain chains, islands, and long lines of coast, consisting solely of their remains—or the countless forests that have grown up, flourished, and decayed, to fill the storehouses of coal, that feed the fires of the human race—if we consider all these records of the past, the intellect fails to grasp a chronology of which our experience furnishes no data, and time that lies behind us seems as much an eternity to our conception, as the future that stretches indefinitely before us.—*Agassiz.*

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The Freemason.

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"Masonry is the Centre of Union between Good Men and True."

{ GEO. FRANK GOULEY,
EDITOR AND PUBLISHER }

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WHOLE No. 50. }

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{ HUGH R. HILDRETH,
Printer, Second & Olive Sts. }

Has Freemasonry A Mission?

Whenever a man feels that he lives for nothing, he feels like dying. It is the natural impulse of intelligent beings, and as all associations of men necessarily partake of the impulses of their individual members, we can safely say that every society which does not recognize that it has a work to perform, becomes rapidly disintegrated and goes to decay. That Freemasonry has survived the storms and lethargy of centuries, is an evidence that it contains a spiritual and soul-like vitality. What is it? It is its mission. What that mission is is the wonder of the world as well as of many craftsmen. Out of the millions of men who become Masons, it would be a miracle if thousands of them did not fail to perceive the exact object or intent of the institution. Many initiates are dumbfounded at its simplicity, and are amazed because they were not dazzled by some grand theatrical performance at their initiation. Many such return to a useless life, disappointed and chagrined because they were neither half-killed nor had things presented to them so mysterious that they could not understand. They did not comprehend that when they stood upon the simple and plain ground-floor of the Temple, that they were standing upon the eternal foundations of truth—that they were approaching the emblematic light which radiates from the God of Truth—that they were about to assume the sacred and solemn covenant which bound them to a life-long duty of purity, benevolence, virtue and charity. The very simplicity of the covenant was too great for their exaggerated ideas of a great work. They do not seem to realize that the grand old veteran regiments of an army who have fought through the whirlwind of a war, look with contempt upon the tinsel and flummery of a young company of volunteer Zouaves who have never marched square up to the thundering batteries of artillery. They do not realize that the man who solemnly approaches the holy place, goes there with bowed head and in sackcloth and ashes for his many short-comings in the performance of his duties.

The mission of Freemasonry is as solemn as it is important. It is the assumption of the performance of the most sacred work of praise and undefiled religion before God—it is the recognition of the Truths of God and the demonstration of that truth in the active principles of life—it is the opposition to error, bigotry and superstition in this, that it adheres to demonstrated facts, and promulgates no speculative theories—it is the world-bond between men of all creeds and nationalities—it is the friend of every man without respect to persons—it is charity without ostentation or prejudice—it is the beacon light to the traveller along the highway of life. This is surely a mission worthy the baptism of Heaven and the co-operation of Angels. It is not, therefore, wonderful that men imbued by the principles of the pure, of the good and true, have given it a life-long service and sanctified it with the blessings of their dying breath. It is not strange that intelligent minds have seen through its simple veils and penetrated the sacred and divine intent of the institution, and having seen it, love it and perpetuate its benign influences to other generations.

It is a wise provision of the Almighty Creator of the uni-

verse, that all which He has created possesses the power of procreation and transmission through the coming ages of the world. Nothing is lost or destroyed—nothing is annihilated. Every thing exists to-day that has ever existed since the creation—and so it is with the Truth. Freemasonry possesses all the elements applicable to its human preservation, hence it never dies but rather increases, and grows with the expanding intelligence of the age in which it lives. It has but one mortal enemy, viz: Ignorance. Darkness is the death-bed of Masonry, and Light is its life. There are many Masons who feel that they can take no part in this grand mission, because they do not shine as the sun—they forget that the universe is created of atoms and that their own bodies are but the aggregated particles, so small as to be almost incomprehensible under the most powerful glass. They forget that every word they say and every act they perform has its influence for good or evil to all time to come. They forget that the most necessary and substantial part of every temple is that which bears no ornament, and is, perhaps, placed where it may never be seen till the whole shall have fallen to decay. They overlook the fact that it is only the highest spires which are struck by lightning, while the foundations are silent and firm in the rocks beneath—that it is the soldiers in the front rank who are most frequently stricken to the earth. Every man has his influence, and if it is not good it is evil, for there is no neutrality in the physical universe, and every Mason who does not do his duty in trying to live better and do better and thus set an example to his fellows, has no part in the grand mission of Freemasonry, which is intended to leave the world better than it found it.

Jurisprudence.

PENAL JURISDICTION.

Question.—If Lodge No. 1 give adjoining Lodge, No. 2, permission to confer the 2d and 3d degrees on Brother A, does that give Lodge No. 2 a penal jurisdiction over Brother A so long as he lives under the territorial jurisdiction of No. 1?

Answer.—It does not. Reasons: Penal jurisdiction is determined by law over both affiliate and non-affiliate Masons, and no Lodge can waive it. There is no such thing as "change of venue" in Masonry as there is in the civil law.

If Lodge No. 1 waived all jurisdiction so far as degrees were conferred, in favor of No. 2, it could at the utmost only be construed as making Bro. A a non-affiliated E. A., and an unaffiliated M. M. is subject to the penal jurisdiction only of the Lodge in whose territory he resides, and if any charges are to be preferred they should be sent to Lodge No. 1.

RESUMPTION OF JURISDICTION IN DEGREES.

Ques.—If Lodge No. 1 waive all jurisdiction over Brother A, an E. A., in favor of Lodge No. 2, or any Lodge, and certifies the fact by certificate, which amounts to a dimit, and Lodge No. 2, or any other Lodge, refuses to receive Bro. A, or he fails to apply to them, can Lodge No. 1 resume its right to confer the degrees while Bro. A resides in its jurisdiction, as though no waiver had been granted?

Ans.—No. Reasons: The vote of the Lodge or certificate which granted the waiver, was equivalent to granting a dimit

to a member, and as Bro. A had the right to apply to No. 2 or any other Lodge for the remaining degrees, he became virtually non-affiliated, and could only be readmitted to No. 1 as though he came from another jurisdiction or Lodge; or, as though he had been a dimitted M. M. and asked for readmission to his own Lodge. He must apply in regular form by petition, lie over and be balloted on.

INVASION OF FOREIGN JURISDICTIONS.

Ques.—Could we make any arrangement by which we could receive petitions from Kansas, as there are a large number of persons who want to join, living on the line, far away from any Lodge in that State, but nearer ours on this side?

Ans.—Our law explicitly states that a petitioner for the degrees must have resided at least twelve months in this State. Those parties can be elected by the nearest Lodge in Kansas, if found worthy, and then they can request your Lodge to do the work for them, as a matter of convenience to the candidates, but under no other circumstances than by the consent of the nearest Lodge in Kansas, can you receive any petition from citizens of that State.

SUMMONING AT TRIALS.

Ques.—Is it absolutely necessary that every member of a Lodge should be summoned in case of a trial; and if all do not attend that are summoned, can two-thirds of those present expel a member?

Ans.—It is not absolutely necessary to issue the summons unless your by-laws so provide. The Grand Lodge leaves it discretionary with the W. M., and if he exercises good judgment, in our opinion he will not summon any but "resident members," and not even them, unless under circumstances of great necessity. If any fail to obey the summons, they must be tried in the manner prescribed by the Grand Lodge By-Laws.

INCORPORATION OF LODGES.

Ques.—Our Lodge has taken initiative steps to have itself incorporated—its financial condition being considerably embarrassed—and it may be compelled to sue to recover its rights. It has been suggested that the Grand Lodge is opposed either directly or indirectly to the incorporation of subordinate Lodges. Knowing nothing of the kind I refer to you for information.

Ans.—The Grand Lodge has never passed a law absolutely prohibiting the incorporation of Lodges, but it does not encourage it, and as the Grand Lodge is incorporated for her subordinates, it is much easier to make the Grand Master and his successors trustee for all Lodge property, and to sue and be sued in his name.

CONFERRING PAST MASTERS' DEGREE.

Ques.—Is there any local law preventing Virtual Past Masters from being present at the installation of a Master of a Symbolic Lodge? or, in your opinion, can they be present? or, can one Actual Past Master and two (2) Virtual P. M. confer the degree on the Master elect?

Ans.—In this jurisdiction the Grand Lodge recognizes the degree of Past Master as conferred by the Chapter, and the Grand Chapter recognizes the degree of Past Master as conferred by an actual Lodge of Past Masters, that is, to the extent of allowing them to sit and work together as Past Masters in a Lodge of such—therefore we should say that it is perfectly competent for virtual Past Masters to be present and assist in conferring the degree on a Master elect in a Lodge of actual Past Masters.

FORFEITURE OF WORK DONE.

Ques.—Bro. A. was initiated September 30, 1865, and passed December 2, 1865, examined and elected to Master Degree June 23, 1866, and for some reason the third degree was not conferred at that time. He did not present himself to receive it until December 3, 1870. Now, has he or has he not forfeited his right to it?

Ans.—After a Brother has taken the E. A. degree, the

Grand Lodge declares no forfeiture by lapse of time, but a Lodge by-law may do it. The usual custom is this: If the Brother has lived in the same town since his initiation and has been prevented by poverty or other causes from coming forward, and no member objects to him on account of moral or Masonic standing, is to re-examine him and ballot upon his proficiency, but if he has been absent and his past life since initiation needs inquiring into, is to compel him to petition, which lies over and is then balloted upon, *de novo*. The usage for this latter course, is, however, of doubtful legality, as we have no law which terminates the right of a Brother to advance whenever he sees proper. Freemasonry should not try to force a man to progress, for such candidates are of no use after they have got through.

USE OF ROBES IN PUBLIC.

Ques.—We design having a public installation of the officers elect, on the 29th inst., of the Blue Lodge, Chapters and Commandery. We wish to appear in our robes on that occasion. Any impropriety?

Ans.—Relative to the Lodge and Commandery we should say "No," for the reason that they use no clothing or uniform but such as sanctioned by the G. L. or G. Com. for public use; but relative to the Chapter, our individual opinion would be "Yes," as to the impropriety, for the reason that the robes of Chapter Officers are peculiarly applied to the esoteric work of the Chapter, and each bears a color appropriate to some particular lesson not understood by the world, and must, of necessity, tend to bring them into ridicule. The very construction of the robes themselves, is, to our minds, an evidence against their use in public—we should as soon think of seeing a theatrical company leave the stage in full dress and march in the street. We have heard of public installations in Chapter robes, but never had a hand in it. We think it is improper. The collars and jewels are amply sufficient.

PAST WARDENS OF OTHER JURISDICTIONS.

Ques.—In ——— Lodge, there are some Past Wardens of this Lodge and some that are Past Wardens of Lodges now extinct of this jurisdiction, and one or two of Lodges of other jurisdictions, and two Past Masters of extinct Lodges of this jurisdiction, and two Past Masters of Lodges in other jurisdictions, in a word, I am the only Past Master of ——— Lodge. Now, what I wish to know is, who is eligible and who is not among those that I have enumerated?

Ans.—The usage in this jurisdiction is, that any one who has ever served as a Warden or Master in any regularly chartered Lodge in any jurisdiction, and has since become an active member of your Lodge, is eligible to the office of Master without reference to the fact that the Lodge in which they previously served is now extinct.

WHAT CONSTITUTES A TWO-THIRD VOTE?

Ques.—Dear Sir: Please inform me if a Brother Mason is charged with unmasonic conduct and the vote stands 7 against expulsion and 14 for it, is it not a tie vote?—7 against 7 would be a tie, and if one vote counts against two would not 7 against 14 be a tie also? and if so, what would be the Brother's recourse that was declared expelled on such a vote?

Ans.—Seven and fourteen make 21, and as 14 is two-thirds of 21, the party was expelled—not by a tie vote but by a two-third vote under the law.

EXAMINATION OF CANDIDATES.

Ques.—Can a Master examine a candidate as to proficiency at a called meeting and defer the ballot until the regular meeting? In other words, does it not require him to examine him on regular meetings, and ballot on the same?

Ans.—The examination has to be had at the stated meeting at which he is to be balloted on, as the members who witness the examination are the proper ones to judge of proficiency. The ballot must be had in all cases at a stated meeting, hence examinations cannot be had at called meetings, and if they could and the ballot be postponed for one

meeting, it might be for years when he would be balloted on by persons who probably never saw him before. This is the substance of a decision of the Grand Master and confirmed by the Grand Lodge.

SUBSTITUTES IN THE ROYAL ARCH.

Ques.—Can a substitute be used with two candidates for the R. A. Degree?

Ans.—The Grand Chapter of Missouri at its last convocation, decided that the substitute can be used, but did not wish to encourage the practice.

CAN A LODGE U. D. GRANT DIMIT?

Ques.—Can a Lodge U. D. grant dimit?

Ans.—In Missouri it can, as it is held here that a Lodge who can make a Mason can suspend, expel or dimit one.

Diameter, Revolutions, &c., of the Sun and Principal Planets.

NAMES.	Diameter in Miles.	Distance fr'm Sun in Miles.	Periodical Revolution.					Rotation on Axis.					
			YRS.	D.	H.	M.	S.	D.	H.	M.	S.		
Sun.....	887,000												
Mercury.....	2,950	36,890,000	0	87	23	15	41	1	0	5	28	0	
Venus.....	7,500	68,000,000	0	224	10	49	8	0	23	21	21		
Earth.....	7,912	95,305,000	1	0	6	9	0	0	23	56	4		
Mars.....	4,500	145,205,000	1	321	23	31	0	1	0	37	0		
Jupiter.....	88,000	495,917,000	11	317	14	2	0	0	9	56	0		
Saturn.....	73,000	909,026,000	29	161	5	16	0	0	10	16	0		
Uranus.....	36,000	1,829,000,000	84	26	17	21	0						
Neptune.....	35,000	2,864,000,000	161	26	17	5	0						

Origin of Calender Names

ROMAN.	SAXON.	ENGLISH.
Dies Solis.....	Sunnandaeg.....	Sunday.
Dies Lunae.....	Monandaeg.....	Monday.
Dies Martis.....	Tuedaeg.....	Tuesday.
Dies Mercurii.....	Wodensdaeg.....	Wednesday.
Dies Jovis.....	Thorsdaeg.....	Thursday.
Dies Veneris.....	Frigadaeg.....	Friday.
Dies Saturni.....	Scaterdaeg.....	Saturday.

The Saxon and Roman names for Sunday and Monday, are identical. "Tuesco," for whom the Saxons named their Tuesday, was their war-god. "Thor," of legendary renown, was a Thunderer, and a Jupiter to them. And so on with the others. The modern German names also very closely correspond with these: *Sonntag*, or Sun's day; *Montag*, Moon's day; *Dienstag*, or service-day; *Mittwoche* (Mid-week day); *Donnestag* (Thunderer's day); *Freitag*; *Samstag*, or Sounabend (eve of Sunday).

Masonry Pure and Simple.

BY BRO. P. L. BUCHANAN.

An article appeared lately in the *Dispatch*, headed, "Politeness," in which was greatly condemned the practice, so common in some Lodges, of the brethren running away in the middle of a degree, and leaving the remainder to be conferred before two lines of empty benches. Still, it is doubtful if the condemnation was altogether well merited; for, if Masonic Lodges will engage in the show business, they must expect the audience to go as soon as the exhibition is over. If men will go to a Lodge with the same ideas as they go to a circus—to be amused—why should they not leave when the amusement ceases? Who cares about sitting in a circus, gazing at the uninteresting tan-bark and saw-dust, after the piebald prancers have been withdrawn, the clown has cracked his last joke, the man in spangles turned his last flip-flap, and the gauze-clad equestrienne is behind the curtain, drinking her beer, after her night's work? Who that has gone to see a base ball match cares to linger in the field after the last inning, when the score is footed up and the young athletes have gone to discuss their lager and sandwiches? Who, that has gone to witness the performance of a dramatized version of the "Life and Death of Cock Robin," cares to remain after the play is ended, and the *dramatis personae* begin to disrobe, and become again merely Smith, Brown, and Jones? If Masonry has nothing else to offer but the display of some worn-out theatrical toggery, worn by men whose histrionic ability would not fit them for "supes" in a third-class theater, let us

not be too exacting about the time and attention of visitors and others. If Masonic Lodges are degenerating into places of amusement, where men go to while away an idle half hour, and the ceremonial into mere stage play, then has Masonry forgotten its high mission. If the allegory of Hiram suggests not to the thoughtful mind the great doctrine of the immortality of the soul, and prefigures not the resurrection of the body, it conveys no important lesson, and inspires no solemn train of thought; is nothing, in fact, but the senseless chatter of the cockatoo, and, perhaps, the flaunting of some theatrical duds for half an hour or so—then would the individual Mason be far better employed at home with his family or friends; the Lodges would confer a great service on humanity if their jewels were transfused into spoons and watch-cases, their charters into banjo heads, and their meeting rooms into store-houses for corn and potatoes.

In Pennsylvania, and some other States, where they pride themselves on the fact that their system is the ancient work received by their Mason ancestors from the legitimate Grand Lodge of England, and that it has never been tinkered or tampered with by itinerant lecturers and ritualists of the Webb and Cross order, they know nothing of what is called dramatic Masonry. In New York our Masonic foundations were laid by the *soidisant* "Ancients," or illegitimate and irregular Grand Lodge of England, which, in order to widen its difference from the regular Grand Lodge, which they nicknamed the "Moders," incorporated with its work the Royal Arch of Ramsay and Dermott; and from that fact arose, perhaps, the *penchant* for panto-mimic performances which distinguishes the New York Mason.

A Master of my acquaintance used to run a Show Lodge with great success. On first and second degree nights, when everything was monotonously stale, and flat, and unprofitable, a few old members came from force of habit and a few visitors happened in by accident; but, on third degree night, there was such tremendous houses! Long before the doors were open (in theatrical parlance), the stairs resounded with the tramp of ascending foot-steps. By the time the Lodge was open, and the minutes read, the ante-room would be filled with a steaming crowd, and the Tyler, working like a stevedore, packing them in. That process would keep on till the aprons were all exhausted; then might be seen some persevering brethren, smoothing out their rumpled pocket handkerchiefs and improvising aprons by sticking the two corners in their waistbands. The space inside was soon all filled up, and every available spot—east, west, north, and south—had some eager Brother perched upon it. The two last seats to be taken were generally the two Ashlars on the steps of the east—one was too rough for comfort, and the other too smooth and cold, perhaps disagreeably suggestive of rheumatics. The first section of the degree being commonplace and threadbare, were hurriedly got through with, and then came the event of the evening. The three distinguished brethren who were to play the heavy *roles*, rigged out for the occasion, were going round giving directions to the groups of operating "supes," who play such an important part in the drama. Everything ready, the performance commences, and proceeds amid the closest attention of the auditors, until the grand denouement, when the actors lay aside their trappings and begin to take their respective stations. The Lodge then resolves itself into a mob, makes a grand stampede for the west, and, in a few minutes, as if by enchantment, there is scarcely a soul left in the Lodge but the candidate and the principal officers.

Some years ago, a worthy Brother from New Jersey, knowing how much a little scenic effect heightens the interest of the brethren in the second section of the degree, conceived the happy idea of engaging the attention of the brethren for the third section, by the introduction of a *magic lantern* into the Lodge. He brought his apparatus one night to the Lodge when I was present, and succeeded effectually in heading off the usual stampede. When the proper time arrived, the gas was turned down to a faint glimmer, and then the second class of emblems were exhibited to the wondering candidate, and the monotorial explanations were made so much more expressive by means of the camera. The "pot of incense" and "beehive" especially attracted my attention as being the neatest things in that line which I had seen since I attended Sunday-School. In fact, all the brethren seemed delighted. On the appearance of each successive emblem, a murmur of delight ran through the crowd, such as we have seen on Fourth of July nights, on the lighting up of a new piece of fireworks, or the ascent of a rocket.

Other Lodges, again, take a musical direction. One Lodge in this city is composed principally of musicians, and to be present at the conferring of a degree is as good as being at a first-class concert. The opening odes are superbly played and sung; the circumambulation is accompanied magnificently by the organ; the passages of scripture are set to music, and intoned with rare beauty and effect, and every place where any music can be introduced, the organist is always ready to

extemporize some passages of great beauty. I should like to attend all its meetings, but, unfortunately, it meets early in the afternoon, on account of the members being mostly employed during the evening at concerts, theaters, etc. If it met during the evening, it would, no doubt, be crowded at every meeting; but it is fair to presume that people would go to hear the music, and forget all about the Masonry.

If we go into the higher degrees, we find such a small substratum of ideas that scenic effects and sensationalism are the only baits that will lure men to their meetings. In one of the degrees, they hit upon the very sensible idea of making a good, hearty supper (Masonically called a *banquet*), a part of the degree. I have heard chivalrous brethren say if they never attended any other degree of the series, they always attended *that one*.

But "higher degreeism" is coming to an end; the hammer of ridicule and adverse criticism is hitting it so many hard and persistent blows, that it will soon be ground to powder. Many men who still adhere to it, while perfectly convinced of its inherent foolishness, refuse to admit openly that they have made fools of themselves, and only keep up the connection to preserve a little show of consistency. To have got thus far is a great stride, and we have good reason to believe that the time is surely coming when Masonry, pure and simple, will discard all the nonsense of paraphernalia and harlequinism, and, no longer aided by such shallow expedients, send its blessing, like a new Evangel, to the uttermost ends of the earth. Then will men see that Masonry, like beauty—

—"needs not the adventitious aid of ornament,
But is, when undorned, adorned the most."

—*Masonic Monthly.*

Sleep, Fainting Apoplexy.

When a man is asleep, his pulse beats and his lungs play, but he is without sense, and you can easily wake him up. In sleep the face is natural. If a man is asleep let him alone, nature will wake him up as soon as he has got sleep enough.

If a person "faints," he, too, is without sense, but he has no pulse and does not breathe. In a fainting fit, it has the pallor of death. When a person faints, all that is needed is to lay him down flat on the floor and he will "come to" in double-quick time. He fainted because the heart missed a beat, failed for an instant, failed for only once to send the proper amount of blood to the brain.

Apoplexy is between the two; the heart beats, the lungs play as in sleep, and there is no sense, as in fainting, but you can't shake the man back to life. In apoplexy, it is swollen, turgid and fairly livid. In apoplexy, as there is too much blood in the head, every one can see that the best position is to set a man up, and the blood naturally tends downward, as much so as water will come out of a bottle when turned upside down, if the cork is out.

THE local of the *Herald*, Richmond, Indiana, in noticing the funeral of a Brother Odd-Fellow, narrates the following:

"One of the most affecting incidents that ever came under our observation, transpired at the funeral of Brother Jacob Dingleacker, last Sunday afternoon. He has a little girl about seven years of age, that has been blind from almost birth. She was a great favorite with her father, and always received his caresses when coming home from labor. When told that her father was dead, the child could not seem to realize it, but when she touched his clay-cold remains, the dreadful fact seemed to be fully realized, and she was overwhelmed with grief. At the funeral her little heart seemed as if it would break, and when the coffin was lowered into the grave, she exclaimed with a pathos that will never be forgotten by those who heard it: 'Mamma, let me *feel* the place where they have put poor papa.' Handkerchiefs were in requisition. Tears flowed from many eyes unused to weeping. Poor child! May God, in his mercy, 'temper the wind to the shorn lamb!'"

INDUSTRY.—Man must have occupation or be miserable. Toil is the price of sleep and appetite, of health and enjoyment. The very necessity which overcomes our natural sloth is a blessing. The whole world does not contain a brier or a thorn which Divine mercy could have spared. We are happier with the sterility, which we can overcome by industry, than we could have been with spontaneous plenty and unbounded profusion. The body and the mind are improved by the toil that fatigues them. The toil is a thousand times rewarded by the pleasures which its bestows. Its enjoyments are peculiar. No wealth can purchase them, no indolence can taste them. They flow only from the exertions which they repay.

Let To-Morrow Take Care of To-Morrow.

BY CHARLES SWAIN.

Let to-morrow take care of to-morrow,
Leave things of the future to Fate,
What's the use to anticipate sorrow?
Life's troubles come never too late.
If to hope over much be an error,
'Tis one that the wise have preferred—
And how often have hearts been in terror,
Of evils that—never occurred.

Let to-morrow take care of to-morrow,
Permit not suspicion and care
With invisible bonds to enchain thee,
But bear what God gives, thee to bear.
By his spirit supported and gladdened
Be ne'er by forebodings deterred,
But think how oft hearts have been saddened,
By fears of what—never occurred.

Let to-morrow take care of to-morrow,
Short and dark though our life may appear,
We may make it still shorter by sorrow,
Still darker by folly and fear.
Half our troubles are half our invention;
And how often, from blessings conferred,
Have we shrunk in the wild apprehension
Of evils that—never occurred.

The Brotherhood.

FROM A POEM BY REV. MARK TRAFTON.

Mystic bonds our hearts uniting—
Open hands, to rest inviting—
All the God-like graces blending;
Charity's rich stream still sending
Bloom to deserts, waste and dreary,
Comfort to the worn and weary;
Light upon the ocean's gloom,
Emblems for the closing tomb,
"In Memoriam,"—Hope's bright Star,
Tyler, leave the door ajar!

Hail, ye of the mystic tie,
Work beneath the Master's eye;
Earnest work of hand and heart,
Sharing each a Brother's part.
Work! the day is closing fast,
Eye and hand upon your task;
By the level, by the square,
Equal recompense shall share.
Soon the startling gavel's fall
To repose from toil shall call:
Hark! the Master's voice once more—
Tyler, open wide the door!

Eras Corresponding with 1871.

The year 1871, constitutes the
95th of the Independence of the United States, until
July 4th.
1875th of the birth of Christ; our present Era having
begun 4 years after His birth.
1240th of the Persian Era, which began June 19th, N. S.,
632 A. D.
1288th of the Hegira, and begins March 23d, 1871.
1319th of the Armenian Ecclesiastical Year.
1587th of the Era of Diocletian, or Era of Martyrs.
1909th of the Spanish Era, or Era of the Caesars.
1916th of the Julian Era, or since the reformation of the
Calendar of Numa Pompilius.
2183d of the Grecian Era of the Seleucides.
2618th of the Babylonish Era of Nabonassar, when began
February 26th, 3967, J. P.
2624th of the old Roman Era, A. U. C., according to Varro.
2647th of the Olympiads of Greece, or the 1st year of the
602d Olympiad, beginning in July.
3886th of the Era of Abraham, used by Eusebius.
4219th of the Deluge, according to Usher, and the English
Bible.
4973d of the Cali Yuga, or Hindoo, and Indian Era.
4508th of the Chinese Calendar, beginning February 11th,
1871, and the 6th in a cycle of 60 years.
5631st of the Creation, according to the Minor Era of the
Jews. It ends September 5th.

6230th of the Greater Rabbinical Era of the Jews.
6099th of the World, according to Eusebius.
5815th of the World, according to Scaliger.
5875th of the World, according to Usher and the English Bible.

7363d of the World, according to the Antiochian and Abyssinian Eras.

7373d of the World, according to the Alexandrian Era.

7379-80th of the Era of Constantinople, used by the Byzantine historians.

This last is the same as in the *Septuagint* version of the Bible. It dates the creation on the 1st of the Jewish month Tisri, 5508 B. C., or 7379 years ago. There are about a hundred and forty eras respecting the age of the world, some claiming it to be millions of years old, but without authentic written records.

New Publications.

The *Song Messenger*, published by Root & Cady, Chicago, Ill., has been newly enlarged and improved, and presents a fine appearance. It is a welcome visitor to our table.

The *Evergreen* has changed hands, and is now published at Davenport, Iowa, by Messrs. Griggs, Watson & Day, and the editorial management has passed from the control of Bro. E. A. Guilbert to that of Bros. Theo. L. Parvin and W. B. Langridge, both of whom are fully competent for the work. Bro. Parvin is Grand Secretary of the Grand Lodge, and Bro. Langridge of the Grand Chapter and Commandery. Under their supervision we shall look for a decided improvement in the tone and influence of the paper, and heartily wish them every success in their new enterprise.

Howe's Monthly is a new and sprightly magazine just started in St. Louis by W. H. Howe, and printed by R. P. Studley & Co. It is a creditable work and we hope it may prosper, as it deserves to, under its enterprising management.

New York Observer Day Book and Almanac for 1871 has been received, and without exaggeration we must say it is the model hand book of the year. It contains such a vast amount of information, so well arranged, that we cannot see how any professional man can do without it. Published by Messrs. Sidney B. Morse, Jr., & Co., 37 Park Row, New York city. Price only one dollar. It is worth five. It contains, also, a directory of all the ministers in the United States.

The *Western Home*, published at 133 Dearborn street, Chicago, is an excellent family journal, and published at the low price of one dollar per annum. It is a good paper and deserves a liberal patronage.

Use of Wine in Health and Disease is a new work just published by J. S. Redfield, 140 Fulton street, New York city—price 50 cents. It contains the lectures of Francis E. Anstie, editor of the London *Practitioner*, and presents the use of wine in a light that should be seen and understood by all.

Scribner's Monthly, by Scribner & Co., 654 Broadway, New York city, at \$3 per annum. The editorial department is conducted by J. Y. Holland, and it is a most excellent magazine which cannot enter any family circle without improving it.

Wild Oats, a new pictorial published monthly at 113 Fulton street, New York city. It is well got up and contains a large amount of humorous reading matter. Terms, \$1 per annum.

The Family Circle—a new monthly published by C. B. Cushing, 85 Washington street, Chicago, at 50c per year. It is what its name implies, a journal for the family circle, and well supplies the place it proposes to fill.

McDonald's Illustrated Annual for 1871, has been received. It is of large quarto size, each page illustrated with elegant engravings, and contains original and selected articles of great merit. Among the contributors are Grace Greenwood, Harriet Beecher Stowe, Joseph P. Thompson, D. D., Frederick W. Cozzens, Henry Wardsworth Longfellow, John B. Gough, etc. A beautiful song, "Come Home,

Father," words and music by Henry Work. New York: R. H. McDonald, 32 and 34 Commerce street. For sale by all News Agents. Price, ten cents.

American Reporter and Advertisers' Gazette, by Geo. P. Rowell & Co., 41 Park Row, New York city, comes regularly to our table, and is a valuable and welcome visitor. It is indispensable to the advertising community.

The *Fireside Companion*, by Geo. Munro, 84 Beekman street, New York city, has reached us, and presents a fine prospectus for 1871. \$3 per annum.

The *New Jersey Mechanic*, edited and published by H. Harrison, Smithville, N. J., at \$1 per annum. It is a spirited journal devoted to the industrial pursuits of the age, and furnishes valuable items for the family circle.

The *Landmark*, of New York city, has been revived under the control of Geo. H. Ilsley & Co., 40 Fulton street, at \$3 per annum—issued weekly. Bro. Ilsley is a competent Mason and excellent brother, and we have every assurance that his paper will be a success, and sincerely wish it may prove so, as its value, judging by the number before us, fully justifies a healthy career. Long may it live.

THE following is a true copy of the original Charter granted in the year 1762 to St. John's Lodge of this city, which we give for the benefit of our many masonic readers.

JER. GRIDLEY, G. M.



To all and Every Our Right Worshipfull and Loveing Brethren Free and Accepted Masons now residing or that may hereafter reside at Hartford in the Colony of Connecticut.—

The right Worshipfull Jermy Gridley Esqr. Provincial Grand Master of the Antient and Honourable Society of Free and Accepted Masons in North America—

Scndeth Greeting.

Whereas Application hath been made unto us by several Brethren of the Antient and Honourable Society of Free and Accepted Masons now residing in Hartford aforesaid. That we would be pleased to constitute them into a Regular Lodge that Masonry may increase and flourish in those Parts—

Now Know Ye

That we have nominated, Ordained, Constituted & Appointed Our Right Worshipfull and well beloved Brother Mr. John Townley to be the first Master of the Lodge at Hartford aforesaid, and do hereby empower him to Congregate the Brethren together and form them into a Regular Lodge, He taking Special care in choosing two Wardens & other Officers necessary for the due Regulation thereof for one year, At the End whereof the Lodge shall have power to Choose & Appoint their Master & other Officers and so Annually, the Master & Wardens for the time being, taking special care that all and every Member Admitted into said Lodge from time to time have been, or shall be made Regular Masons, and that they do cause all & every the Regulations contained in the Printed Book of Constitutions, (except such as have been or may be repealed at any Quarterly Communication or other General Meeting in London) to be kept and Observed and Also all such other Rules and Instructions as shall be from time to time transmitted to them by us Our Deputy or the Grand Master or his Deputy for the time being, and that they do Annually send in writing to us or our Deputy, or the Grand Master or his Deputy for the time being an Account of the Names of the Members of said Lodge and their place of Abode with the Days & place of Meeting with any other thing they may think proper to Communicate for the Benefit of their Lodge, and that they do send two Guineas for their Constitution to be paid into the Stock of the Grand Lodge in Boston, And further that they do Annually keep or cause to be kept the Feast of St. John the Baptist and dine together on that day or near that day as shall be judged most convenient, and lastly that they do regularly communicate with the Grand Lodge in Boston by sending to their Quarterly Communications such Charity as their Lodge shall think fit for the Relief of poor Brethren, as Also three Guineas to be remitted to the Grand Lodge in London.—

Given under our hand & seal this Twenty-first day of March Anno Dom: One thousand Seven Hundred & Sixty-two & of Masonry Five Thousand Seven Hundred & Sixty-two.

ROBT. JENKINS, D. G. M.

JOHN BOX, S. G. W.

ROBT. WILLIAMS, J. G. W.

By the Grand Master's Command,

EDM: QUINCY, G. Secty.

—*Travellers Journal, Hartford, Conn.*

Variety of Taste in Reading.

There is probably no profession or occupation in the world which so emphatically discovers the vast variety of taste among readers, as an editor. To any one else, the letters we receive would be perfectly astonishing, as expressing preferences for certain things in a paper. Even as a monthly journalist, we have learned something, but it is nothing in comparison to a great "daily," yet our task to please is far more difficult than for the daily editor, because our space and opportunity to afford variety is so much more limited. As a matter of interest we will quote a little from our correspondence and conversations:

One Brother says: "Brother Gouley, what is the use of putting in that poetry; nobody cares anything for it except women, and they never read a Masonic paper?" On the very eve we got that reprimand, we received a letter from a distinguished officer of the Grand Lodge of England, saying, "Your journal is always welcome; your selections of poetry are excellent;" and one week after, we received a letter from a Brother in Montana, saying that his wife and daughter enjoyed the paper as much as he did, "because it was not all Masonry, it contained poetry, &c.; but they do not know that Masonry is in everything that is beautiful and true." Here was an agreement between two brethren separated by nearly one quarter of the circumference of the earth. The same opinion comes from many others.

Another letter says: "Those reports on other Grand Lodges as to what they say and do are very dry, and I never look at them except I know some of the parties named;" and another letter last month, says: "Your review of other States is alone worth more than the price for a year, because without them I would know nothing of the outside world." Another Brother, who unfortunately likes our way of thinking, says: "Give us more editorial matter; I would give more for it than all the extracts you make,"—and actually in one hour after reading that letter, our brother printer says, "Frank, for goodness sake don't write so much Masonry into the paper, or your readers will get tired of it and drop it." We laughed outright, said nothing, except "Let'er rip,"—for we were at that very moment accusing ourself for putting in too much general matter.

After the last number was out, a kind and prudent friend stepped into the office and suggested that we had better leave out such selections as "Little Breeches," not that he cared a cent, but thought its spirit might be misunderstood and hurt the paper; yet two days after we got a letter from a club agent, and as religious a Brother as lives, saying, "Your selection of 'Little Breeches' was good—the moral it teaches is good, for it inculcates the idea of *practical goodness*. Too many of our brethren think that all they have got to do, is to *profess* religion, die, go to Heaven and there become angels, doing nothing but sing. My own idea is, that it is a sphere of higher and holier *duties* of purity and goodness. Our club members read it aloud in the ante-room, and nearly died of laughter. Give us plenty of variety."

Some want more "jurisprudence,"—some do not want any. Some want to know who all the Lodges in the United States have elected for officers—others think such news perfectly useless. Some would think it proper to fill half the paper with resolutions on the death of brethren—others, who have no friends that die, think all such space as a dead loss.

Now the only suggestion we have not followed in our endeavor to please, instruct and improve our readers, is the one, "Why don't you print tales?" We will do anything that is right, but that, for we believe the whole thing impracticable and useless in a "Monthly." If the tale is long enough to deserve the name and amount to any thing, one of them would nearly fill the paper, and as for continuing a tale from one month to another, chapter by chapter, would be like feeding a starving man on thin soup with a fork.

Now brethren, friends and ladies, all, we promise you that

we shall try our best to suit you all—every thing we publish shall have a point to it which contains a moral, whether you see it at first or not, and all we give shall have the elements of improvement in it, whether you read and improve by it or not. That is your business. Ours is to set the table with the hope that everybody will find at least *something* they can eat and enjoy. To all the guests who inhabit this variety world of thought and taste, we can only offer this blessing, "Bless God for all that is good."

Reports of Recent Elections.

Owing to the large space required for this department, we will be compelled to omit all but four officers for each body, which will be sufficient for purposes of general information and correspondence:

MISSOURI.

CASS LODGE, NO. 147.

W. O. Clayton, W. M.; W. H. Stansbury, S. W.; E. Moon, J. W.; M. W. Garrison, Secretary.

SALISBURY LODGE, NO. 208.

W. S. Stockwell, W. M.; F. T. Dysert, S. W.; F. B. Thomas, J. W.; John E. Weber, Secretary.

HIGH HILL LODGE, NO. 250.

Eugene Rosenberger, W. M.; John W. Hoyle, S. W.; Jesso A. Burton, J. W.; S. J. Agee, Secretary.

OFFICERS OF MYSTIC TIS LODGE, NO. 221, FOR A. D. 1871.

G. L. Willson, W. M.; Chas. A. Morton, S. W.; Lewis Hinkle, J. W.; R. Swann, Treasurer; J. C. Statler, Secretary.

ZERUBABEL LODGE, NO. 191.

F. M. Tufts, re-elected, W. M.; J. R. Swain, S. W.; W. A. Fox, J. W.

ATHENS LODGE, NO. 127.

M. L. Millen, W. M.; G. F. Spessara, S. W.; S. F. Moore, J. W.; George Daugherty, Secretary.

LIVE OAK LODGE, NO. 128.

E. H. Hutcheson, W. M.; Joseph Shade, S. W.; H. J. Denning, J. W.; Joseph Roebuck, Secretary.

RALIS LODGE, NO. 33.

William C. Splawn, W. M.; Alpheus Payne, S. W.; Geo. W. Payne, J. W.; James G. Wylle, Secretary.

FIDELITY LODGE, NO. 339.

For Master, John S. Tisdale; S. W., James Wallace; J. W., William Shackles; Secretary, Henry Meads.

CRAFT LODGE, NO. 287.

J. M. Holt, W. M.; J. T. Lewis, S. W.; Jno. A. Schofield, J. W.; J. J. Beatty, Secretary.

RICHMOND LODGE, NO. 57.

Lewis Slaughter, W. M.; J. N. Pettus, S. W.; S. J. Huffaker, J. W.; W. D. Fortune, Secretary.

CLAY LODGE, NO. 207.

Jas. M. Edmiston, W. M.; S. W. Cummons, S. W.; Thos. McGerty, J. W.; W. H. Waers, Secretary.

M'DONALD LODGE, NO. 324.

Jas. C. Riggs, W. M.; Jas. W. Tuppin, S. W.; Sam. P. Wilson, J. W.; John C. Randall, Secretary.

INDEPENDENCE LODGE, NO. 76.

John H. Westmoreland, W. M.; Marino May, S. W.; Dan. R. Allen, J. W.; Wm. L. McCoy, Secretary.

DESOTO LODGE, NO. 119.

John C. Cope, W. M.; E. S. Pyle, S. W.; John C. Brant, J. W.; John C. Hamel, Secretary.

YANCEY LODGE, NO. 148.

J. P. Lamance, W. M.; Z. Smith, S. W.; Elijah Walker, J. W.; A. W. Chenoweth, Secretary.

FENTON LODGE, NO. 281.

Anderson Bows, W. M.; Henry F. Steinhower, S. W.; S. T. Vandover, J. W.; Thos. Hawkins, Secretary.

UNITED LODGE, NO. 5.

J. W. D. L. F. Mack, W. M.; T. C. Piper, S. W.; M. Rountree, J. W.

SOLOMON LODGE, NO. 271.

J. E. Teft, W. M.; F. Dunn, S. W.; F. S. Jones, J. W.; J. H. Paine, Secretary.

RISING SUN LODGE, NO. 13.

M. J. Faubion, W. M.; Dr. R. Reddish, S. W.; Dr. Ben. L. May, J. W.; M. T. Sannuel, Secretary.

RELIEF LODGE, NO. 811.

J. M. Wilhoit, W. M.; W. B. Searcy, S. W.; F. W. Laker, J. W.; J. G. Dollison, Secretary.

KANSAS CITY LODGE, NO. 220.

W. E. Whiting, W. M.; C. Brooke, S. W.; J. M. Wise, J. W.; F. Dierens, Secretary.

BOLIVAR LODGE, NO. 185.

John D. Abbe, W. M.; Wm. B. Weaver, S. W.; Phillip T. Molloy, J. W.; E. P. S. Roberts, Secretary.

LAFAYETTE LODGE, NO. 82.

F. W. Shrock, W. M.; W. J. Chowdsley, S. W.; Patriok Ballard, J. W.; W. P. Boulware, Secretary.

PALMYRA LODGE, NO. 18.

John B. Best, W. M.; Wm. T. Payne, S. W.; John C. B. Thoms, J. W.; John W. Drescher, Secretary.

- JEFFERSON CHAPTER, NO. 31.
 Jas. E. Carter, H. P.; S. Vetsburg, K.; N. Grieshammer, S.; E. S. Noog, Secretary.
- HANNIBAL CHAPTER, NO. 7.
 Norman Young, H. P.; John Ure, K.; O. A. Elliott, S.; George G. Gould, Secretary.
- PALMYRA CHAPTER, NO. 2.
 R. E. Anderson, H. P.; A. D. Sprague, K.; G. Kellar, S.; E. J. Thompson, Secretary.
- INDEPENDENCE CHAPTER, NO. 12.
 Marino May, H. P.; Howard Morrison, K.; Jas. C. Riggs, S.; Jacob Leader, Secretary.
- ORION CHAPTER, NO. 40.
 J. H. Scott, II, P.; Dr. A. Wilkerson, K.; Jas. D. Henderson, S.; P. Godfrey, Secretary.
- HAMILTON CHAPTER, NO. 45.
 M. A. Low, H. P.; E. J. Dudley, K.; A. G. Davis, S.; William Willmott, Secretary.
- MELODY CHAPTER, NO. 21.
 N. B. Anderson, H. P.; F. G. Gaylord, K.; J. R. Swain, S.
- HUNTSVILLE CHAPTER, NO. 13.
 John R. Hull, H. P.; C. F. Mayo, K.; H. L. Rutherford, S.; J. C. Shafer, Secretary.
- NEVADA CHAPTER, NO. 50.
 Edward Fishpool, H. P.; Salmon C. Hall, K.; D. W. Mitchell, S.; C. R. Scott, Secretary.
- TRENTON CHAPTER, NO. 60.
 Marshall Fulton, H. P.; J. E. Harris, K.; N. A. Winters, S.; A. H. Burkholder, Secretary.
- TEMPLE CHAPTER, NO. 51.
 Jas. W. Baldwin, II, P.; Benj. F. Jennings, K.; Ferdinand Broch, S.; Jno. K. Bollinger, Secretary.
- SPRINGFIELD CHAPTER, NO. 15.
 C. F. Leavitt, H. P.; F. S. Jones, K.; M. J. Hubble, S.; J. H. Paine, Secretary.
- MERIDAN CHAPTER, NO. 9.
 Dr. Ben. L. May, H. P.; Dr. R. Reddish, K.; M. J. Faublon, S.; M. T. Samuel, Secretary.
- LEXINGTON CHAPTER, NO. 10.
 X. Ryland, H. P.; A. V. Small, K.; P. H. Chambers, S.; W. P. Boulware, Secretary.
- HAGGAI CHAPTER, NO. 65.
 A. A. Hewitt, H. P.; W. P. Hunt, Secretary.

NEW MEXICO.

At the stated monthly communication for December, of old Montezuma Lodge, No. 109, at Santa Fe, working under the jurisdiction of the Grand Lodge of Missouri, the annual election of officers was held for the ensuing Masonic year, resulted as follows:

- John Pratt, W. M.; Samuel B. Wheelock, S. W.; Andrew Napier, J. W.; David J. Miller, Secretary.
- CHAPMAN LODGE, NO. 95, LAS VEGAS, N. M.
 Geo. W. Stebbins, W. M.; R. Dunn, S. W.; O. Smith, J. W.; Charles Ilfeld, Secretary.

MONTANA.

- HELENA COUNCIL, NO. 9, AT HELENA, M. T.
 J. R. Boyce, Sr., T. J. G. M.; H. M. Parchen, D. J. G. M.; G. C. Payne, P. C. of W.; R. Lockey, Recorder.
- NEVADA LODGE, NO. 4, NEVADA CITY, M. T.
 W. F. McGregor, W. M.; Samuel Coad, S. W.; John E. Wynne, J. W.; A. V. Corry, Secretary.

NEW YORK CITY.

- PRINCE OF ORANGE LODGE, NO. 16.
 E. E. Thorne, (eleventh year), M.; A. D. Wildman, S. W.; W. T. Wardwell, J. W.; Geo. Sanderson, Secretary.

BOARDS OF RELIEF.

INDEPENDENCE, NO.

- Bro. Howard Morrison and Bro. J. P. Rogers for Lodge No. 76.
 Bro. Wm. Hickman and Bro. Jacob Leader, for Lodge No. 324.

CHILLICOTHE, NO.

Receipts and expenditures of Board of Relief during the year ending January 1st, 1871:

RECEIPTS.

Balance on hand January 1st, 1870.....	\$41 75
Received from Lone Star Chapter, No. 30.....	25 00
Received from Chillicothe Lodge, No. 333.....	20 00
Received from Friendship Lodge, No. 89.....	15 00
Total receipts during 1871.....	\$101 75

EXPENDITURES.

For the relief of Master Mason's widows.....	\$57 95
For the relief of Master Masons.....	28 25
Total expenditures.....	\$86 20
Leaving a balance in Treasury January 1st, 1871.....	\$15 55

The following are the officers elect for the ensuing year, viz:

- Alex M. Dockery, President; Richard F. Dunn, Treasurer; Robert N. Eddy, Secretary.

THE following appropriate lines were composed by Bro. John H. Blue, for Perseverencia Lodge, in Paranagua, Brazil, in which he still holds his membership, and it was read before it at the time of his departure for America. He was formerly a member at Brunswick, Missouri, now residing in Nebraska City and editor of the *News*:

For the Freemason.

TRIED AND TRUE.

Know ye a power unseen that never sleeps?
 Know ye affection more than woman's love,
 That tracks our footsteps like the God above,
 And watch and ward around the faithful keep?

Where'er a brother makes the mystic sign;
 Where'er a brother speaks the mystic word,
 By day or night, it strikes a vital chord
 Which brings relief, the world cannot divine.

In my own land, when civil war was rife,
 And human kindness turned itself to gall,
 This unseen power was "tried and true" in all;
 It gave me timely aid and saved my life.
 More than all party ties—all ties of blood—
 Has been to me the Mystic Brotherhood!

BRAZIL, South America, 1860.

JOHN H. BLUE.

For the Freemason.

The Equilateral Triangle.

BY JOHN P. LITTLE, GRAND HIGH PRIEST OF VIRGINIA.

The equilateral triangle is the peculiar emblem of the Royal Arch Degree.

It is found everywhere in it, either alone or in its triple form. It is the most perfect figure in geometry, consisting of three equal sides and three equal angles; it represents Deity in His three great attributes, Omnipotence, Omniscience and Omnipresence; and, as these three equal sides and angles constitute but one triangle, and that a perfect one, so do these three equal attributes constitute, to our minds, the one perfect and great God.

It represents, in one, the past, the present and the future. It typifies Him who creates, preserves and regenerates His creatures.

It was ever a sacred form in all the ancient religious mysteries; among Hebrews, Egyptians, Babylonians and Hindoos. Our ancient Hebrew brethren often represented Deity by an equilateral triangle, or inscribed in it the four-lettered name which we call Jehovah.

THE PYRAMID.

We often speak of the square of Masonry; of the square form as a type of perfection. We here speak of the equilateral triangle as a perfect form, and mention it also as a type of perfection. Both are true; both are types of perfection, and may be combined in this sublime degree. We may consider it the fourth degree in Masonry, or a complement of the third, whether we look at it as the real ending of the Master's Degree or as one standing alone or apart. We may say that Masonry has four parts, as the Temple had four portions: Outer Court, Inner Court, Sanctuary and Holy of Holies. Or we may say that Masonry is really only one degree, as the Temple was one; although there is to be found, in both, partial and full admittance to the various portions and secret places.

If Masonry is one, we represent it by the equilateral triangle; for the idea of Trinity in Unity runs throughout the entire Masonic order.

Three, combined together, pervades our whole ritual. There are three degrees (considering the Royal Arch a completion of the Master's); three principal officers in every Lodge; three supports; three ornaments; three great lights; three movable and three immovable jewels; three chief tenets; three rounds to Jacob's Ladder; three working tools;

three principal orders of architecture; three important persons; three Ancient Grand Masters, etc. In this degree itself we have three in the Council, three Masters of Veils, and three other officers, making three times three, etc. Now, as the square of a square, put in form, is a cube, so the square of three, put in form, is a pyramid. And this last should be the emblematic form of this degree. Those who have received it have attained the square of a perfect Masonry, and stand firm as a pyramid in their knowledge of Masonic truth.

This is the only form in geometry in which the square and the equal triangle rest. It alone contains a perfect triangle and a perfect square. Four equal triangles combine to form, by their bases, a perfect square.

The pyramid is an emblem of endurance. It is the only form of architecture that has withstood the shocks of time and the ravages of barbarous force. All other structures have perished—even the Temple of Solomon is dust—but the Pyramids still stand as firm and as perfect as when the eyes of Moses gazed upon them.

Like our order, the pyramid survives all changes. It is a fitting type of Masonry, for it has outlived antiquity itself—it will endure while time shall last—and exist until the trump of doom shall reverberate through the arch of heaven.

It means enduring perfection. From whatever side you view it you find it perfect. Each side of every triangle, and each side of the square, is the same, therefore equal; it stands forever.

There was a mystic meaning in the use of the pyramid, as a religious form, by the wise priesthood of Egypt.

The equilateral triangle is, therefore, the emblem of this degree; it is found in or upon all the jewels and furniture of Royal Arch Chapter. To this, or rather within it, the English Royal Arch Masons very properly add another emblem, making them, together, the proper emblem of this degree.

Another "Oldest Tyler."

PLATTE CITY, Mo., December 29, 1870.

GEO. FRANK GOULEY—Dear Brother, in the December number of the "FREEMASON," you give the name of Brother Tandy Westmoreland as being a Tyler of thirty years standing, and ask who can beat it?

Brother Henry Debard is Tyler of our Lodge, (Zerubabel, No. 191,)—Chapter and Commandery—was made a Mason in the year 1826, in Montgomery Lodge, Ky.; came to Missouri in 1841, and, I am informed by him, has been a Tyler since 1827, with not more than three years interruption from that time to this, making about forty years he has filled the office.

Yours, fraternally

NORTON B. ANDERSON.

For the Freemason.

A Swindler.

Wm. A. Swartz, a Master Mason, (so called) hailing from Whitesides Lodge, No. 13, Tennessee, and holding a Dimit from said Lodge; came to Kingston, Mo., about two years ago, and remained until July, 1870, when he left for parts unknown, leaving a number of debts unsettled. He is supposed to have gone to Indiana.

Swartz was a large, stout, heavy-set man, a blacksmith by trade.

At the regular meeting of Kingston Lodge, No. 118, of A. F. & A. M., in August, 1870, a complaint was made against the said Wm. A. Swartz. Efforts were subsequently made to find out his whereabouts, and give him notice that unless he made some arrangement to settle his indebtedness at Kingston, that he would be published as a swindler. No information having been received, at the December meeting of said Lodge, it was resolved that the said Wm. A. Swartz be published in the FREEMASON, at St. Louis.

N. M. SMITH, Sec'y.

Maddening Mechanism of Thought.

Our brains are seventy-year clocks. The Angel of Life winds them up once for all, then closes the case and gives the key into the hand of the Angel of Resurrection. Tic-tac! tic-tac! go the wheels of thought; our will cannot stop them; they cannot stop themselves; sleep cannot still them; madness makes them go faster; death alone can break into the case, and seizing the ever swinging pendulum, which we call the heart, and silence at last the clicking of the terrible escapement we have carried so long beneath our wrinkled forehead. If we could only get at them, as we lie on our pillows and count the dead of thought after thought, and image after image jarring through the overtired organ! Will nobody block those wheels, uncouple that pinion, cut the string that holds these weights, blow up the infernal machine with gun-powder? What a passion comes over us sometimes for silence and rest, that this dreadful mechanism unwinding the endless tapestry of time, embroidered with spectral figures of life and death, could have but one brief holiday. Who can wonder that men swing themselves off from beams in hempen lassos; that they jump off from parapets into the swift and gurgling waters beneath, that they take counsel of the grim fiend who has but to utter one peremptory monosyllable, and the restless machine is shivered as a vase that is dashed upon a marble floor. Under that building which we pass every day, there are strong dungeons where neither hook, nor bar, nor bed-cord, nor drinking vessels from which a sharp fragment may be shattered, shall by any chance be seen. There is nothing for it, when the brain is on fire with the whirling of its wheels, but to spring against the stone wall and silence them with one crash. Ah, they remember that—the kind city fathers—and the walls are nicely padded; so one can take such exercise as he likes without damaging himself. If any body would really contrive some kind of a lever that one could thrust among the works of this horrid automaton, and check them or alter the rate of going, what would the world give for the discovery? Men are very apt to try to get at the machine by some indirect system or other. They clap on the brakes by means of opium; they change the maddening monotony of the rhythm by means of fermented liquors. It is because the brain is locked up and we cannot touch its movements directly, that we thrust these coarse tools in through any crevice by which they may reach the interior, alter its rate of going for a while, and at last spoil the machine.

Man Going, the Earth Abiding.

Everything appears to abide but man. The world is the grave of our race. Men who have prevailed to open the glorious book of nature, and to look thereon, who have deciphered the mystic characters, traced by an eternal hand on its earliest stone pages, tell us that between the successive acts of creation whole eternities have intervened. And yet while in this inspired volume we read, "Thou, Lord in the beginning hast laid the foundation of the earth, and the heavens are the works of Thy hands, they shall perish, but Thou remainest; and they shall wax old as doth a garment, and as a vesture shalt Thou fold them up and they shall be changed." There are no signs of decay. The stars that met the wondering gaze of the world's first fathers look down in their calm and quiet beauty on the men who are but strangers and sojourners here. Nature puts off her vestments when they have become faded and worn in the heat and dust of the world, but in the spring-time she puts on garments as beautiful as ever, that have been woven in her own loom during the deadness of winter. We are told that the worshippers are greater than the temple; and yet we see generations treading its aisles and presently they are lost to view, but the temple abides. It seems as if the world continued and only men pass away.

A BEAUTIFUL CUSTOM.—In the mountains of Tyrol, it is the custom of the women and children to come out, when it is bedtime, and sing their national song, until they hear their husbands, fathers, and brothers answer them on their return home. On the shores of the Adriatic such a custom prevails. There the wives of the fishermen come down about sunset and sing a melody. After singing the first stanza, they listen awhile for an answering strain from off the water, and continue to sing and listen, till the well-known voices come borne on the tide, telling that the loved ones are almost home. How sweet to the weary fisherman, as the shadows gather around him, must be the songs of the loved one at home, who sing to cheer him; and how they strengthen and tighten the bonds that bind together these humble dwellers by the sea! Truly it is among the lowly of this world that we find some of the most beautiful customs in practice.

Philadelphia and New York City.

The brethren of these two cities enjoy many reciprocal festivities—they love one another, Masonically, although the most inveterate business rivals. This is as it should be, and it presents another practical lesson of the benign and humanizing influences of our institution. There should be more of this between our Western cities, for the same spirit animates the craft here as there.

Lately the Prince of Orange Lodge, of New York, and Corinthian Lodge, of Philadelphia, held a reunion, in which large numbers of brethren of both cities participated and exchanged friendly toasts. More lately Mozart Lodge, of Philadelphia, and St. Cecile, of New York (two musical Lodges), had an interchange, where the same good spirit prevailed. And still later Hudson River Lodge, of Newberg, New York, had a grand celebration, in which the active members of Philadelphia were guests. It was a "royal old time" of craft-like hospitality. To all of them we were tendered complimentary invitations, but, like the one we received from "Lodge 51," of Philadelphia, to attend its banquet on its seventy-ninth anniversary, we were compelled to decline, for want of time from our duties. To Bros. Joseph H. Livingston, Richard H. Vaux, Tom Brown, George Thompson, Chas. E. Meyer, C. Oakford Klett and other kind friends of Philadelphia, and Bros. G. Fred. Wiltsie, C. F. Isley and others of New York, we tender our sincere thanks for their many kind remembrances and favors. While Masonry is a bond of union between men, who would not otherwise agree, so let these friendly interchanges and visits between cities be encouraged and perpetuated, in order that business rivalries and local jealousies may be softened down, and thus teach others that none are strangers except those who never meet each other.

For the Freemason.

A Two-Third Vote for Affiliation.

DEAR BROTHER GOULEY—I wish to offer a few thoughts so as to call out the opinions of the intelligent craftsmen of other Grand jurisdictions. I see from reading the proceedings of Missouri that the status of a dimitted Mason was reported upon by a very intelligent committee, all well posted in Masonic jurisprudence. But in my humble opinion the difficulty has not been reached. As Secretary of my Lodge, I have practised what was law before this report was made. I think the Grand Lodge left it as the crane did the eel, where it found it. To heal this growing evil a different regulation will have to be adopted, else a large number of good and true men will have to be left out in the cold. For example: There is now a very worthy brother within the jurisdiction of my Lodge; he dimitted during the war and moved to Illinois, after which he returned; never affiliated in Illinois, and, learning privately that he could not get back in the Lodge here, he has never put in his dimit.

This is all wrong. This case is only one in a thousand in this jurisdiction. The question is, "how is the matter to be remedied?" Never, so long as we practise the secret ballot. The old regulations give us the power to make a new regulation—instead of a secret ballot, a two-third vote. A dimit shows a brother well recommended; his petition is referred to a committee, for what? not to go behind his dimit, but to investigate his morals as a *Mason* since living in our jurisdiction. The committee report favorably; he is rejected, and, through prejudice, *he is stabbed in the back*. This is not masonry, and if the brother had been voted in by a two-third vote by ballot there would have been no objection. If there should be any brother objecting, he should prefer charges; and if they should be groundless, the brother so doing should be punished for it. It is evident that the old charges will bear us out in making a new regulation in reference to membership, for it gives us power when we find it necessary. The time has come when we as Masons should, for the benefit of

the many good and true brethren who are now standing out in the cold, not from any fault of their own. I am opposed to our law and usages, and against this plan. Anciently there was not so much difference in religious belief as now, and many worthy brethren are kept out on this account. This is a growing evil. Notwithstanding I helped to make every Mason in my lodge, except two, I fully believe that if I should dimit to join another lodge and circumstances should happen that I did not go, I could never get back because I am not sufficiently orthodox in my religious belief, notwithstanding I have been a professor for forty years. Now, if the principles of Freemasonry were generally understood among the Craft, we would not have so many bigots among us, nor non-affiliated Masons. We should study the beautiful symbols of Freemasonry, so that we can better judge the qualifications of a brother when he wishes to affiliate. We should govern ourselves by the sublime principles of Freemasonry, and nothing else, when we vote for a brother to affiliate. I am free to speak and act that I will not affiliate with any Mason unless he is such in fact, nor will I *stab him in the back*, but will openly prefer charges. There is a vast difference between voting for one to receive the mysteries of Masonry and a brother to affiliate, and I have strong faith that no lodge would receive an unworthy brother.

Respectfully your friend and brother,

NEW BLOOMFIELD, Mo.,

B. O. AUSTIN.

January 12, A. L. 5871.

Minnesota.

From the *St. Paul Pioneer* of January 12th, kindly sent us by R. W. Bro. W. S. Combs, we extract the following from the Proceedings of that Grand Lodge which met on the 12th ult.

M. W. Bro. Chas. W. Nash, Grand Master, presided, and from his appropriate annual address, we quote:

There never has been a period in history when Masonry was in a condition as flourishing as it is at the present time. It is now supported by a greater number of friends, and maligned by a smaller number of enemies than it has ever before known. The time when it was denounced by pious secretaries and jealous patriots seems to have forever passed away. The principle appears to be everywhere acknowledged that it is not only innocent, but laudable for men to enter into secret associations and brotherhoods for innocent and laudable purposes, for objects of benevolence and mutual improvement; to establish stronger and purer socialities; to create new agencies in the cause of virtue, and erect new bulwarks against the progress of vice; to promote social, individual and general reform. These brotherhoods have become almost as numerous as the sects in religion, or the parties in politics. Masons can forbear to criticise the gloss of novelty which they wear, the temporary, crude local objects which they adopt, the restricted spheres of usefulness within which they are confined, the ambitious, and sometimes tawdry forms and rhetoric of their ceremonies, for their existence is a constant prop and homage to Masonry. Imitating in a remote degree, and at a respectful distance, its organization and its simple, yet sublime rites, they vindicate the wisdom of the system and they inspire a popular reverence for that great and cosmopolitan brotherhood, which extends to every civilized clime and race, which has survived calumny, proscription, corruption, treason and exposure, and which, covered with the mantle of antiquity, is fresh with the vigor of youth, and seems destined to outlive all institutions of human origin.

It is with feelings of pleasure, my bretheren, that I am able to congratulate you upon the happy and prosperous condition of the Craft in this jurisdiction.

Our Order still maintains its vantage ground in the great cause of humanity. Tried as no human institution ever has been, it still stands unharmed by the whirlwind of men's passions, that have swept around it.

The reports from the Subordinate Lodges of this and other Grand Jurisdictions exhibit a great brotherhood, firmly united for purposes of human benefaction, and carrying out with a zeal and activity never surpassed, the simple yet sublime objects of our fraternity.

The lessons that you have learned at your widely separated and distant altars, you have brought with you to this common altar in the Grand East, and in a moment, at the first flash of recognition, the teachings of our Order have

banished the feelings of strangeness, and you meet as friends and brothers, influenced and animated by the same hopes and fears—having a common object in view, the spread and triumph of Truth, Charity and Brotherly Love—and I sincerely trust the present Annual Communication will have the effect to strengthen our Fraternal bonds; to arouse and increase the sympathetic ties by which the brethren are held in unity of design and purpose.

He reported having granted three dispensations for new Lodges under a strict compliance with the law. He gave a concise history of the life of R. W. Bro. Wm. H. Mower, P. D. G. M., who was born April 30, 1829, and died Dec. 29, 1870. In 1840, he united with twelve others in forming the first Lodge (viz: St. Paul,) in the then Territory of Minnesota.

The following Grand Officers were elected:

C. W. Nash, Grand Master.
C. Griswold, Deputy Grand Master.
E. D. B. Porter, Senior Grand Warden.
J. W. Morford, Junior Grand Warden.
G. L. Otis, Grand Treasurer.
Wm. S. Combs, Grand Secretary.

P. S. Since noticing the above we have received the address in full, which is one of the best we ever read and will be noticed in our next number.

Wrong Credit.

The *Masonic Mirror*, a sprightly and well edited journal, published at St. Johns, New Brunswick, comes regularly, well-freighted with the news of the craft "over the border," and it is right welcome and we wish it success. It is in its first year, and "Number 2" quotes our article some years ago "To Master Masons," on the legend of that degree, and redits it to the *Masonic Review*, of Cincinnati. It should be to the FREEMASON, but the *Mirror* is not to blame, as the *Review* was never known to give credit for articles written by others, but inserts them as original.

New Brunswick.

The following resolutions were adopted by the Grand Council of Royal and Select Masters at the last annual session:

Whereas, It is deemed advisable that the degree known and practised in the United States of America as the degree of the *Red Cross* or *Babylonish Pass*, and there made a prerequisite before gaining admission into an Encampment of Knights Templar, shall have a legal status within the Dominion of Canada, and,

Whereas, It is considered expedient that the Degrees of Select, Royal and Super-excellent Masters shall be conferred upon Royal Arch Masons, prior to the *Encampment* and *Priory of Malta* Degrees, therefore, in order more effectually to accomplish the above, and facilitate complete intercourse between the members of the fraternity in the United States and brethren in the several Provinces in the Dominion of Canada, and for other good and sufficient reasons, be it hereby

Resolved, That hereafter all Councils working under warrant from the Grand Council of Royal and Select Masters of New Brunswick, Dominion of Canada, shall have power and authority to confer the Degree of *Red Cross* or *Babylonish Pass*, provided always, however, that applicants shall first have received the Degrees of "Select, Royal and Super-excellent Master." And further

Resolved, That the Constitution and By-Laws shall be and are hereby altered and amended to meet this provision, any rule to the contrary being hereby declared null and void. And further

Resolved, That the work of the Degree of *Red Cross* or *Babylonish Pass*, practised in Councils, and now in the possession of the officers of this Grand Council, be hereby adopted, and that officers of the respective Councils of Select Masters, within this jurisdiction, shall severally hold, by virtue thereof, the corresponding office in the said Councils of *Red Cross* or *Babylonish Pass*. And further

Resolved, That nothing in the foregoing shall be considered as tending to prevent Encampments of Knights Templar working within the Dominion of Canada, communicating the said degree, under any special authority, for the purpose of enabling fratres of said Encampments visiting Encampments where the possession of this degree is made a prerequisite.

The degrees now conferred under authority of this Grand Council are: Select Master, Royal Master, Super-excellent Master and Red Cross or Babylonish Pass.—*Masonic Mirror*, *New Brunswick*.

The Grand Lodge of New Brunswick met in St. Johns and was well attended. M. W. Bro. B. Lester Peters, Grand Master, presided. Bro. Wm. P. Bunting presented his credentials as representative of the Grand Lodges of Missouri, and Bros. James Robertson and John V. Ellis of Canada and Nebraska.

The following Grand Officers were elected:

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

The Grand Lodge held a special session and dedicated the new Masonic Hall at Canton.

New Advertisements.

We take pleasure in drawing the attention of our readers to the following:

WILSON & STELLWAGEN,

manufacturers and wholesale dealers in Masonic clothing, Commandery uniforms and equipments, military goods and society supplies generally, No. 1028 Chesnut street, Philadelphia, Pa. Their house comes very highly recommended by our most reliable friends in that city, and we have every assurance that they will give satisfaction to all who patronize them. Send for circulars.

E. E. THORNE,

of Shortbridge & Co., No. 349 Broadway, New York City, late of the firm of Thomas Chatterton & Co., wholesale clothiers. Mr. Thorne stands very high in New York City, having been honored by the highest positions which bespeak integrity and reliability. He keeps an extensive assortment of men's and boy's clothing, to which the attention of purchasers is invited with the fullest confidence. Our readers will recollect that he has dissolved with Messrs. Chatterton & Co., and that it is now Shortbridge & Co.

C. M. JONES,

Wilmington, Del., advertises for agents to canvass for his great work on quadrupeds, reptiles, insects, birds, etc., etc., consisting of 543 pages. Send for circulars.

J. FLETCHER BRENNAN,

114 Main street, Cincinnati, advertises for agents to canvass for his publication of Rebold's History of Freemasonry in Europe, which has undergone a revision and great improvement. Agents wanting to work will send to him for instructions.

WHAT CAN THE MATTER BE.—We have not received a number of THE FREEMASON, published at St. Louis, Mo., since September last. Believing it dead, we were about to write an obituary, when we saw a notice in one of our exchanges that the FREEMASON was again at hand, and we concluded to wait a little. If Bro. Gouley has any regard for our good opinion, and will send the missing numbers at once, and will beg our pardon, and will promise never to treat us so again, and will ask us to make up and be friends once more, and if we think of anything else will do that too, we will let by-gones be by-gones, and shake hands for another year. What say you, Bro. G.?—*Masonic Advocate*, *Indianapolis*.

Dear Bro. Rice, we have had the FREEMASON sent to you regularly, and cannot account for the failure to reach you; but as we have also received complaints from others in the same city, we are satisfied that there must be something wrong in your post-office. The *Advocate* comes regularly and is always most welcome, and we hope you will forgive us our failure, as it was not our fault.

For the Freemason.

Destruction of the Temple.

BY JOHN P. LITTLE, G. H. P. GRAND CHAPTER OF VIRGINIA.

After learning what is required of Royal Arch Masons, you are taught in an impressive manner what took place at the destruction of King Solomon's Temple. An account of this is contained in the Holy writings.

You were carried away captives; all Israel was swept off in one general ruin. The king and the princes were bound with chains made from the very gold of the Temple itself, whose links were made in the form of the equilateral triangle. This was done out of contempt for the Jews, who considered this a sacred form. The famous pillars Jachin and Boaz, the brazen laver and the sacred altar, were broken up; the mighty works of Solomon were destroyed, and all the holy vessels, with all the treasures, the men of rank and authority, the skilful and learned of the land, were carried away to adorn and beautify Babylon, and to increase the wealth and build up the power of Chaldea. The robbery of Jerusalem was like the scattering of some rich library and treasury of art; from its gathered stores other nations, even all those subject to Nebuchadnezzar, could be enriched and enlightened.

It was a vast storehouse of works of art, and I doubt not that the Temple, the palace, and the other magnificent buildings of Solomon, were used as models for those noble structures in Ninnevah whose ruins the English Layard had recently explored.

There were several of these carryings away captive; from the time the first were carried away until the return was fully seventy years; at various times others were carried off, and the last and most sweeping removal was made fifty-two years before the final return—then the land was left desolate. In this last forced emigration were Daniel and the three who were cast into the fiery furnace. Some of these old men returned; they had seen the former temple before its complete destruction, and wept when the foundations of the new were laid.

There was a passionate longing among the devout Israelites to return and rebuild the house of the Lord. The Temple was the centre—the very soul—of the Hebrew nation. The Tabernacle was always greater than the judges; the Temple greater than the king. The government was priestly—that is, divine.

THE RETURN.

The people did return under the leadership of a High Priest, the descendant of Aaron; a king, the descendant of David; and a scribe, the prophet Haggai. This was the resurrection of the nation; they still call it the deliverance. Nearly fifty thousand marched from Babylon to Jerusalem under Prince Zerubabel, to rebuild the city and the Temple. These came in one body and began the work. Doubtless they marched and camped in the wilderness, as their fathers had marched under Moses.

Afterwards smaller bands came up; sometimes in twos and threes, toiling through the rough and rugged ways of the desert, to join in this glorious work.

Arrangements were made and regular conductors of the caravans appointed to lead them. When they came up, they had to prove themselves to be true Hebrews—men of the kindred—and to show their genealogy.

The writings of Moses were not known at that time to any other than the chosen people; and it was easy for a Hebrew to prove himself by his familiarity with the Sacred Books.

Precautions were necessary to distinguish the true from the false, the Hebrew from the Samaritan.

If a man came up to assist in the work, and when asked whence he came, replied from Samaria, or any other place in the country, he was rejected. If he had come from the place of captivity, he must still prove himself to be a true descendant of one of the tribes.

They were continually annoyed in their work by the neighboring Samaritans. These were sprung from the refuse of the nation who had been left in the land, and who had been intermingled with the swarms of idolaters sent in to take the places of the exiled Hebrews.

They are of a mixed and degenerate race, and of a mixed religion; for they feared the mighty God of Solomon, and yet worshipped their own idols. They feared Jehovah, and yet served Beelzebub. Although anxious to be considered Hebrews they could not prove their genealogy; and having no true copy of the Law, they did not know the name of God, nor any of those signs by which he had made himself known. They could not prove themselves and were rejected; and in their malice they hindered the building.

Had they have gained admittance, they would have corrupted the people, and mixed false worship with the true.

Hence you are so frequently challenged, and so often examined; it was necessary to guard against the disorders that would arise from the introduction of strangers among the workmen. You, however, proved yourselves to be true men, you showed your genealogy as Masons, and wrought your way regularly through all difficulties into the very presence of the Council.

The three leaders of the people sat in Council to plan and construct the Temple. They examined all who came up to assist in the work, and directed what part of the labor they should perform.

In Eastern lands it is still the custom that no one can enter the king's private apartments unless he bears the king's signet; with it he can enter at any time; he is the king's friend while he wears it. Zerubabel had chosen for his signet the word "truth." You will find in the Apocrapha, the occasion and manner of his selecting it; and because of his wisdom and true courage on that occasion it was that he gained permission for his people to return to Jerusalem, and rebuild the House of Jehovah.

Michigan.

The Grand Lodge met in Detroit on the 11th of January, and in the *Free Press* of the 12th, kindly sent us by R. W. Bro. Jas. Fenton, we find the annual address of the Grand Master, Bro. A. T. Metcalf. It occupies six solid columns of that large paper, and is an exhaustive report of his official doings. We shall quote from it and condense as much as possible. He says:

We call ourselves "temple builders;" and such we are, whether consciously or unconsciously—not, it is true, after the fashion of our ancient brethren—the "cloud-capped towers and gilded domes" of whose wonderful structures "elevated all hearts to the Deity and all eyes and hopes to heaven;" but, rising from the material to the ideal, from the symbolic to the actual, in a higher and truer sense, each one of us is the architect of a temple of which his own heart is its shrine, virtue its incense and labor its true worship. "Know ye not that ye are temples to the living God?" Yes, my brethren, this is the first and great lesson taught us by Masonry; and all our symbolism is designed to inculcate this truth. "The Lodge" is but a type of a Mason; and some of its typical lessons it will be well for us to remember now, as we gather from every part of this grand jurisdiction to this annual Grand Communication in the discharge of our trust as "overscers of the work." The lodge, I say, is a type; and, as this lodge is tyled, let each one of us set a careful, constant guard at the door of his heart that no improper thought or feeling be allowed to enter to mar the peace and the harmony of our action; as the lodge is purged, let each purify his own temple of all that can defile it or bring confusion into its councils; let us learn, as each station reports its functions, to be faithful in the discharge of duty, obedient to lawful command, hospitable to the worthy, careful to display the truth, diligent in the hours of labor and temperate in the hours of refreshment and rest, helpful to preserve order and prompt to discharge all obligations, so that none may complain, and so that peace and harmony may prevail; and, finally, to so rule our spirits that justice may be done, that the work may prosper, and God be glorified. And, as the lodge typifies a temple whose purpose is the worship of God, let each one of us, from the inner temple of his own private sanctuary, lift up his heart in

gratitude to the Giver of all Good, that He has watched over us during the year; that He has blessed us; that He has permitted us again to meet; and invoke, also, His presence and guidance during this communication, so that "brotherly love may prevail, and all moral and social virtues cement us," and that His favor may be with our jurisdiction, and His richest blessings on all. My brethren, if with pure and honest purpose we thus prepare ourselves for the business before us, may we not confidently hope that this annual session will not only be pleasant to us who are here together, but highly profitable to all whose interests we represent.

JURISPRUDENCE.

Very many questions of Masonic law have been presented for decision, but the most of them came from the younger lodges, and involve no new principles. I recapitulate only such as have occasioned considerable correspondence, and do not seem to be generally understood.

1. Application is made for membership on dimit. But two black balls appear, and the brother is declared elected. Immediately thereafter three or more members of the lodge object to the election.

Q.—Can the Worshipful Master order another ballot?

A.—No; the ballot having been declared, cannot be reconsidered.

Q.—Can the lodge prevent the signing of its by-laws by a brother so elected?

A.—No, unless charges be preferred.

2. The ballot is passed for membership on dimit; it is pronounced *not clear* at all the stations, and the brother then is declared rejected. It was afterward ascertained that but two negative ballots were cast.

Q.—Can the Worshipful Master order a new ballot?

A.—No.

The proceeding, however, is irregular, because not in accordance with the constitution. The remedy is in another petition, which can be presented at the next regular.

3. A. B. is initiated in Lodge No. 1. Lodge No. 2 obtains permission to advance him. On ballot, however, the advancement is refused by Lodge No. 2. Subsequently Lodge No. 3 obtains permission from No. 2 to advance the same brother.

Q.—Has Lodge No. 3 obtained jurisdiction?

A.—No. Lodge No. 1 having jurisdiction, permitted Lodge No. 2 having refused, by ballot, to do this, the jurisdiction reverts to Lodge No. 1, where it remains until again transferred by its own act.

4. Brother L., who was Worshipful Master of this Lodge when U. D., but who left the State just before our charter was granted, has now returned. It is claimed that (never having signed our by-laws) he is not a member.

Q.—Is a regular affiliation now necessary to make him a member of the lodge?

A.—No. Not having dimitted he is still a member of your Lodge. His Masonic obligations bind him to obey your by-laws.

In February last I received a communication from Most Worshipful R. B. Donaldson, Grand Master of the District of Columbia, inclosing a circular containing several questions on the right of visit, on which he asks my opinions. He informed me that the same questions had been forwarded, with a similar request, to the Grand Master of each Grand jurisdiction in the United States.

The published Proceedings of those Grand Lodges which have been in session since then contain the opinions of each Grand Master on these questions. As the questions themselves are intrinsically important, and some uniform rule in regard to some of them seems highly desirable, I comply with the request and add my views. Omitting the circular, which is quite lengthy, I state only the questions propounded and my replies:

1. Q.—"Does a Master Mason, in good standing in his Lodge, possess the inherent right of visiting any Masonic Lodge wherever he may go?"

A.—"A Master Mason in good standing possesses the *right* of visiting any Masonic Lodge, wherever he may go, provided the lodge to which he applies will receive him. In general terms, the right of a Master Mason in good standing to visit a lodge is subordinate to the paramount right of a Lodge to refuse him admission."

2. Q.—"It has been claimed that a Master Mason may object to a visiting brother, the reasons to be determined solely in his own conscience. Does a Master Mason possess the unqualified right of objecting to the presence of a visiting brother?"

A.—Yes. The right of a member of any particular Lodge, while in his Lodge, is greater than the right of one who is a visitor and not a member; and when it becomes necessary to discriminate between the two, the superior right must prevail.

3. Q.—"If a Master Mason objects to a visiting brother

sitting in the Lodge, is he accountable to the Lodge, and is it his duty to give reasons for such objection?"

A.—No. He is accountable only to his judgment and conscience. Every Master Mason has *one prerogative* which cannot be questioned or denied; it is the prerogative of standing on the floor of his own Lodge and saying—I object. To the initiation, to the advancement, to the membership, or to the visit, *I object*.

4. Q.—"If a Master Mason has sufficient reason for objecting to a brother visiting his Lodge, is it not his duty to prefer charges, so as to bring the objectionable brother under discipline and give him an opportunity to vindicate his character?"

A.—No; the objecting member must be left to the exercise of his discretion in every such case. The *mode* of expressing an objection cannot affect the right to make it. Applicants for visit or for membership may both be refused without explanation—one verbally and the other by ballot—without damage to their Masonic standing. Consequently, no harm is done by the enforcement of such a rule. On the contrary, if objection without charges cannot be sustained, infinite mischief may be done, because, in many such cases, to require charges and proofs would be to demand of the objecting member what a true man and Mason will never yield—a surrender of Masonic, professional or family confidences and secrets. To ask him to do this, in order to protect his rights in his own Lodge, would be an insult—to demand it, an outrage.

5. Q.—"If a Master Mason shall hear the statement of his friend affecting the character of a brother Master Mason, would he be justified in objecting to the presence of such a brother in his Lodge upon an *ex parte* statement?"

A.—That is a matter which must be left to the judgment and conscience of every individual brother.

With decision No. 3, we agree, providing the *permission* given was intended as a *waiver of all jurisdiction*, if the latter was meant, we hold that the jurisdiction did not revert to Lodge No. 1.

Decision No. 4 is sound, is not particularly interesting to the Grand Lodge of Massachusetts, which has the question of membership under consideration.

We are glad to state that we can fully endorse every decision he rendered, and hope his Grand Lodge did the same thing.

DIMITS.

The wording of dimits in use by the subordinate lodges of this grand jurisdiction is so various, and, in many instances, capable of such improper construction, that I am induced to bring the subject before you and urge the adoption of some proper form, the use of which should be made obligatory. In this connection I beg leave to call your attention to the laws enacted by the Grand Lodge of *Missouri* in relation to this subject, and ask that they receive careful consideration by the proper committee.

IMPOSTORS.

Some plan should be devised whereby we may defeat the schemes and tricks of impostors and protect our funds against misappropriation. Every true Mason is so ready to help a needy brother that he is too apt to give indiscriminately—preferring to give even to those he may suspect to be unworthy rather than to cause the worthy to suffer by his mistake. The evil is great and growing. A large amount of money is now annually expended by our subordinates in giving assistance to itinerant beggars and professional mendicants.

While Master of a lodge it was my custom to inform all applicants for assistance that I would telegraph the Worshipful Master of the lodge to which they claimed to belong, and if they were properly indorsed by him I would render all the assistance required. In the majority of instances, the substance of their reply has been, "I had rather go to the poor-house than suffer such a mortification." Thus far, the poor-house of my county has never had the honor of entertaining one of these individuals; on the contrary, they have usually managed to get out of town on their own resources, and I have always noticed *they didn't go on foot*.

Under this head he recommends a national convention every five years, to adopt travelling *test words*. We cannot endorse that. We recommend more telegraphing, and then the application of copper-toed boots. It never fails.

DANGERS OF PROSPERITY.

All human experience teaches that the purity of individual character is never more in danger than when exposed to the influences of *great prosperity*. The seductive temptations that lurk in wealth, honor and power assail poor human na-

ture on its weakest side, and danger is all the greater because no danger is suspected.

The tendency that comes with prosperity to relax that rigid observance of self-denial, of self-control and of circumspection, in which were laid the foundations of success, too often saps the very foundations on which men have built; and the structure which has been so painfully and laboriously carried on to completion comes tumbling on the heads of its architects, as a penalty for their violation of the fundamental principals on which their edifice was constructed. Divine wisdom has also taught us that he who thinks he stands should take heed lest he fall.

Under this head the Grand Master speaks fully and wisely, and we regret that our proper limit to one State will not admit of more extended extracts.

He says:

This leads me, naturally, to suggest the remedies which, in my opinion, must be used to cure the evils which I have particularized:

1. All Masons should study more profoundly than they do the principles, spirit and policy of the craft.
2. They should rigidly rule themselves by its teachings.
3. The ballot should be used relentlessly toward all improper material, never, however, forgetting the other Masonic rules about its use.
4. The discipline of offenders, non-affiliants and drones, provided by our laws, must be enforced.
5. There must be a return to that policy toward the world of reticence, circumspection and absolute silence in regard to Masonic affairs.

And under this head, allow me to repeat some suggestions already made. Of course it is not unlawful for Masons to wear Masonic emblems as jewelry; but if Masons would universally abandon the fashion very many who now pass as Masons, because of their jewelry, would cease to do us harm.

Masonic processions, except for occasions strictly Masonic, should be utterly forbidden and discarded. Finally, silence, silence, silence, should be the first, second and third degrees of every man's Masonry.

To many this public declaration of our errors and defects may be unpalatable; to many it may seem unwise. But, as God is my judge, it is because I love Masonry and desire its purity and stability that I thus apply the probe to its sores. To the wise and the good I appeal—I make them my audience—if they approve my frankness I am content. I can only sound the alarm, and perhaps suggest a remedy. I am powerless beyond this. It is for you, brethren of the Grand Lodge, to adopt and apply the remedy. It is for you to discipline the Masonic army of this jurisdiction; to counsel the wise, to instruct the ignorant, to admonish the wayward, to punish the traitors, and to remove the *sullers* and the *camp-followers* that are polluting it.

Other Grand Lodges may or may not do this. Indeed, brethren, perhaps I ought to say I do not expect this needed reform to be accomplished in a week or in a year. But if Masonry is to be preserved in its purity some such course must be taken. If Masonry is worth the effort her sons, I am persuaded, will save her; if she is not, then let her die, and let her epitaph be:

Here lie the mortal remains of Ancient Freemasonry. Contempt favored it—persecution purified it—but prosperity killed it.

To show that at least some of the warnings which I have now given are not without foundation, I will proceed to give you what may, perhaps, be properly termed a pictorial illustration, by our special artist, of a transaction which is worthy of your attention. The original of my picture is partly *lithograph*, and partly *autograph*, of which I present you for examination a *photograph*.

* * * * *

MEMBERSHIP.

There are now about three hundred Lodges in this State, having a total membership of about 22,000 in regular standing. Beside these it is estimated that the number of unaffiliated Masons will reach fully 5,000, making the aggregate in the neighborhood of 27,000 in the State of Michigan.

He issued thirteen dispensations for new Lodges. Railroad extension and the rapid growth of towns and villages, from the large immigration to that State, has increased the pressure there, as throughout the West, for new Lodges. We shall refer to the proceedings of the Grand Lodge when they come to hand.

"Let Justice Be Done."

In our last number we published the advertisement of the following parties as being "thrown out," in pursuance of our advertising regulations, viz: Mr. Chas. F. Cochnower, agent of Diebold & Kienzle's safes, and Mr. Milo G. Dodd, agent of Macneale & Urban's safes, both of this city. In doing that we acted entirely upon the representations, to us, of the party who took the advertisements, and of the agent who presented our bills, and, from the same, we felt justified in our course. Since then, however, we have met the gentlemen above named and have heard *their* statement of the case, and find that the whole difficulty about payment arose from causes of which we had no knowledge, viz: certain *conditions* made by the party who took the advertisements, and which were wholly beyond those authorized by us. The advertisers named were justified in refusing to pay, under those conditions, and we have, therefore, done them an injustice by casting the reflection that they do not pay their bills, for we are now perfectly satisfied that they do pay all just claims, and, in every way, are responsible and upright, and it gives us no pain, nor causes us any feeling but that of pleasure, to do justice to an honorable man and merchant by making this *amende honorable* in behalf of those whom we unknowingly and innocently misrepresented. They are honorable men and pay their just bills, and that is enough for us to know. While we intend, hereafter, as in the past, to stand strictly to our business regulations, yet we will never knowingly do any man an injustice, whether he be a Mason or not.

MORAL.

Nothing that occurs in life is worth anything if it does not teach a lesson, and, as we are always anxious to learn, we have drawn this moral from the case before us, viz: Never condemn a man till you have heard him; never place any reliance on second-hand reports.

Alabama.

DEATH OF GRAND MASTER.

[By Telegraph.]

MONTGOMERY, Ala., January 21.—Judge W. P. Chilton, Grand Master of the Grand Lodge of Free Masons in Alabama, died last night. He was formerly Chief Justice of the Supreme Court. Both Houses of the Legislature and the Supreme Court adjourned until Monday out of respect to him.

New London Lodge, No. 307, Ahead.

While all the Lodges in the State, before which our paper has been presented fully, have done well, yet the above one has sent subscribers for every member except *three*. The W. M. says: "So you see, this young Lodge wants to keep posted." If there is any way to keep the membership of a Lodge fully posted on the Masonic news and issues of the day, except by proper Masonic literature, we have not found it out—if we do, we will abandon this enterprise and try the other plan. "Let there be light," is the watch cry of Freemasonry.

Quebec.

We have been favored with a copy of the *Montreal News*, which gives in full the annual address of Bro. Jas. H. Graham, the Grand Master of the proposed "Grand Lodge of Quebec," which shows him capable of filling such a station, as it is marked by the spirit of fraternity and close attention to duty, but we regret that the unwise formation of that body will not permit us to recognize the validity of his claim as Grand Master of Masons of Quebec. The precedent is a fearful one, and is a death blow to all Grand Lodge sovereignty, if universally acquiesced in. We love our brethren there, but we cannot adopt an erroneous principle, even if we have to sacrifice personal advantages. The principle and precedent involved are the only things in the way of recognition.

Canada.

The difficulty between the Grand Lodge of Canada and the proposed Grand Lodge of Quebec, has raised the question of the status of Chapter membership in the Dominion, and the High Priest of the Grand Chapter, which controls both Provinces in capitular degrees, was appealed to and submitted the following reply:

GRAND CHAPTER OF CANADA,
OFFICE OF THE GRAND CHAPTER,
OTTAWA, 10th December, 1870. }

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

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

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

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

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

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

I beg to remain, Most Worshipful Grand Master,
Yours truly and fraternally,

(Signed) T. DOUGLAS HARRINGTON,
Grand First Principal Grand Chapter of Canada.

We greatly admire the kind sentiments of Companion Harrington, yet we are compelled by every principle of law and reason, to regret that he gave any decision at all except

simply to say, "I have no jurisdiction over the Grand Lodges named, and all that we can do is to receive candidates whom they recognize as coming from a legitimate Lodge, until the question of jurisdiction is decided by those in authority, viz: the Grand Lodges themselves." This would have left each Lodge and Chapter to stand upon its own merits, but we cannot approve of Grand High Priests sitting in judgment upon questions belonging to other bodies. The same thing was done in the case of District of Columbia, and we all recollect the sad results. Chapters in Quebec must take all the chances in accepting candidates who have, by a Grand Lodge to which they, as M. M., owe allegiance, been declared "suspended." Good policy would have suggested a suspension of work till the question of Lodges was settled.

The Question of Universality in Massachusetts.

The following petition was presented to the Grand Lodge of Massachusetts at its late session, by a very large number of the craft:

To the M. W. Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of the Commonwealth of Massachusetts:

The undersigned, members of the Masonic Fraternity in regular standing under the jurisdiction of the M. W. G. Lodge of Massachusetts, respectfully represent to your Honorable Body, that in the opinion of many, there exist in the ritual and work of the Order as at present recognized and sanctioned by this G. L., certain portions or features of a theological or sectarian character contrary to the letter as well as to the spirit of Masonry, which tend to pervert the grand design of the institution itself, by limiting its legitimate extension and by circumscribing its usefulness.

They therefore petition the M. W. G. L. to institute a thorough examination and investigation into the present ritual and work, and also into the usages and practices of Lodges, for the purpose of ascertaining whether that most important ancient landmark—the *universality of Freemasonry*—has been overthrown or disregarded; and if so, to order such corrections and alterations in the ritual and work as may be needed to restore them into accord with that landmark, to condemn and forbid whatever usages and practices may be found in conflict therewith, and to do whatever else may be thought requisite to re-establish Masonic universality in this jurisdiction, and to harmonize our Freemasonry with its professions.

BOSTON, November 14, A. L. 5870.

It was received and referred to a Special Committee, who will report at the next session. It is a very important question, indeed, and one that cannot be too thoroughly examined and settled, for any work, ritualistic or monitorial, introduced into Lodges, which interferes with the universality of the institution, is a violation of fundamental principles and cannot but result in destruction and death to the grand and benign mission of Freemasonry. We hope the intelligent committee will keep the landmarks fully in view and defend them in their report.

"Sometime."

BY BRO. GEO. D. PRENTICE.

Sometime—it is a sweet, sweet, song, warbled to and fro among the topmost boughs of the heart, filling the whole air with such joy and gladness as the birds do when the summer morning comes out of the darkness, and day is born on the mountains. We have all our possessions in the future which we call "Sometimes." Beautiful flowers and singing birds are there, only our hands seldom grasp the one, or our ears hear the other. But, oh, reader, be of good cheer, for all the good there is a golden "sometime;" when the hills and valleys of time are all past, when the wear and fever, the disappointment and sorrow of life are over, then there is the place and rest appointed of God. Oh, homestead, over whose roof falls no shadows, or even clouds; and over the threshold the voice of sorrow is never heard; built upon the eternal hills, and, standing with spires and pinnacles of celestial beauty, among the palm trees of the city on high, those who love God shall rest under thy shadows, where there is no sorrow nor pain, nor the sound of wishing—"sometime."

"Honor to Whom Honor."

In our next number we will give a list of those who have shown their appreciation of our paper by their kind words and earnest labors.

Many Thanks

are due to our Bro. Grand Secretaries and Recorders who have remembered the FREEMASON in their mailing of reports and proceedings. They will be duly noticed and reported upon to our readers.

Peters' Musical Monthly

is a prime and first-class musical journal; it is one of the fixed and reliable institutions of the country, and possesses as much musical information as almost any half dozen others put together. \$3 per annum; 30 cents per copy. J. L. Peters, 599 Broadway, New York.

District of Columbia.

The Grand Lodge on January 2d, elected the following officers:

Chas. F. Stansbury, Grand Master.
Geo. B. Clark, Deputy Grand Master.
J. B. Gibbs, Senior Grand Warden.
J. L. Johnson, Junior Grand Warden.
Noble D. Larner, Grand Secretary.

North Carolina.

The Grand Officers of Missouri were fraternally invited by the Grand Lodge of North Carolina, to attend the celebration of the 100th Anniversary of that grand body, on the 14th of January, but unavoidable circumstances prevented an attendance, yet all wished that venerable body many returns of her 100th birth-day. The principles of Freemasonry are founded on Truth, Grand Lodges should therefore become eternal.

Montana.

To Bro. J. R. Boyce, Sen., and other very intelligent brethren of Montana, we are indebted for the subscription of nearly all of the members of that rich and rapidly growing Territory. It is a blessing of God that Montana was not settled by a lot of mere adventurers, but comprises in its citizenship the best men of the United States. Such a Territory must succeed. It possesses the most promising natural qualities, and with its intelligent citizenship it affords a splendid point of immigration to respectable and industrious people.

THE JAPANESE carpenters are ingenious workmen, and their work is done with marvelous neatness. A curious feature of their houses is that they do not contain a nail, all of their joints and timbers being dovetailed together by many ingenious devices; and the whole work, even to the rafters, is as smooth as if it had been polished down with sandpaper. And the Japanese are a neat people, for they use no paint to hide any blemishes of construction or ornamentation—no filigree-work or plaster-of-Paris gewgaws, but every stick in the building is exposed. Every morning, as regularly as she cooks the breakfast or sweeps the floor, the Japanese housewife takes a wet cloth and scours the whole interior of the dwelling, leaving no part untouched, and no stain or dirt spot to mar its cleanly appearance. Then the Japanese do not come into the house with muddy boots, but, having covered the floor with neat matting, always remove the dirty sandals before stepping upon it. The writer stood and watched the Japanese carpenters at their work for some minutes, and noticed the peculiarity of their movements. The Japanese carpenter works toward him, that is, instead of shoving a plane from him, he reaches out, sets the plane upon the board at arm's length, and pulls it toward him; and he cuts, saws and chops in the same way. His saws are fixed in handles, like a butcher's cleaver, and the teeth slant or rake toward the handle. The planes are constructed like ours, but the wooden portion is very thin and wide. The adze is fastened to the end of a hooped stick, like the handle of one of the crooked canes worn on the arm on our streets; and, although their tools are different from ours, yet they are not awkwardly handled.

Reason.

This is one of the most comprehensive words of the English language; it is the definition of the grandest power given by God to man; it is the only distinguishable quality between man and brute; it is the ladder between man and God.

When reason is dethroned, man is but the shuttle-cock between the extremes of stupid imbecility and the mild vagaries of imagination. Whenever a man ceases to reason, he ceases to be a *man*. Reason is the key that unlocks the hidden treasures of the soul and defines whether they be of brass or of pure gold; it is the crucible in which is analyzed the thoughts and acts of men—for without its condensing power of reducing speculations to actual facts, there would be no common sense in the world.

Reason is the opposite of blind chance—it is the fulcrum upon which rests the perfectly poised balance of demonstrated truths, and without the latter we might as well live in an age of lanterns illuminated by the rays of the moon as to attempt to solve problems by guess work. Let us as Masons never ignore the reasoning power of candidates, for without that power he would be no candidate at all. Let every Master, when he confers a degree, recognize that his candidate *reasons*, and that he is not a mere wooden man—as too many of them think they are, from the manner in which they do their work.

What Masonry Teaches Me.

A few days since a gentleman outside the Masonic Fraternity asked us what Masonry taught. We will answer what it teaches us, and he will tell us whether the lessons be good ones or not.

Masonry teaches us the existence of a God as a being of Love, Light and Power.

It teaches us that alone we are almost powerless, and that as others help us over rough and dangerous places, so should we do unto others.

It teaches us to look up for that Light which will be an unerring guide, and that no matter how often we forget, there is a place where we can obtain information.

It teaches us to be kind of heart, to cultivate friendly feelings; to not tell all we know; to be circumspect, and to realize that others before us have walked the road we are in, and that others will after we are gone.

It teaches us to help the needy and to defend the deserving; to care for the children of brothers, and to treat their wives with the same kind, gentlemanly respect we would have others show to those we love dearest of all on earth.

It teaches honesty, industry, frugality, and liberality of thought.

It teaches us to be as careful to preserve the good reputation of a brother as we would have him to be careful to preserve ours; to be very careful not to say, or hint, or insinuate, anything against him and his honesty, and the better man and brother he is the more careful should we be to help keep him so, and to encourage him to be more so. And it also teaches us to be careful and not report what he has told us at any time or place where it could be construed to his disadvantage or injury.

It teaches us to look upon every Mason as a younger brother, to be watched over, helped, encouraged, protected, cared for in sickness, and carefully laid away after life's fitful trials be ended, and he has been called to the Land in the East, and the resting-place and refreshment under the sun, in the cooling breeze, where murmuring fountains play, and none are with us but those we love.

It teaches us to defend virtue; to never tell a falsehood; to build up, protect, and encourage the poor and the laborious, no matter whether of our fraternity or not, and always to work for the best interest of one's country, more than to oppress the poor and all craftsmen who labor.

It teaches us virtue, sobriety, discretion, earnestness, and charity to all, with a beautiful faith in God and His goodness.

It teaches us to defend the honor of a brother; to stand between him and danger; to be as careful of the good name of a brother's loved ones as of our own honor; to look upon them as sacred objects at all times, for whom we are ready to spill our blood, if need require this test of knightly honor, and that we should study to so live and act as to never make a brother ashamed of us, or to wound his feelings, or cause him to other than love us for our worth, honor, goodness, virtue, nobleness, and thoughtful care.

It teaches us to be kind to all; to always befriend the poor,

no matter who or where found; to forgive as we would be forgiven; and to speak not against a brother, but kindly to him, face to face, when he has erred, or is likely to.

It teaches us lessons in harmonious brotherhood, and to control ourselves, our tongue, our passion, and our lives; and that in the Lodge as in the Eternal, there is one place where differences in politics, in religion, in possession of riches or honors, is unknown, for before the Beautiful Light in the East we are all brothers.—“BRICK” POMEROY.

It is reported that Niagara has a formidable rival in South America. It is called the Great Keletour Fall, and is situated on the river Potaro, in British Guiana. It was discovered by C. B. Brown, of the English Geographical Survey. Its proportions, according to the somewhat conflicting observations of the discoverer and his colleague, Mr. Mitchell, vary from 736 to 900 feet in height, with a width of about 240 feet—the river at that point being some 400 feet wide. The fall of water is likened to “one vast descending column of a fine, dry-looking, snow-white substance.” There are “rainbows of great splendor,” and at the top the water “breaks up or blossoms into fine foam or spray, which descends in rocket-like forms.” Nothing, indeed, seems to be lacking to the constitution of a first-class wonder of the world. Making due allowance for possible exaggeration, the newly discovered curiosity—how it remained so long unknown is a mystery—threatens the reputation of Niagara. Our cataract must look to its laurels, especially as geologists affirm that, in the course of an indefinite number of millions of years, it will be worn away, and its value as a phenomenon for sight-seers wholly destroyed. As a consequence of Brown’s discovery, we may expect that a fashionable watering-place will be established on the Portaro river, and that the tide of vacation travel will be in some measure diverted from Europe to South America.

The Philadelphia Society of Masons.

We are indebted to a correspondent, whose favors will always be welcome, for the following, which will be read with interest, and preserved for reference:

The early records of Masonry in Philadelphia have been lost, but it is known that a society of the “Moderns” was formed at an early date, and that it was composed of several of the most respectable and prominent characters of the day. The *Gazette*, the only authority existing on the subject, informs us of a Grand Lodge having been held so early as the year 1732, at the “Tun Tavern,” the fashionable hotel of the time, when William Allen, the Recorder of the city, and afterward Chief Justice, was chosen Grand Master. It appears that regular meetings were annually held for several years afterward.

On the 23d of September, 1743, the Right Honorable Lord John Ward, Grand Master of England, nominated Thomas Oxnard, Esq., Provincial Grand Master of all North America. On the 10th of July, 1749, Thomas Oxnard, Esq., appointed Benjamin Franklin, Esq., Provincial Grand Master of Pennsylvania with authority to appoint the other Grand Officers, hold Grand Lodge, issue warrants, etc. On the 5th of September, 1749, the first Grand Lodge was held at the “Royal Standard,” in Market street, under this warrant, Grand Master Franklin having appointed Dr. Thomas Bond, Deputy Grand Master; Joseph Shippen, Senior Grand Warden; Philip Syng, Junior Grand Warden; William Plumstead, Grand Treasurer; Daniel Byles, Grand Secretary.

From this time, they proceeded in their business, granting new warrants in the city, in various parts of the State, and in other places, until superseded by the introduction of numerous lodges of “Ancient York Masons,” and the ultimate establishment of a Grand Lodge of that order. As far as the minutes of the modern Grand Lodge go, Dr. Franklin was never absent from a meeting.

At what time the members of Ancient York Masons first held Subordinate Lodges, does not appear; but in the year 1761, the late William Ball, of Philadelphia, obtained from the Grand Lodge of that society in London, the charter or warrant for the Grand Lodge in Pennsylvania. It is No. 1 in Pennsylvania, and No. 89 in England, and registered in the Grand Lodge, London, Vol. 3d, letter C, and bears date July 14th, 1761.

The Philadelphia Masonic Hall was consecrated in due form and with all possible splendor and solemnity on St. John’s Day, 1811. An impressive and eloquent oration was delivered on the same day, before the society, by the Grand Master, James Milnor, Esq., in St. John’s Church. Dr. Milnor, as we Knickerbockers used to call him, was for a long period of time rector of St. George’s Chapel, in Beakman street, New York.

The Masonic Hall was located in Chestnut, between Seventh and Eighth streets, on a lot one hundred and odd feet in front, extending in depth one hundred and seventy-six feet,

to a new street which had been opened in the rear of the lot. The building was placed about the centre of the lot, so as to afford a handsome area in front, laid out with walks, skirted with grass and shrubbery, enclosed by a dwarf wall surmounted by an iron palisade, and having two Gothic Gates of the same material attached to white marble pillars, capped with Gothic pinnacles. The front of the building was eighty-two feet, and its depth sixty-nine feet, its height to the top of the roof seventy feet, and from thence to the top of the spire, including the vane, eighty feet. It was built of brick, designed in the Gothic style. At the eastern end of the hall was a music gallery, and the rooms appropriated to the use of the Grand Lodge, &c., were finished in a style of superior elegance.—*New York Dispatch.*

WOMAN, GENTLE WOMAN.—A correspondent writes to a New Zealand paper: I believe I have as pure and holy a regard for woman as any man—a regard that would suffer much were I to see the social and political distinctions between her and man wiped out. Nor do I want to see her in the dissecting room—her finer sensibilities gone—her sleeves rolled up, and knife in hand, slashing away at some hideous “subject” with all the nonchalance of a butcher who feels himself master of his calling. Nor do I want to see her on the bench, at the bar, or in the jury-box, listening to cases of scandal, divorces, breaches of promise, and other worse cases, in which disclosures must be made and language employed that should make the true woman blush. Neither do I wish to see her in the field, gathering the harvest, in the burning sun; nor in the unfinished walls of buildings, trowel in hand, and covered with brick-dust and mortar; nor in the new cellar or embryo street, digging and shoveling the sand and yellow mud; nor on the front platform of the street-car, with the leather lines in one fair hand and the heavy iron break in the other; nor at the blacksmith’s forge, wielding the hammer and sledge, in clouds of soot and smoke, and showers of hissing sparks. No, gentle woman! thy mission is to shine in the home and by the fireside, and to make glad the heart of him who was made strong to protect thy weakness.

REMARKABLE WORKS OF HUMAN LABOR.—Ninevah was fourteen miles long, eight wide, and forty miles round, with a wall one hundred feet high and thick enough for three chariots to ride abreast. Babylon was fifty miles within the walls, which were seventy-five feet thick, and one hundred feet high, with one hundred brazen gates. The temple of Diana, at Ephesus, was 420 feet to the support of the roof. It was a hundred years in building. The largest of the Pyramids is 481 feet high, and 653 on the sides. Its base covers eleven acres. The stones are about sixty feet in length, and the layers are 208. It employed 330,000 men in building. The labyrinth, in Egypt, contains 300 chambers and twelve halls. Thebes, in Egypt, presents ruins twenty-seven miles around. Athens was twenty-five miles around, and contained 659,000 citizens and 400 slaves. The temple of Delphos was so rich in donations that it was plundered of fifty millions of dollars, and Nero carried away from it two hundred statues. The walls of Rome were thirteen miles round.

SCOLDING.—Of all the disagreeable habits the world was ever tormented with, scolding is the most annoying. To hear a saw filed, to hear a peacock scream, or an Indian yell, is music compared with it. Since we were a little child we have always felt a mortal abhorrence to scolding; and if we had been scolded as some children are, we know not that we should ever have been good for anything. It is no wonder so many children are bad—the good is all scolded out of them—it is stunted or killed by early frosts of cold, icy scolding. What a frost is to the spring buds, scolding is to all the child hearts. Scolding folks at home—how miserable! Lightning, thunder, hail, storms and winds, rather than the hurricane of scolding. Let all the powers that be wage a war of kindness on all the scolders, that they may be overcome with a better spirit.

“IT IS ONLY in cultivating our reason, in consulting our experience, in administering relief to the needy, in instructing the ignorant, in healing the sick, in our industry in making the earth bring forth her fruits in due season, and in cultivating the social arts of peace and fraternity among our fellow-men, that we shall find that serenity and felicity shall crown our days; and tyrants, finding no one to second their diabolical projects, will relinquish them, and become of necessity useful and virtuous citizens; tortures and punishments will vanish from the earth; men will become rational beings; truth the order of the day; honesty be in a state of requisition; knavery and falsehood be obliged to emigrate; justice prevent their return; and Liberty—smiling Liberty—sound the tocsin of general and universal happiness.”—*O’Holboch.*

In Memoriam.

[There have been few more beautiful poems than this written. It was on reading it, Geo. D. Prentice said, "One might almost wish to die if he knew that so beautiful a tribute as this would be written to his memory:"]

On the bosom of a river,
Where the sun unloosed its quiver,
And the starlight gleamed forever
Sailed a vessel light and free.
Morning dew-drops hung like manna
On the bright folds of her banner,
And the zephyrs rose to fan her
Softly to the radiant sea.

At her prow a pilot beaming
In the flush of youth stood dreaming,
And he was in glorious seeming
Like an angel from above.
Through his hair the soft breeze sported,
And as on the wave he floated,
Oft that pilot, angel-throated,
Warbled lays of hope and love.

Through those locks so blithely flowing
Buds of laurel bloom were blowing,
And his hands anon were throwing
Music from a lyre of gold.
Swiftly down the stream he glided,
Soft the purple wave divided,
And a rainbow arch divided,
On its canvas' snowy fold.

Anxious hearts with fond devotion,
Watched him sailing to the ocean,
Prayed that never wild commotion,
'Midst the elements would rise.
And he seemed some young Apollo,
Charming summer winds to follow,
While the water lags' carol
Trembled to his music sighs.

But those purple waves enchanted,
Rolled beside a city haunted
By an awful spell that daunted
Every comer to the shore.
Night shades rank the air encumbered,
And pale marble statues numbered
Where the lotus-enters slumbered,
And woke to life no more.

Then there rushed with lightning quickness
O'er his face a mortal sickness,
And the dew in fearful thickness
Gathered o'er his temple fair.
And there swept a dying murmur
Through the lovely Southern summer,
As the beautiful pilot comer
Perished at that city there.

Still rolls on that radiant river,
And the sun unbids his quiver,
And the starlight streams forever
On its bosom as before.
But that vessel's rainbow banner
Greeted no more the gay savanna,
And that pilot's lute drops manna
On the purple waves no more.

A CURIOUS FEMALE SOCIETY.—The *Tribune* says that a new society has been formed in England, called "The Reformed Order of Odd Women," a sort of cross between a burial society and a convivial club. Its primary object is declared to be "the cultivation of friendship, the pleasure of good company, and the improvement of morals." The provision is that "every Odd Woman shall cheerfully subscribe her wit to enliven the meeting, as well as her money to defray the expenses of the lodge." But other by-laws full of painful suggestions follow. Thus: "Any sister swearing, or singing an improper song, or giving an improper toast or sentiment, shall be fined three pence." Moreover, we fear that Betsy Prigg and Sairey Gamp must both be among the Odd Sisters; if not, why has the society adopted the following rule?

"Any sister entering the lodge room in a state of intoxication shall be fined one shilling; and every visiting sister shall pay two pence for ale, to be drunk with the lodge ale same night, any sister refusing to do so shall be fined one shilling to our own lodge fund or be expelled."

'Up in a Balloon, Boys!'

We have received a communication from the Grand Orient of France "Par Balloon Monti, via England," addressed to the editor of this paper at Paris, December 10, 1870. It bears one postage stamp of the Republic, (the first we have seen), and one of the Imperial Government placed inversely on the letter.

The communication is a circular letter properly sealed, issued by the Grand Orient, preferring charges against "Freres Guillaume and Frederic de Hohenzollern," accusing King William and the Crown Prince of Prussia, as Masons, with general inhumanity, &c., a translation of which was given in the January number of the FREEMASON. The charges are dated at Paris, November 30, 1870, the trial to take place in thirty days from that date, and an accompanying document cites the various jurisdictions entitled to representation at the trial, which includes all those in the United States who may be represented in Paris at that time. The Grand Lodges of France and Germany, will not be allowed a voice, as the verdict is virtually to be left to disinterested brethren as umpires.

We will preserve this document as one of the peculiar mementoes of the most momentous conflict of the age.

For ourselves we must say that the plea of "want of jurisdiction," would be a serious bar to the proceedings at the very opening of the trial. For the life of us we cannot see what right any such tribunal has to sit in judgment upon Bro.'s King William and his son, as Masons, when they are only on French soil as soldiers in the discharge of military duties. We are assured by all our foreign advices, both public and private, that those Chieftains, as Masons, have done all in their power to act Masonically with the craft of France, consistent with their military duty.

This case presents a sad review of the past. The Grand Orient of France, a few years ago, through her then Grand Master, committed an act which shocked the Masouic world, viz: the willful violation of the jurisdictional rights of the sister Grand Lodge of Louisiana, and which resulted in nearly all the leading Grand Lodges of the world severing Masonic communication with the Grand Orient until she should rectify that wrong. Since the war, she has been going on without a Grand Master, and we are not yet advised that she has any legitimate head. We fully appreciate the unfortunate position of the French people; and further, that the French Masons have not now an opportunity of rectifying the errors of the past, but we do not know that they are willing, if they had the opportunity. Our American Grand Lodges who have severed communication with her (which includes nearly all), of course can have no part or share, legitimately, in the proposed trial, which brings us to the practical "moral,"—*never, in the plenitude of power commit a wrong, for no one knows how soon the most powerful will be dependent on those who have been wronged.*

PRINTING.—The art of printing was known to the Chinese three thousand years before the birth of Christ, and their historical and religious works are yet preserved in that language.

MYSTERY.—In loveliness of form or of moral character, or of the maternal creation, it is that which is most veiled which is most beautiful. The mysteries of the heart and of nature are the delight of the intellect, the soul and the eyes. It seems as if the Creator had drawn a shadow over whatever He has made most delicate and most divine, to, by its secrecy, heighten our aspirations after it, and to soften its lustre from our gaze, in the same manner as he has placed lids over our eyes to temper the light when its impression is too great upon them. Valleys are the mysteries of landscapes; the more we long to penetrate them the more they try to wind and bury and hide themselves. Mist is to mountains what illusion is to love—it elevates them. Mystery hovers over everything here below and solemnizes all things to the eyes and to the heart.

Nilsson.

She has come and—gone. Alas! that such singers as she are only century plants. She was most beautiful when she sang the best—when her soul was aglow with the glorious harmonies of her song, her face and eye beamed the inspiring intelligence of heaven. As she swept through song after song, one could not help but lose himself, as to locality—he would forget earth and feel that he was standing near half-open, pearly gates of heaven and catching the symphonies that forever rolled within. We shall never expect to see her like again till we shall pass to that bourne where music is the language of the spheres. While entranced with her song, we felt that she was one who had strayed from the supreme court above; or that the Infinite Giver of All Good Gifts had sent her to earth to teach the heart a higher and holier power. God bless her for her purity and goodness of character; and we bless God for having sent among men this angel of harmony. None but those who have heard her can fully appreciate the praise bestowed upon her.

To Old and New Subscribers.

In our December number, we enclosed the following circular as an "extra":

SUBSCRIPTIONS RUNNING OUT WITH THIS NUMBER.

A large number of the subscriptions expire with this number, and as it has been our rule never to force our paper upon any one who does not desire to continue with us, we cannot, in justice to our subscribers or to our own feelings, continue THE FREEMASON after its time has run out. We shall, therefore, be compelled to discontinue the names of all those who have not notified us that they wish their subscriptions renewed. We do not know that we have a subscriber whose paper we would stop on account of being afraid to trust him, but if we were to continue the paper after the time for which he has paid, it is as much as saying he shall renew. We do not want to place him or ourselves in such a position; therefore, any subscriber who does not get the January number will know that his time has run out, and we shall be glad to have him renew with his club, or drop us a line stating that he still wants the paper, and he shall have it. All subscriptions are payable in advance, or remittances to be made with the club lists.

It appears that many brethren overlooked this notice, and hence do not understand why they did not receive the January number. If those whose time had run out with the December number had received the January number, it would be saying to them that their time had *not run out*. The only exception we made to this rule was in favor of those who had acted as agents. Again, we say, it was no fear of *trusting* any subscriber we have, but all business must be done according to some specified form, and we have found this to be the most equitable to all concerned. Money at this season of the year is always "tight," as it is the usual tax gathering season and the sales of crops not yet realized; but if any of our club agents, or any of the brethren, will drop a line and say they wish the paper continued, they can have it and can remit between this time and the first of July. We have no fear of losing by this operation, as any Mason who would swindle a Masonic editor out of his hard earned subscription money, should be expelled from his Lodge.

Husbands and Their Habits.

Some husbands never leave home in the morning without kissing their wives and bidding them "good-bye, dear," in the tones of unwearied love; and whether it be policy or fact, it has all the effect of fact, and those homes are generally pleasant ones, provided always that the wives are appreciative, and welcome the discipline in a kindly spirit. We know an old gentleman who lived with his wife over fifty years, and never left home without the kiss and the "good-bye, dear." Some husbands shake hands with their wives and hurry off as fast as possible, as though the effort were a something that they were anxious to forget, holding their heads down and darting round the first corner. Some husbands will leave home without saying anything at all, but thinking a great deal, as evinced by their turning round at the last point of observation and waving an adieu at the pleasant face

or faces at the window. Some husbands never say a word, rising from the breakfast-table with the lofty indifference of a lord, and going out with a heartless disregard of those left behind. It is a fortunate thing for their wives they can find sympathy elsewhere. Some husbands never leave home without some unkind word or look, apparently thinking that such a course will keep things straight in their absence. Then, on returning, some husbands come home pleasant and happy, unsoured by the world; some sulky and surly with its disappointment. Some husbands bring home a newspaper or book, and bury themselves for the evening in its contents. Some husbands are called away every evening by business or social engagements; some doze in speechless stupidity on a sofa until bedtime. Some husbands are curious to learn of their wives what has transpired through the day, others are attracted by nothing short of a child's tumbling down stairs or the house taking fire. "Depend upon it," says Dr. Spooner, "that home is the happiest where kindness, and interest, and politeness, and attention are the rule on the part of husbands, of course, all the responsibility rests with them—and temptation finds no footing there."

General Agent.

Bro. S. N. Kerr who is canvassing for Bro. J. W. S. Mitchell's History in Missouri, is also our General Agent for the FREEMASON, and is authorized to take subscriptions and collections. We recommend him to the Craft as a trustworthy brother.

A NEW religious fanaticism has broken out in New Jersey, the peculiar form of worship adopted being puffing, blowing, whistling, shouting, jumping, wrestling, falling to the floor, rolling and kicking. They pretend to be a sort of superior Methodists, and denounce all other Methodists as false. Women and men indulge in the exercises, surpassing those of the howling dervishes, of which a description is given in Ballou's Magazine for August. In some of the exercises described there is a resemblance to a certain class that sprung up many years since in New England, based upon the idea of becoming like little children, whose practice it was, among many other insane things, to crawl upon the floor and bump their heads against the table, as carrying out the principle. Baptism by immersion is practised by them, but it is done in the village millpond at the dead of night. On Sunday they hold a continuous service, and take a recess for meals only, refusing to read a newspaper, or even to receive a letter on that day. They meet at the house of a wealthy farmer, and lately a brother declared that when filled with the Holy Ghost he felt as light as air, and could jump on a looking-glass without breaking it. He took a lead as he said this, upon the stove hearth, that broke like a pipe-stem, and after smashing the covers of the stove, and a rocking-chair, he subsided, but was not convinced that he was yet corporeal in substance. This, however, is but a step beyond the acts of more enlightened circles that we know, whose fanaticism is only restrained by a civilized sense of propriety.

SILENT INFLUENCE.—If a sheet of paper on which a key has been laid, be exposed for some minutes in the sunshine, and then instantaneously viewed in the dark, the key removed, a faded spectre of the key will be visible. Let this paper be laid aside for many months where nothing can disturb it, and then in darkness be laid on a plate of hot metal, the spectre of the key will appear. This is equally true of our minds. Every man we meet, every book we read, every picture or landscape we see, every word or tone we hear, leaves its image on the brain. These traces, which, under ordinary circumstances, are invisible, never fade, but in the intense light of cerebral excitement, start into prominence, just as the spectral image of the key started into sight on the application of heat. It is thus with all the influences to which we are subjected.—*Educational Journal.*

HEBREW POETRY.—It is worthy of remark that Hebrew poetry, notwithstanding its grandeur and the lofty tone of exaltation to which it is often elevated by the charm of music, scarcely ever loses the restraints of measure as does the poetry of India. Devoted to the pure contemplation of the Divinity, it remains clear and simple in the midst of the most figurative forms of expression, delighting in comparisons which recur with almost rhythmical regularity. The poetical literature of the Hebrews is not deficient in variety of form; for while Hebrew poetry breathes a tone of warlike enthusiasm from Joshua to Samuel, the little book of the gleaner, Ruth, presents us with a charming and exquisitely simple picture of Nature. Goethe speaks of it as "the loveliest specimen of epic and ideal poetry which we possess."—*Humboldt.*

A Beautiful Maxim.

"I live for those who love me,
For those who know me true,
For the heaven that shines above me,
And waits my coming too;
For the cause that needs assistance,
For the wrongs that lack resistance,
For the future in the distance,
And the good that I can do.

"I Will!"

"We like that strong, robust expression. No one having uttered it in sincerity, was ever a mean, cringing man. The pigmies of the world did not trouble him, although they rose in masses to pull him down. He speaks, and the indomitable will prevails. His enemies fall before him. He rides forth a conqueror. Would you be great? Would you be distinguished for your scientific or literary attainments? Look not mournfully at your lot, but with "I will" breathing from your lips and bursting from a great heart, you cannot but prevail. Show us the man who never rose higher than a toad-stool, and whose influence died with his breath, and we will point you to a groping, cringing wretch, who trembles at the approach of a spider, and faints beneath a thunder-cloud. Let the fires of energy play through your veins, and if your thoughts are directed in right channels you will startle the slumbering universe.

LET THE BOYS HAVE TOOLS.—We heartily indorse the following, which we extract from an article on "Mechanical Recreations," in the *Scientific American*:

"Every man who can afford it should supply his boys with tools, and a room where they may be used and cared for. A boy takes to tools as naturally as to green apples, or surreptitious and forbidden amusements; and ten to one if he has a chance to develop his mechanical tastes and gratify them to their full extent, his tendencies to vicious courses will remain undeveloped. Such a result is enough to compensate for all the expense and trouble the indulgence we recommend would entail; while the chances that the early development of his constructive faculties may in this mechanical age be the means by which he may ultimately climb to fame and fortune are not small."

LAFAYETTE'S GRAVE.—The cemetery where rest the remains of this immortal patriot of two hemispheres is in the garden of the street of Pictus. It is twenty-two English feet wide, and one hundred and sixty feet long, divided into one hundred sepulchres, and that of the Lafayette family is at the further extremity. His grave is beside that of Madame Lafayette and of their daughter Virginia, who died the wife of M. Lastevrie Dusailant; a hillock of earth carried from America covers his ashes, and two modest grave-stones cover those of his wife and daughter.

MARRIED.

At the residence of the bride's brother, Col. J. F. Bennett, in La Mesilla, New Mexico, by the Rev. Mr. Tayes, of El Paso, Texas, CORNELIUS COSGROVE to Mrs. AMANDA M. BENNETT.

In New York City, January 13, Mr. Z. L. WHITE, Washington Correspondent of the New York *Tribune*, to Miss EMMA M. DRUMMOND, daughter of Bro. M. J. Drummond, same city, and representative of Missouri near the Grand Lodge of New York.

With the notice we received a box of the "Wedding Cake," with cards. We tender to the happy couple our sincere well wishes for a long and happy wedded life.

DIED.

SIMONS.—In New York City, January 15, Mrs. Rachel W. Kirkman, wife of M. W. Bro. John W. Simons, Past Grand Master of New York, and the able Masonic editor of the *Dispatch*.

To our beloved brother (one whom we truly love) we express our heartfelt sympathies in this his great bereavement. We cannot better set forth the virtues of the deceased than is given in the following lines from her husband:

SORROW.—That a man's private griefs and misfortunes, the scorn of adversity, and all the ills that mark our passage through this life, should be borne by himself with such fortitude as may be given him, is, we presume, a proposition that

will meet with general assent. But the best established rule may have its exception. We feel that in this place we are not addressing the general public, but brethren, linked to us not only by the mystic bonds of the institution, but by the steel hooks of warm personal friendship. Many of these are located in distant places, and will only know of our great loss when these lines fall beneath their eyes. We may then be pardoned a brief tribute to the memory of one who has so long been the sharer of our life, and who has apparently so untimely been called to leave us. Of a peculiarly unselfish nature and general temperament, she had the faculty of making friends of all who knew her, and of leaving in the hearts of all who were separated from her, a feeling such as we all experience when we part from an old and valued friend. So loving and devoted a wife was she, that during all the quarter of a century of our married life, she never gave her husband an unkind word nor angered him with cold and averted looks. Knowing us better than we knew ourself, she guarded us against our inherent weakness, and encouraged whatever was likely to lead us in the better way. A most tender and devoted mother to her children, a sincere friend and wise counselor, a true and loving wife, she has gone from the duties which she bore as her share of the heat, and burden of the day, to that rest which has been prepared from before the foundation of the world. Nature bends before the trial, and cries out against the bereavement; but our better judgment points to the saint, and teaches us that it were cruelly selfish to recall the loved one from that presence so infinitely beyond the power of man to understand. We leave her in the hands of one who doeth all things well, and we trust it may be given us and to her many friends for whom these lines are written, to find consolation in the thought, that from her home beyond the gates of "Orient pearls" she looks down upon us and them with infinite and tender love.

ROLLINS.—We have received from the Grand Recorder of Iowa, an official notice of the death of Sir Chas. Sylvanus Rollins, P. D. G. C. of that State, who died on Christmas day, aged 36 years. He was a zealous Mason and Knight, and the Order prescribes proper respect be paid to his memory.

IN MEMORIAM.

BRO. FRANKLIN BRADY,

Of Allen County, Kansas, died suddenly, December 27th. From the paper of his county, we extract the following:

"Mr. Brady settled in the Neosho valley, five miles below Humboldt, in 1855, and improved a large farm, which is known to almost every man who has traveled up or down the Neosho river, as 'Brady's Farm.' During all the troubles in Kansas incident to the early settlement of the State or Territory, as well as to those of the late war, Mr. Brady remained on his farm undisturbed to any serious extent.

"The deceased was a plain, unassuming citizen, of strict honesty and integrity, and no citizen of the Valley ever enjoyed a more unsullied reputation.

"Mr. Brady was a respected and honored member of Pacific Lodge, No. 29, A. F. and A. M., and his remains were followed to their last resting place by that Order. His funeral sermon was preached by Rev. James Lewis, of the Presbyterian Church."

The Lodge adopted suitable resolutions.

BRO. ROBERT L. FISHER,

W. M. of Landmark Lodge, No. 347; member of Langdon Chapter, No. 42; Clarkton Council, No. 7, Allin, Mo.; of a Commandery in Tennessee, and Grand Royal Arch Captain of Grand Chapter of Missouri, died while on a visit to Grafton, West Virginia, January 9th, 1871, in the 37th year of his age. He was one of the leading members of the fraternity in Southeast Missouri, and from his great personal worth as a man and Mason, he deserved the love and respect of the craft wherever he was known, and he received that love without stint or prejudice. His loss will be sincerely felt in our Grand Councils, for he was a true man in every sense of the word, and his well balanced judgment was a power felt and appreciated. We loved him as much as ever we loved a brother, and were never more startled and saddened than when we received the telegraph dispatch from Bro. E. G. Rathbun, (who accompanied him), that "Bro. R. L. Fisher is dead." His body was brought through this city by Bro. Rathbun

and buried with Masonic honors by the fraternity at Kennett, Missouri. "Peace to his ashes, and may the grass grow green over his grave."

BRO. JNO. C. GILMAN

Died in Radersburg, Montana, on December 21st, 1870, in the 76th year of his age. From the *Helena Gazette*, we extract the following:

"In 1810, he went with his parents to Canada East. In 1813, he returned to his native county and enlisted in the army of the United States, which was then resisting the invading forces of England. After the close of the war he married in the State of Vermont and moved to Canada, where he remained until 1836, at which time he moved to Wisconsin, where Watertown now stands. In 1849, he went to California, but returned to his family at Watertown in 1851. He came to Montana in 1863, and settled in Jefferson county, where he was elected by the people to the office of County Treasurer, a position he filled with credit to himself and honor to his county.

"The life and character of General Gilman, if properly presented, would be a subject to challenge the emulation of the youth of the land. Of the purity of his life, of his unchallenged personal honor, and of his lofty patriotism, his whole life and history stand a witness."

Jefferson Lodge, No. 15, of Radersburg, attended his funeral and adopted appropriate resolutions.

BRO. AND REV. GEO. H. CLINTON

Died in St. Louis, December 29, 1870. He was buried by George Washington Lodge, No. 9, of which he was a member. From the report furnished by his Lodge, we extract the following:

"A good man's death is a social calamity, and such a calamity, we, the members of George Washington Lodge, together with thousands of others throughout the South and West, now deplore.

"The Rev. George H. Clinton, late our Brother, has been called from the labors of his life to rest and refreshment above.

"We cannot do justice to the memory of our departed Brother by attempting to enumerate his many virtues and good qualities in this brief space, but we would pay the tribute of love and respect to his memory and express our sense of bereavement in becoming accents."

The Lodge adopted proper resolutions of respect to the memory of the deceased.

The following is one of the resolutions:

Resolved, That we commend his beautiful and consistent piety as a man and Mason, his charity and benevolence, his patience and resignation to all as examples worthy to be followed; and though he has ceased to preach in earthly tabernacles the way to eternal life, still the example of his life eloquently beckons us onward.

BRO. GEO. ROBERTS

Died near Parkville, Platte County, Missouri, December 8th, 1870, and was buried with Masonic honors by his Lodge. He was one of the earliest settlers of that county, and was highly respected.

BRO. AND REV. SIMON TUSKA

Died in Memphis, Tennessee, December, 1870. He was a Jewish Rabbi and member of the Lodge; respected and beloved by all who knew him for his sterling worth as a man and Mason. From a condensed report of the funeral service delivered at his burial, we extract the following:

"He was not avaricious, nor proud, nor greedy of money. He did not seek office for emolument. You know he was most liberal—liberal as any man in the congregation. When this congregation was in debt the Rabbi Tuska came to you; there was a subscription opened and \$250 raised. There were not many such as he. His feelings were not sectarian. They were humanitarian. That was what distinguished him. His charity extended over all. He fully approved of the sen-

timent, "Religion unites, theology separates us." He agreed with me in every plan to unite the people in the Temple of God in harmony. When he died, \$200 were found in his pocket-book. He was often heard to remark, and even immediately prior to his death, that he had a great love for the Masons; "they ever treated me kindly," was his habitual expression. He had a strong desire for the erection of the Masonic Temple, and those \$200 were to be devoted to that purpose. Then turning to the members of the Cyrene Commandery, on the left of the speaker, he thanked them on behalf of the deceased and of his family, and of the whole congregation, for the mark of respect and sympathy they had shown. Then he turned to the members of the Hebrew Society on the other side, and addressed them in words which we could not hear. The preacher then very feelingly spoke of his own sad experience in losing the partner of his life's joys and sorrows, and of the bereaved condition of the young widow before him, and also dwelt on the love of our souls, which reaches beyond the grave, as showing that there is an immortality. The deceased Rabbi taught this doctrine, as the old prophets taught it. All shall participate the good of every creed and nation, the men of true hearts, the love and sympathy reach beyond creeds and dogmas, and look upon man as the brother, the work of a divine hand, shall all reap the fruition of their labors beyond the grave."

BRO. W. J. SHIELDS

Died in Neosho, Mo., December, 1870. He was taken care of by Neosho Lodge, No. 247, and United Lodge, No. 5, at Springfield, Missouri, adopted appropriate resolutions thanking Neosho Lodge, and also in memoriam of the deceased Brother.

BRO. JNO. F. HOUSTON,

Whose death we have already noticed in the last number of the FREEMASON, has cast a gloom over the fraternity of the State, and the following we extract from the proceedings of McDonald Lodge, No. 324, as expressive of the general sentiment of regret:

"A good man's death is a calamity, and such calamity we have met this night, as a Lodge, and to pass resolutions of condolence and to deplore the death of one, though comparatively young in years, yet wise in knowledge, fruitful in experience, generous of heart, and of beautiful simplicity, of manly religious character, has passed from these terrestrial scenes. His wise and friendly words will be heard no more in this world.' The veil impenetrable to mortal eyes has been lifted to usher him upon scenes of mysteries profounder far than those of earth. It is impossible to do justice to his character in this brief space, but we seize the passing moment to pay this tribute to so good a man. This Lodge would express its sense of so great a bereavement in some becoming accents. Therefore, be it

Resolved, That the death of the late Brother, John F. Houston, so long known to the members of this Lodge as a man, a Mason and a Christian, is an event deplored by us as a bereavement of no ordinary character. He was wise in council, skillful in labor, learned in our craft, courteous in association, and an honest man. We have lost an illustrious member of our Order.

Resolved, That we commend his beautiful, consistent, religious and moral character, as a man and a Mason, his energy, honesty, perseverance, his charity and benevolence, to all worthy Brothers to be followed by the good and true."

BRO. SAMUEL D. HENDEL

Died in the city of St. Louis, January the 23d, at 10 o'clock, P. M., in about the 40th year of his age. We write this on the 24th of January, and an hour before his death we sat with him in the Asylum of St. Louis Commandery, No. 1, of which we are members. The last words we heard him say were in the Asylum, "I will go to Baltimore in September, if the Lord spares my life." The E. C., at the same meeting, remarked that ere that time "some of us might be in Bellefontaine Cemetery." Alas, for human hopes! "In the midst of life we are in death." Bro. Hendel was stricken down by paralysis. He lived but a few moments. He is no more—his earthly warfare is over—he has gone on duty in the asylum above. He was a most excellent citizen and a true Mason. God bless him.

Who Wore the First Ring?

"Conclusive evidence is not obtainable," remarks a recent writer, "when rings were first used." But one fact is plain, they are of great antiquity, were always worn as tokens of trust, insignia of command, pledges of faith and alliance, and, equally strange, as marks of servitude. The religious system of Zoroaster is exceedingly ancient, and in some of the old sculptures of that sect, images hold a ring, indicative of omnipotence and power. And to this day the Persians, Hindoos, and all the Eastern nations, attach great significance to the ring. The Egyptians were particularly fond of this ornament. There are specimens in the museum of the Louvre. Some date as far back as the reign of Moeris. At the British Museum there is an exceedingly fine specimen. This is a ring of the finest gold, of the Ptolemaic or Roman period, with figures of Serapis, Isis, and Horus. The same collection has also others of a similar metal, set with the scarabeus or sacred beetle. Others have the names of Thothmes III and Rameses III. The most ancient ring in existence is that formerly worn by Cheops, the builder of the great pyramid, found in a tomb in the vicinity of that monument, of the finest gold, with hieroglyphics. Sundry passages of Holy Writ prove the antiquity of rings. When Pharaoh confided the charge of all Egypt to Joseph, he took the ring from his finger and committed it to him as a symbol of command. Ahasuerus did in like manner to his favorite, Haman, and subsequently to Mordecai. The impression of the monarch's ring had the force of a command. "Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring, for the writing which is written in the king's name and sealed with the king's ring, may no man reverse." Rings among the God-favored people, when used as seals, were called "tabaoth," the name of a root, signifying to imprint and also to seal. They were commonly worn on the little finger of the right hand.—*The Young Ladies' Journal.*

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The Freemason.

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Whole No. 51.

ST. LOUIS, MARCH 1, 1871.

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The Secret of being Happy.

The good old Masonic charge, of "being happy and communicating happiness," is to us one of the most philosophical and sensible of them all, for after we shall have reduced the whole end and aim of our existence to a given and practical point, it results in the fact of the above charge.

Happiness is the direct opposite of unhappiness, and unhappiness is hell. Everybody wants to escape hell, therefore the only way to do it is to be happy, and to be happy, one must be contented. Perfect contentment is the highest human ideal of heaven, therefore to enjoy heaven, one must possess the spirit of perfect ease in body and mind. In the human state, this is physically impossible; that is, in its absolute sense, but if any freemason will only live up to the exact principles of our institution, he will come as near that ideal as it is allowed for mortality to approach. Freemasonry teaches a perfect equilibrium in all things—it is strictly and absolutely cosmopolitan, therefore no Mason can consistently be excessively intemperate in anything. This is a most wonderful secret—it is one of the mysteries of the universe which only about one man, even, in a hundred ever discovers. It is sad, but it is true. This is equally true, mentally, as well as physically. A man who meddles in everybody else's business has undertaken more than God assigned him and he will never get through with it, either to his own or any body else's satisfaction.

A man who sets himself up as a censor of other people's thoughts has assumed the prerogative of God, and he will make an awful botch of it before he gets half through with it. A man who sets himself up as chief mourner and wears a crape-like countenance because all the world does not think as he does, will finally die, and not a soul be left to shed a tear over his own grave. A man who gossips about and sows discord among the brethren is one of those miserable creatures who have evidently been sent on earth just as briars were, to teach men that there are some places where even angels cannot tread without being stuck. The Bible has placed angels everywhere except in a briar bush—we never find them among gossips—nobody was ever yet known to slander an angel—angels, even shunned a gossip. Ever since the creation of the world, God has been trying to teach men that he made them and the world, but they won't believe it, and are eternally trying to make it all over again. Thank God, they cannot do it, or else we would have a world in which nobody could live and then the FREEMASON would have no seekers after the light.

Brethren: the secret of happiness is to take the world as God made it, and if you find anywhere that men are trying to undo His work and to reduce it to a state of darkness and barbarism, let your own light so shine, "that they seeing your good works, may glorify our Father who art in Heaven."

It is not exactly possible that any of us will have the impertinence to set our lights up as the beacons of the world; therefore, the best we can do, is to do the best we can.

"Love the Lord thy God with all thy heart, with all thy soul and with all thy strength, and love thy neighbor [brother] as thyself," is a Commandment on which "hangs all the law and the Prophets," and it will not hurt some of our freemasons much to try and live up to it. A brother was heard some time ago—after delivering a most ungenerous tirade against certain other brethren in which he brought the name of "heaven" as a part of his apostrophe,—that he hoped his companions would forgive him for "using that name lightly before the altar." He had much better pray to Almighty God to forgive him for not loving his brethren as much as he did himself. "If ye love not your brother whom ye have seen, how can

ye love God whom ye have not seen." "If a man shall say, he loves God and yet hates his brother, he is a liar, and the truth is not in him." St. James ought to have been cited for our patrons, for he most emphatically taught true masonic doctrine in the above texts. Brethren: Love God and love one another—it is the secret of happiness and of communicating it.

The Masonic Sociables of the Winter.

The Masonic press from every section of the country brings reports of Masonic festivities during the past winter. In city and country the craft have not forgotten that they were born to live and have enjoyment, and that they should have it with their families. In this City the "sociables" have been well patronized not only by the craft but by the uninitiated, for the world has learned that whatever is done by the fraternity, is "done in decency and in order" and hence the public patronize whatever takes place under their auspices. All the Masonic gatherings in "Freemasons Hall" have shown that the brethren realize that there is a time to lay aside the working as well as the speculative tools of active life and share with the companions of their domestic career the pleasures and happy reunions of a "Masonic Sociable," Sensible men. Sensible women. They will live longer and be happier for it. Acetic acid is a good thing to preserve cucumbers, but if we were a bachelor we should never think of courting a sweet girl across a dish of pickles,—give us the warm life blood of genial hospitality and fun. It is a sad thing to see a mason get so old that he forgets he was once young, it is like a master mason forgetting the covenants of an apprentice and we can only imagine a man older than Methuselah who would make a fuss about masons having a "sociable."

American Writers in the English Masonic Press.

The notoriety of being a "newspaper writer" is almost as great an evil among Americans, as it is for Englishman to make after dinner speeches, when wholly unprepared for it. We have been very much amused during the past two years at witnessing the floundering of American contributors in the London FREEMASON, who in a most amiable humor, has given place to all of them who asked the favor. We are sorry that our cis-atlantic brethren have cut so poor a figure, for when it came to discussing actual facts and English MSS they have been effectually "used up" by our English brethren. The Englishman keeps his temper and keeps his eye on the sight of his gun all the time and hits the bulls eye" every shot, while most of our American correspondents have got excited and shot at random and thus disclosed the sad fact that they did not know what they were writing about. We will give the best advice ever given by mortal man, viz., that of old Davy Crockett of Texas—"First be sure your'e right, then go ahead."

American Masonry from an English Stand Point.

From the London FREEMASON we extract the following from a letter of one of its correspondents travelling in the U. S.

I had a pleasant trip from Queenstown to New York, and was exceedingly pleased with everything I saw in the New World—the noble well-guarded entrance to the harbor or bay, with its thousands of shipping; the immense grand palace steamers, boats, etc., continually passing between New York, Brooklyn, and Jersey cities, etc., much surprised me, and on landing (Dec. 10), the beautiful streets, fine marble-fronted houses, immense shops, well-stocked markets, omnibuses and fine hack-coaches, but above all, the numerous splendid street cars, or tramway omnibuses, pleased and

astonished me. A trip through the Broadway (five miles long), Fifth Avenue, the Central Park, the immense hotels, each of which can accommodate one thousand people, the Grand Opera, and other buildings demand more than a passing glance here; and the City Hall, with its noble paintings, etc., the New Postoffice, Masonic Hall, etc., etc., would each require a better pen and more space for description than this poor brief account. I boarded at the Belmont Hotel (Bro. Richards, proprietor), visited the opera, etc., and lived as cheaply and comfortably as you can in London. As to kindness, civility and attention, I never experienced greater or better.

I must now turn to Masonic matters. On the 11th, I visited Lodge Americus, No. 525. Now shall I describe the scene, the work, etc., witnessed in this splendid lodge? Well, sir, I'll try—your readers must excuse defects. The Masonic Temple is a fine, large, and not over-ornamental building; it accommodates numerous lodges and chapters, and the several rooms are named "Corinthian," "Grecian," etc., according to their style. The lodge I visited (Americus) met in the former, and was open at half-past seven o'clock, the W. Bro. Fitzpatrick presiding. The names of the other officers are similar to ours, but their duties differ considerably. When I entered there were about one hundred members present, by the time it opened this number was doubled, and ere it closed there were three hundred brethren present, nearly all wearing plain lamb-skin aprons. There were few jewels, those and superior aprons being only worn by Grand Officers. The gathering was really fine; and as to the hall, I must say that, with the exception of the Grand Lodges of England and Ireland, it is the largest and finest I ever beheld. The room is about seventy feet by forty feet handsomely carpeted, with fine paintings, banners, transparencies, and numerous lamps adorning the walls. There are two ten feet pillars at the entrance; the great light is placed on a handsome altar, with three other lights flanking it. The seats all round (benches and chairs) are covered with blue velvet, and a splendid organ graces the north side, the powerful music of which added greatly to the charm of the ceremonies. W. Bro. Fitzpatrick administered the O. B., etc., etc., in the second degree, and W. Bro. Schues, in the third degree. Never have I seen such splendid working; from the W. M. to the junior officer, all performed their task admirably—all perfect. The work was old-style York Rite, and was full, rich and perfect in all its details. I have visited numerous lodges in many different countries round the world, but I have never seen anything to compare with the splendid working of "Americus." From that I saw in New York, Philadelphia, and this place (Washington) I must say that we at home are put in the shade by our brethren of the United States. Masons and Masonry in America eclipse the Old World—from top to bottom we are excelled by America.

The Records of an Old Lodge.

We extract the following from the record of Alnwick Lodge Sep. 29th, 1701, furnished to the London Freemason by Bro. James Hugan.

Order to observed by the company and Fellowship of Free Masons at a Lodge held at Alnwick Sept. 29, 1701, being the grand annual meeting day.

1st. First it is ordered by the said Fellowship that there shall be yearly Two Wardens chosen upon the said Twenty-ninth of Sept. being the Feast of St. Michael the Archangel, which Wardens shall be elected and appointed by the most consent of the Fellowship.

2nd. Item that the said Wardens Receive, summonie and sue all such penalties and Forfeitures and fines, as shall in any wise be amongst the said Fellowship, and shall render and yield up a Just Account at the year's end of all such fines and forfeitures as shall come to their hands, or otherwise if need require, or if the Master and Fellows list to call for them, for every such offence to pay ...

3rd. Item, That noe mason shall take any worke by task or by Day, other then the King's work, butt that at the least he shall make Three or Four of his Fellows acquainted therewith, for to take his part; paying for every such offence.....

4th. Item, Thatt noe mason shall take any work thatt any of his Fellows has in hand with all to pay for every such offence the same off.....

5th. Item, Thatt noe mason shall take any Apprentice, Enter him and give him his charge within one whole year after. Nott soe doing, the Master shall pay for every such offence.....

6th. Item, Thatt every master for Entering his apprentice shall pay.....

7th. Item, Thatt every mason when he is warned by the Wardens of other of the Company, and shall nott come to the place appointed, Except he have a reasonable cause to shew the Master and Wardens to the contrary; Nott soe doing shall pay.....

8th. Item, Thatt noe Mason shall throw his Fellow or give him the lye or any way contend with him or give him any other name in the place of meeting then Brother or Fellow, or hold any disobedient argument, against any of the company reproachfully, for every such offence shall pay.....

9th. Item, There shall noe apprentice after he has served seven years be admitted or accepted butt upon the Feast of St. Michael the Archangel, paying to the Master and Wardens.....

10th. Item, if any Mason either in the place of meeting or att work among his Fellows, swear or take God's name in vain thatt he or they soe offending shall pay for every time.....

11th. Item, Thatt if any Fellow or Fellows shall att any time or times discover his master's secrets, or his owne, he it nott only spoken in the Lodge or without, or the secrets and connect of his Fellows, thatt may extend the Damage of any of his Fellows, or to any of their good names; whereby the Science may be ill spoken of, for every such offence shall pay.....

12th. Item, Thatt noe one Fellow or Fellows within the Lodge shall att any time or times call or Hold Assemblies to make any mason or mason free: Not acquainting the master or Wardens therewith For every time so offending shall pay.....

13th. Item, Thatt noe Rough Layers or any others thatt has nott served their time, or admitted masons, shall work within the Lodge any work of masonry whatsoever (except under a Master) for every such offence shall pay.....

14th. Item, Thatt all Fellows being younger shall give his elder fellows the honor due to their degree and standing. Al-or thatt the Master Wardens and all the Fellows of this Lodge doe promish severally and respectively to performe all and every the orders above named, and to stand by each other (butt more particularly to the Wardens and their successors) in suing for all and every the forfeitures of our said Brethern, contrary to any of the said orders, demand thereof being first made.

Sixty-nine signatures are attached to these rules, some of which were written a.d. 1701, when the rules were inserted in the book, and the remainder were appended according to the dates of initiation: e. g., "Patrick Mills 1706, made Free Decr; 27th, and George Potts made Free this 20th of Janry, 1708." To some of the names are attached in the form of monograms, etc. The records are mostly taken up with the narration of fines, the arrangements for indentures, and such like, as from the earliest minute to the last (ranging from 1703 to 1757) the lodge was an operative character, and the members assembled for the purpose of aiding one another in sickness, for the preservation of their secrets as Freemasons, and for the proper conduct of Master and Fellows, both *within* and *without* the lodge. The earliest minute of the Alnwick Lodge preserved is dated October 3rd, 1703:

"Item, It is agreed by us whos names is under written thatt Wm. Balmfrow for a breach of ye 12 Article shall be prosecuted according to Law, and farder James Mills of some other offence thatt will be heard appear at time convenient."

On Dec. 21th, 1705: "It is agreed and concluded upon by the gentl. consent of the Lodge thatt James Mills and James Gammon, Matthew Boores (these names are all subscribers to the orders of a.d. 1701) Jno. Kemington and others, offenders, be prosecuted and fined Nobles each for their absence from Warkworth and Alnwick Lodge, as witness or, hand the day & year above written. The Fines upon the said offenders, to be forthwith presented as agreed by us present this day at the Lodge holden att Alnwick." (Signed)

At the Lodge held — 1706 (?) several brethren, "for not meeting at the Lodge held on this Day at the usual place upon the s^um^on^one are fined six shillings Eightpence each or them." (Signed by Thomas Davidson, master, and 11 members.)

Dec. 27th, 1707; "Agreed upon the consent of this lodge holden att Alnwick this St. Jno's Day, the Day and year above written, Thatt James Mills of Alnwick aforesaid is by general consent of the sd. lodge chosen and elected master of the sd. Lodge. Thomas Dally and Thos. Davidson Wardens."

The next election occurred 27th Dec., 1708.

At Alnwick Dec. 27th, 1710: "It is ordered by the gentl. consent of our Lodge thatt on the Third Day of February next after the Date hereof thatt all the Brethern and fellows concerned in the sd. Lodge then & there to appear & to concert & enquire into all such offences contrary to the Orders and Constitutions of the sd. Lodge & and to put the same in Execution, according to Law, as they shall answer the contrary the Penalty for not answering on the Day aforesaid six shillings, eightpence, as witness our hands the Day and year above written." (Signed) THOMAS DAVIDSON, master; MATTHEW FORSTER & DARRIK MILLES, Wardens; and Brethern.

One of the results of the German Arctic exploring expedition is the discovery of immense coal beds to the north of Greenland Mountains exceeding Mont Blanc in height were discovered, and the botanical specimens found indicate that Greenland must have been covered at one time with a rich vegetation.

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Nothing Good shall ever Perish.

Nothing good shall ever perish,
 Only the corrupt shall die;
 Truth, which men and angels cherish,
 Flourishes eternally.

None are wholly God-forsaken;
 All his sacred image wear,
 None so lost but should awaken
 In our hearts a brother's care.

Not a mind but has its mission—
 Power of working woe or weal;
 So degraded none's condition
 But the world his weight may feel.

Words of kindness, words of warning,
 Deem not thou mayst speak in vain,
 Even those thy counsel scorning,
 Oft shall they return again.

Though the mind, absorbed in pleasure,
 Holds the voice of counsel light,
 Yet doth faithful mem'ry treasure
 What at first it seemed to slight.

Words of kindness we have spoken,
 May, when we have passed away,
 Heal, perchance, some spirit broken,
 Guide a brother led astray.

Thus our very thoughts are living,
 Even when we are not here;
 Joy and consolation giving
 To the friends who hold us dear.

Not an act but what's recorded,
 Not a word but has its weight;
 Every virtue is recorded,
 Outrage punished soon or late.

Let no being, then be rated
 As a thing of little worth;
 Every soul that is created
 Has its part to play on earth.

Turkey.

The members of the Oriental Lodge, 687—the "mother lodge" of Turkey—celebrated the great annual masonic festival of St. John the Evangelist, patron saint of the Order, on Tuesday evening last, when the W. M. for the ensuing year, Bro. J. Lullian Hanly, was duly installed, the ceremony being performed by W. Bro. H. Newbolt, P. M. of the lodge, and W. M. of the Bulwer Lodge, assisted by probably the largest Board of Past Masters ever assembled here on such an occasion, the twelve present including the E. W. District Grand Master of Turkey, Bro. J. P. Brown, and several of his officers and past officers, and representatives of all the other lodges of the capital, under the English, Irish, Scotch, French, and Italian Constitutions. After his installation, the new W. M. invested the following brethren as his officers:—Bro. W. Temple, M. O., S. W.; Louis Blair, J. W.; Mountain, P. M. Treasurer; Jas. Morrison, Secretary; A. Kanuma, S. D.; Wait, J. D.; Allan Harms, I. G.; Green, Tyler. One candidate was elected, out of four who had been proposed, but his initiation had to be postponed through want of time. The lodge having been closed, the brethren present, numbering 60—an unusually large attendance, and comprising many visitors—adjourned to the Hotel du Nord (late Kattzer's) which has just been re-opened by Bro. Franz Appel, where the installation banquet was prepared. The W. M. Bro. J. Lullian Hanly, presided, and was supported by the R. W. G. M. and several of his officers and other brethren of high rank in the craft. The provision made was of the very best, but the excellence of the dinner was much marred by the long intervals between the courses, which was served, as was afterwards explained, in German fashion, with the notion that the eating was to last the whole night, and the toast-drinking and speech-making to be interspersed between the dishes. This little misunderstanding, perhaps, extinguished a good deal of masonic eloquence which otherwise might have gratified or honored the brethren; but the company had the pleasure of hearing at least one admirable address, which was from the W. M. of the Italian Lodge "Risorta," in response to the toast of the "Visiting Brethren of the Foreign Lodges," in which the speaker broached, with much force and feeling, the idea that masons, irrespective of their different "Constitutions" and rituals, ought to form, in something more than their signs and secrets—which are, of course, uniform and immutable—a united creed and nationality, so to speak, and thus give still greater effect to the beneficent principles of the Order. Among the toasts proposed during the evening immediately after "the Queen, the Sultan, and the Craft" and the "Grand Master of England, and Past Grand Master, H. R. H. the Prince of Wales"—the health of the R. W. Bro. Brown, District Grand Master of Turkey, was drunk with great cordiality, and was suitably ac-

knowledgeed by that distinguished brother, who concluded by proposing the health of Bro. Hanly, the new W. M. of the Oriental Lodge. These and other toasts were drunk with the usual masonic honours, W. Bro. Warren, P. M., officiating as he had previously done in lodge, as Master of the Ceremonies.—*London Freemason.*

Understand Each Other.

There is never any trouble between people who understand each other. If there is a reward laid up in the other world for those who fulfill the injunction, "blessed are the peace makers" we expect, after death, to collect enough to live independent on the balance of our days, for it does seem to us, that if any two people on the earth get into a quarrel and one of them knows us, that we are called in as a "peace maker." We have kept no diary of the names and circumstances for fear that after our death some curious historical monger might come across our papers and thus find out men who had been enemies, but now would swear they were always friends, and out of revenge would smash our tombstone to a thousand atoms. "Such is life"—that is—after life. To cut the story short, we have told all sorts of white lies on one side and then on the other, just to get two men to come to gether and shake hands because we knew they were both wrong and both fools for not knowing what they were mad about. Anger is a mental intoxication, and to reason with a drunken man is just so much breath thrown away—the only way is take them by the arm and make them do as you say.—To come to the point—nine men out of ten get mad at each other because they don't understand each other. That is the long and short of it. If Freemasonry teaches one thing more than another it is mutual confidence and understanding—it is a free abandon of those straight faced conventionalities which keeps men at a cold distance and make them meet each other like ice-berg's. Whenever you see a mason approach another whom he knows to be one, with a frigid, staring countenance and extend his right hand as though he expected to be knocked down by the left, you can bet your last cent that something is wrong in that man's heart. God almighty did not make him. Ignorance of human nature and of the nature of human friendship is almost as disgraceful and reprehensible as ignorance of the alphabet in this age—it is an ignorance of the first principles of a gentleman and a mason. Brethren, study each other; learn the character and disposition of each other—study the motives which actuate your fellows, and do not, like common animals get mad and growl because every one you meet does not rub his nose against you. Oh! that pitiful and contemptible boyishness that gets excited and angry at every little apparent slight, is something that only calls forth mingled scorn and sorrow from the experienced men of the world.

We have helped to make up troubles between those old enough to be our fathers—we have made up the love quarrels of those young enough to be our children, and of the two classes we have far the most respect for the latter. We do not much admire a very old boy—one of those boys who look and act as if they had the cares of the world on them—for we pity them, and admiration never comes in where pity has full play. We much less admire a man—a boyish man—one who has not got over his pettish ways, but falls out with every little thing that does not exactly suit his notions. For such, we have a supreme pity, just as we have for imbeciles. They are not responsible for what they say or do, hence we have always been able to get the other party to excuse or forgive them—but great heavens, who of us would want to be placed in just *that* position? not us—not much." If brother masons who make themselves ridiculous and pitiable by those childish exhibitions of anger could only comprehend their true situation and "see themselves as others see them" we think they would be cured, for it is absolutely unmasonic as well ungentlemanly to judge a man to be our enemy unless we know it to be so. Brethren, let us understand each other—let us act as though we were in truth and fact brethren of a common household at a common fireside.

DEAR WATER.—The deepest sea sounding ever made was in the northern extremity of the Bay of Biscay last year. The depth was two thousand four hundred and thirty-five fathoms—nearly three miles. So practiced was the hand of the officer who made the sounding, that the shocks of the arrest of the weight at the bottom was distinctly felt by him. The sinkers on the apparatus used weighed three hundred weight, and the time occupied in the descent was thirty-three minutes and thirty-five seconds.

"Michigan Freemason" and "Mystic Star."

The *Mystic Star*, acting upon a presupposed engagement announced a junction with M. F. M. but it appears there was some mistake in the matter and now announces that the coalition is "off" for the present—hence each will be issued as heretofore, under distinct auspices.

Step by Step.

HEAVEN is not reached by a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

I count these things to be grandly true,
That a noble deed is a step towards God—
Lifting the soul from the common soil
To a purer air and a broader view.

We rise by the things that are under our feet,
By what we have mastered in greed and gain,
By the pride deposed and the passion slain,
And the vanquished ill we hourly meet.

We hope, we resolve, we aspire, we trust,
When the morning calls to life and light,
But our heart grows weary, and ere the night
Our lives are trailing in the sordid dust.

Wings for the angels, but feet for the men!
We must borrow the wings to find the way—
We may hope, and resolve, and aspire, and pray,
But our feet must rise or we fall again.

Only in dreams is the ladder thrown
From the weary earth to the sapphire wall;
But the dreams depart and the visions fall,
And the sleeper wakes on his pillow of stone.

Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

[Dr. Holland.]

"The Little Church Around the Corner."

Our readers are all doubtless aware through the daily and weekly secular press, that a very respectable gentleman named Mr. Holland, an actor by profession, died recently in N. Y. City, and a request was made by Mr. Joseph Jefferson, (another gentleman and actor) of the rector of a certain denomination to have the last service of the church performed over the deceased. We believe Mr. Holland was an attendant at Rev. Mr. Sabine's church, but he refused to perform the burial service on account of Holland's profession, and referred Mr. Jefferson to "a little church around the corner" where probably the service could be secured, (although as we are informed) both churches are of the same religious denomination. We have here condensed the whole statement into a few lines, and any reader will say, that there is nothing in that to create an excitement. Very true, in the general course of affairs, but it sometimes happens that a very small stone may change the current of a river under peculiar circumstances, and when the banks once overflow and the inhabitants are aroused and excited by the danger, then that one stone will cause more interest than a mountain of rocks. So in the case before us. Mr. Holland, was a good man and citizen—he had lived an exemplary life and was in every acceptation of the term, eminently entitled to such a burial as he in life, or his friends after death, chose to accord him. If he was not a regular member of that church, we grant at once that Mr. Sabine was justified in omitting such portions of the church service as would announce him as a professing member, just as a masonic lodge would be in refusing to perform our rites over a non mason or a suspended or a expelled mason. All this is clear enough. There must have been *something* that has so intensely aroused the indignation of the public and called forth a verdict in such thundering tones, that even the church pauses, in the pènitence of her power and harkens to the storm. What was it?

We can only answer that it arose from two causes; 1st. Rev. Mr. Sabine was extra pious, and 2d he presumed in the name and by the authority of Almighty God, the arbiter of the living and the dead, to pronounce a judgment upon the corpse before him. His church did not rule out the dead and helpless body of Mr. Hol-

land, else he would not have sent it to the "little church around the corner" of the same denomination, as his own.

The only inference left us is, that he presented himself as an arrogant Pharisæe—"I am holier than thou"—"I am Rev. Mr. SABINE." Such contemptible effrontery is sufficient to shock and exasperate at any time, an intelligent community.

But to our mind, the chief cause of the storm has been, that the minister dared to assume the viceregency of Heaven and pronounce upon the sinfulness of a profession acknowledged by all ages of the world, and even by the earliest ages of the church, to be one of the most powerful and useful appliances of moral education in the universe. Mr. Holland's character was good—he was an attendant at the church—he was kind and benevolent—he had entranced audiences with the sublime representations of truth, in his profession and had given the profits thereof to the poor and destitute—therefore there could be no objection to give him a decent burial, except that he was an actor." The God of Heaven, who knows all things and has given His word to the world, has nowhere cursed the actor, else He would have cursed us all, for we are but actors in the great drama of life—some may take one part and some another—yet in the sight of God, we are judged only as we act our parts.

It is a presumption that amounts to blasphemy for *any man* to speak in the name of God, and without any definite authority, to damn the dead. It was this fearful assumption that shocked the moral sentiment of the great metropolis of the republic and found an echo from ocean to ocean. It was this that has immortalized "the little church around the corner," in verse, in art and in the more substantial offerings of gold upon its altars for the benefit of the poor widow and her fatherless children.

It was this, that has consigned the Rev. Mr. Sabine to ignominy by the almost unanimous verdict of his own church and the nation.

Thus from a very ordinary circumstance men are taught a lesson—"JUDGE NOT, LEST YE BE JUDGED."

Maryland.

A NEW GRAND COMMANDERY.

From the *Keystone* of Philadelphia, we learn that the commanderies in Baltimore, erefore working under the charters from the Grand Encampment of the U. S. organized a Grand Commandery.

The following is a list of the first officers elected:

- Sir Chas. H. Mann, R. E. G. Commander.
- " Francis Lincoln, V. E. Deputy G. Commander.
- " Michael Miller, E. G. Generalissimo.
- " Edward T. Schultz, E. G. Capt. General.
- " Chas. S. Sisco, E. G. Treasurer.
- " Frank J. Kughler, E. G. Recorder.
- " Byron Holmes, E. G. Sen. Warden.
- " H. L. Emmons, E. G. Jun. Warden.

The Grand Commandery was constituted by Sir. J. L. Hutchinson, P.G.C. of Pa. under authority of the G. Master of the U.S. There was a large delegation from Philadelphia and surrounding cities, and all were most hospitably entertained by the Sir Knights of Baltimore in accordance with their well known reputation.

Cosmopolitan Masonic Calendar, 1871.

We are under many obligations to Bro. Geo. Kenning publisher of the London FREEMASON for his very valuable "Calendar," being a comprehensive masonic book of reference, containing lists of lodges in the United Kingdom, France, Germany, Italy etc. together with full particulars of every masonic Grand body throughout the Globe. It also contains a full directory of the officers of the British government and all the tax and stamp rates of the same, including a daily calendar and diary, together with a vast amount of general masonic intelligence. His work is a most excellent one, and is sold in London at the exceedingly low price of two shillings. [Again we thank him for the courtesy extended to his *namesake*.

VALUABLE PRESENTS.—Some one, speaking of presents, says: "The best thing to give your enemy is forgiveness; to your opponent, tolerance; to a friend, your heart; to your children, a good example; to your father, deference; to your mother, love; to yourself, respect; to all men, charity; to God, obedience."

Familiar Quotations.

Some are born great, some achieve greatness, and some have greatness thrust upon them.

Love sought is good, but given unsought is better.

Every one can master a grief, but he that has it.

The devil can cite Scripture for his purpose.

If ladies be but young and fair,
They have the gift to know it.

All the world's a stage,
And all the men and women merely players.

An honest tale speeds best, being plainly told.

The evil that men do lives after them;

The good is oft interred with their bones.

He jests at scars, that never felt a wound.

Brevity is the soul of wit.

Be thou as chaste as ice, as pure as snow,
Thou shalt not escape calumny.

There's a divinity that shapes our ends,
Rough-hew them how we will.

O that man should put any enemy in their mouths, to steal away their brains.—*Shakespeare.*

Be wisely worldly, but not worldly wise.—*Quarles.*

Immodest words admit no defence,
For want of decency is want of sense.—*Earl of Roscommon.*

Pence had her victories

No less renowned than war.—*Milton.*

Beware the fury of a patient man.

Errors like straws upon the surface flow;

He who would search for pearls must dive below.

Men are but children of a larger growth.

Look round the habitable world, how few

Know their own good, or, knowing it, pursue.—*Dryden.*

Know then this truth (enough for man to know),
"Virtue alone is happiness below."

To err is human; to give, divine.

How blessings brighten as they take their flight!

Wishing, of all employments, is the worst.—*Young.*

How sleep the brave who sink to rest,

By all their country's wishes bless'd!—*Collins.*

God made the country, and man made the town.

Beware of desperate steps. The darkest day,

Live till to-morrow, will have passed away.—*Cowper.*

Man's inhumanity to man

Makes countless thousands mourn.—*Burns.*

Hope springs eternal in the human breast;

Man never is, but always to be blest.

Know not thyself, presume not God to scan;

The proper study of mankind is man.

"Why did I become a Mason?"

The other evening a friend of ours was made a mason and in our conversation on the way home he made the striking remark—"why did I become a mason and as such, what am I to do?"

This was a difficult question to answer at the moment because it required more time to do it justice than we had at our disposal in a few minutes walk. We propose now to answer it for his benefit as well as for all our readers.

In the first place I declared I wanted to be a mason to benefit my fellow creatures as well as to improve myself. I declared that I was not biased by friends nor influenced by mercenary motives.

This declaration in the petition of every candidate fully answers the question of our newly made brother, if he would only study out all it signified.

In the first place masonry is purely unselfish. This is its grand aim and profession. Any man who comes into it for personal advantages or mercenary ends, has falsified his position. He has placed himself in a position from which he should be willing to give anything to escape. As a mason he is a contributor to the general support of the needy, without any hope of personal advantage. Its charity is based upon the highest grounds of liberality—it amounts in fact—to the spirit of chivalry.

No candidate should ever expect to get one cent in return for all he gives out. We think we see many masons, we know of, who, when they read that, will shrug their shoulders and acknowledge that they have been "sold." If they do, it is their own "sell" and have got nobody to thank for it but themselves, for if they could not read, they had no right to sign a petition—and if they could read, they must have seen that their declaration amounted to this high and unselfish code of liberality. If the lodge did not furnish such a petition nor ask such questions before the candidate assumed any covenant it was derelict in its duty.

However, such dereliction is the exception and not the rule, and the brother we allude to had no such excuse.

To reply, what a mason, as such, should do, would occupy a volume, but we will recite just a few things, which, if properly lived up to will be enough for a "short practice" and will end in the practitioner doing some good before he dies.

In the first place widows are to be taken care of. By this we do not mean that they only have to be provided with flour and coal, but with *true, honest and sound advice.* A Bro. dies and leaves his widow with a life insurance policy of several hundred or several thousand dollars in value—his children are young and have to be educated—his debts are to be paid; and debts due to him have to be collected—his money has to be invested to the best advantage in order to make proper provision for his family. Who is to do this? On his death bed and without the mortal aid to do it himself he tells his wife, heart broken, at his bed side, to trust to the fraternity. After he is dead, she recollects that her husband has spoken of attending to such things for dead brethren—she knew that it was a positive law of the institution that no mason shall speak to even his own wife of what he does for others, therefore she asked no questions—she knew that her husband would do no wrong against any one, especially the poor widow and the helpless orphan—reflecting on all this, her own case rises before her,—she begins to realize her own situation and for the first time in her life she appreciates the tremendous power and reliability of a covenanted brotherhood. Her own common sense tells her that true friends are not going to pry into her private affairs, and that it is therefore necessary for her to tell her wants to some one—she naturally goes to the Master of the lodge of which her husband was a member,—she can trust him, if she can trust anybody. The case is stated and the Master either personally, or by committee attends to her wants and protect all her interests. Of all trusts in the world this is the most sacred and the mason who would violate it or prostitute it for personal or mercenary ends should not only be expelled, but hung. It is a trust bequeathed to him by the last breath of a brother and intrusted by the confiding heart of one who knew no higher law than her husband's dying words and confidence. We know of but one instance where such a trust was betrayed and it was most amply avenged by Heaven and the Craft. It was right that it should be so.

Charity does not consist in dollars and cents alone, but in the true exercise of that noble defense of the defenceless, the helpless and the uninformed. Advice is often worth more than money. A kind word is more cheering to the broken heart than pearls or fine gold. Again, the mason must recollect that women are unexperienced in business and the ways of the world, and that while she possesses a great deal of natural tact and inquisitiveness of nature, she is yet wholly incompetent to battle with the wiles and toils of designing rascals;—he should therefore be ever ready to step forth in defense of her rights and direct her in the right course. This is sometimes difficult and unpleasant to do, but a mason who would shrink from the performance of such a duty, is unworthy the name.

Again—the helpless children, young and unexperienced, who have their all at stake, are often at the mercy of some infernal shyster in the shape of an administrator, executor or guardian who will rob them, if he has a chance, and right there is where a true freemason, who can command any influence, should step in between helplessness and wrong. It is a noble mission and reward of it is sweet, for it has the blessing of God and man.

Again—it is often that innocent girlhood is placed at the mercy of designing scoundrels who would compass her ruin—and to counteract that is one of the peculiar duties of our institution.

Freemasonry is argus eyed—it is every where and sees everything, and it is therefore especially adapted to this mission of guarding the helpless and the pure. We know that it has done its work in this, many times, but still has much to do, and will continue, so long as girls are weak and men are vile.

Every Freemason is taught that he has a mother, wife, sister and daughter and he should ever recollect, that while all these are dear and sacred to him in life and death they are equally so to the brother who has died. "Put yourself in his place" is a motto that comes home to every masonic heart.

Brethren—we have not intended to answer all the reasons "why I became a mason?"—but we have attempted to give a few of them—to answer them fully, would be to incorporate ALL the no-

blest and best parts of human nature; but if your brother will only assume the part assigned in this article, he will have fulfilled a most important masonic duty and will, in death, realize his mission as a "Freemason."

Our New Printing Arrangement.

This number of the FREEMASON will be the first under a new arrangement for the printing of our Journal by the well established printing house of the St. Louis "Horn-Journal," and as the proprietors and employees of that paper are thoroughly conversant with the newspaper business, we have the guarantee of the hope that there will be no delays or mistakes in getting out the paper.

To Bro. Hildreth, our late printer, we extend our sincere thanks for his uniform kindness and courtesy, and wish him every success in life. All communications will be addressed as heretofore, to the Editor and Proprietor.

Memorial Lines.

The following beautiful and appropriate lines were written by Bro. Thos. E. Garrett, M. W. Grand Master, of Mo., and dedicated to the memory of Mrs. Julia A. Vincil, the beloved wife of Bro. Tho. D. Vincil, P. G. M. and Grand Commander of the G. O. of this state. Mrs. Vincil died in Columbia, Mo., Nov. 30th, 1870.

She saw the warrior stand alone
Lincased in armor bright,
Upon his face, and shield there shone
A fair and radiant light,
A fair and radiant light,
she asked, "Of what art thou brave knight?
When will thy warfare cease?
He said, "I wage a glorious fight
For the reigning Prince of Peace.

All others love and come with na
And I will guard the life;
Let us divide the victory,
And share the pains of strife.
She smoke, where thou stand I with na
And give thy joys increase;
And side by side, in weal or woe
We'll strive for the Prince of Peace.

She chose her path with him, so brave,
And chose his toilsome way;
His hand was strong to hold and steady
Her heart was still his stay.
And so they journeyed, on and on
And hope for pain's increase,
When both would stand—the victory won,
At the radiant Throne of Peace.

There came a day of darkness drear—
A storm of woe and blight;
Yet from the far sky, full and clear
Braned down new sunbly light,
He stood alone; the Prince's hand
Had wrought her god's release,
And led her to that shining land
The radiant Realm of Peace.

St. Alban's Anniversary.

On this occasion St. Alban's Lodge No. 68, of Newark, N. J., celebrated its sixtieth birthday, and in addition to music, songs, a good supper and dancing, M. W. Bro. Silas Whitehead, P. G. M., entertained the audience present with an appropriate address, which has been kindly furnished to us by Bro. J. M. Mayers, and from which we extract the following:

There is a happy and honest pride of ancestry. The human mind cannot be contented with the prosaic successes of today, but seeks to add to the achievements of the present, the triumphs of the past.

Travel back so far as we may in the past, we find the people of those days exulting in the glories of their own and their history. The coat of the eager listeners never wearied while Homer sang of the wisdom of Nestor, the bravery of Ajax and the wrath of Achilles. In the Days of Ancient Rome, the poet has told us that—

"When the young and old in chieft
Around the fire brand-circled,
When the girls were weaving the loom,
And the lads were slinging the bow,
With weeping and with laughter
Still was the story told,
How was it by this feat the bridge
In the brave days of old."

When our ancient brethren laid the foundation of the Second Temple of the Priests and Levites and the chief of the fathers, ancient men, that had seen the first house, wept with a loud voice as they recalled the glory and splendor of that Temple which Solomon had built.

In the honest pride of ancestry, the Society which I represent to-night, claims its full share. The records and the traditions of the Craft are full of noble names and noble deeds. The church canonized St. Alban, the pre-martyr of Britain. The Mason of this age, as he surveys the vast proportions of the yet unfinished temple, upon which our brethren for so many ages have labored, has no reason for shame, when "the roll of the workmen is called."

That St. Alban was a Free Mason and interested himself in the prosperity of the Craft, is a proposition which cannot be sustained by the rules of evidence, which are necessary to establish a substantive fact in a Court of Law. The connection of St. Alban with Free Masonry is no more than a tradition.

If we find the tradition existing and recognized at different periods of time intervening between the death of St. Alban and the present, it will go far to establish its reliability. A chain is composed of different links. The first link to which I shall refer is an extract from an ancient manuscript once in the possession of Nicholas Stone, a sculptor under Inigo Jones. The manuscript, with other valuable Masonic documents, was purposely destroyed by fire, from an absurd fear that they might fall into improper hands; and their publication might disclose important Masonic secrets. The extract in question read as follows:

"St. Alban loved Masons well, and cherished them much, and made their pay right good, for he gave them 2s per week and 3d to their cheer; whereas, before that time, in all the land, a Mason had but a penny a day and his meat, until St. Alban mended it. And he got them a charter from the King and his council for to hold a general council, and gave it to name Assembly. Thereat he testified himself, and did help to make Masons, and give them good charges."

The next evidence is to be found in the posthumous papers of Elias Ashmole, the founder of the Ashmolean Museum at Oxford, and who, as it appears from his diary, was made a Free Mason together with Col. Maitwaring on the 16th day of October, A. D. 1656. Bro. Ashmole was the most learned antiquarian of his time, and was the author of a "History of the most noble order of the Garter," in some particulars a kindred subject to that of Free Masonry. Dr. Knipe, of Christ Church, Oxford, himself a Free Mason, who had access to Bro. Ashmole's manuscripts, writes as follows:

What from Mr. Ashmole's collections I could gather was, that the report of our society's taking rise from a Bull granted by the Pope in the reign of Henry VI. to some Italian architects to travel over all Europe to erect chapels was ill founded. Such a Bull there was, and those architects were Masons. But this Bull, in the opinion of the learned Mr. Ashmole, was confirmative only, and did not by any means create our fraternity, or even establish them in this kingdom.

St. Alban, the proto-martyr, established Masonry here, and from his time it flourished more or less, as the world went, down to the days of King Athelstane, who for the sake of his brother Edwin granted the Masons a charter.

But to my mind, the strongest evidence of the tradition of St. Alban is to be found in the caption and preamble of the York Constitution of A. D. 926.

That Edwin, the son of King Athelstane, in the year 926 conveyed the Masons into the Kingdom into a general assembly at the city of York, at which a Grand Lodge was established, with Edwin as Grand Master, and at which rules for the government of the Craft were adopted, commonly known as the "Charter of York." Free Masons do not admit to be merely a tradition. The fact is so satisfactorily demonstrated by historical testimony and universal acceptance, that it emerges from the dim twilight of tradition into the broad sunlight of authentic fact.

The caption of the "Charter of York" is as follows:

"Fundamental Laws of the Fraternity of Free Masons, based upon the ancient writings concerning the laws and privileges of the ancient Corporations of Roman Builders, as they were confirmed to St. Alban, in the year 299, by the Emperor Carausus, at his residence at Verulam (St. Alban) received, discussed and accepted by the Lodge of England, convoked for this object in a general assembly at York in the year 926, by Prince Edwin, son of King Athelstane."

In the preamble occur the following words:

"It is to be regretted that many Roman edifices should have been devastated upon the occasion of the incursion of the Danes, and that many documents and records of Lodges, which in those times were held and preserved in the convents, should have been burnt, under like circumstances. But the pious King Athelstane, who held much esteem for the art, and who has established many superb edifices since the peace concluded with the Danes, has desired to make up this deficiency. He has ordained that the institution founded in the times of the Romans by St. Alban should be re-established and confirmed anew. It is in this intention that he has remitted to his son Edwin an edict, by which the Masons can have their own government, and establish all proper rules to render their art prosperous."

It will thus be seen that at a period as early as 926, the tradition of St. Alban was accepted by the Free Masons of England as an established fact.

In the Corpus Julia Romani (body of the Roman Law), which antedates the Christian Era, we find provisions regulating Societies which were known as Collegia fabricatorum and Collegia artificum (ools

leges of architects and colleges of workmen). These were societies of skillful architects and builders, which were recognized by the Law, and to which were conceded, in consequence of their usefulness to the State, certain exclusive privileges. They had the right to make their own By-Laws, the monopoly of constructing public buildings and monuments, and were made free of all contributions to the City and State. They partook of a religious character, and preserved their individuality by ceremonies known only to the initiated. They imparted to their initiates a knowledge of their art and instructed them in secret signs and other means of mutual recognition.

These Societies accompanied the Roman legions in their triumphant march, and assisted in planting Roman civilization upon the fields of Roman conquest. After the fall of the Roman Empire they ceased to build Pagan temples and commenced to build Christian churches.

I do not admit that to these Societies Free Masonry owes its origin, because their rites and ceremonies can readily be traced by the student for ages farther in the past; but I do submit, as my own conviction, that the Roman Collegia were the line ancestors of the present Masonic Lodges.

Among the countries into which these Societies followed the Roman armies, we find them in Gaul, Germany, and Britain before the time of St. Alban.

In the year 286 Diocletian and Maximian were joint Emperors of Rome.

To Diocletian was assigned the government of the East and to Maximian the defence of the West, including Gaul and Britain. To repel the desultory excursions of the Franks, Maximian found it necessary to create a naval power. The present site of Boulogne, in the British Channel, was chosen as the station of the Roman fleet, and the command of it was entrusted to Carausius, who was well known for his skill as a pilot, and his valor as a soldier. When placed in command of the fleet, he sailed from Boulogne to Britain, persuaded the army, which guarded that island, to embrace his cause, and, boldly assuming the imperial purple, defied the justice and the arms of his injured sovereign.

Carausius, aware that orders for his execution had been issued by Maximian, and hoping to be the founder of a British Empire, found it necessary to conciliate the important corporations which then existed in Britain, among which were the Societies of Architects, which had followed the Roman armies into that country. He, therefore, encouraged learning and learned men, and collecting together the principal artificers, chiefly Masons, whom he held in great veneration, he appointed Albanus to be the principal Superintendent of their Assemblies.

Free Masonry, as has often been said, is not a religious Society, in a sectarian or controversial sense. It enters into no theological discussions. It does not claim to usurp the Church's province or to interfere with the religious convictions of its votaries. It gathers into its wide embrace humanity of every clime and of every creed. Yet for all this, Free Masonry has a religion and a faith, which every candidate for its mysteries must declare, before he is invested with its privileges. And if the Free Mason be asked what is the religious faith, which, as a Mason, he professes, he can answer in no better language than in the dying words of St. Alban, the first Grand Master of Britain, the utterance of which won for him the crown of martyrdom. "I worship the only true and living God, who created all things."

Minnesota and Quebec.

We fear that some of our casual readers look upon the heading of any article relating to Quebec as a sort of a "bore." If they have not paid attention to the whole question, we fully appreciate their feelings, and we must tell them, that the issue and the precedent of the formation of that Grand Lodge is one of the most momentous and all important that has yet come before the Grand Lodges of the world. It is one that effects the rights and position of every Freemason in the land, for upon it hangs the issue, "have we a Grand Lodge?"—If the case of Quebec is decided in her favor by the Grand Lodges of the U. S., and it is thus settled that the Brethren of Canada have no Grand Lodge; then it must by precedence be as equally established, that there is not a Grand body in this or any other country whose existence or stability is established one hour after any few schismatics chose to dissolve them. It furthermore establishes the precedent that all Grand Lodge boundaries are determined solely by political legislation and that solemn covenants are null and void.

To show that our position is confirmed by one of the fairest and most equitable minds presiding in a Grand East, we shall quote from the annual address of M. W. Bro. C. W. Nash, of Minnesota.

GRAND LODGE OF QUEBEC.

At the last communication of this Grand Body, I called your attention to an official communication respecting the organization of the "Grand Lodge of Quebec," in the Province of Canada, and requesting from this Grand Lodge fraternal recognition and the appointment of a representative for this Grand Body near the said

Grand Lodge of Quebec. About the same time, I received a communication from the Grand Lodge of Canada relative to the formation of said Grand Lodge of Quebec within the jurisdiction of the Grand Lodge of Canada, asking that no recognition from Grand Bodies in correspondence, with the Grand Lodge of Canada, be accorded to the Grand Lodge of Quebec.

This subject was referred to the committee on "Masonic Jurisprudence," but said committee did not make a report. This is a very important question, affecting two great principles of Masonic polity. 1st—The sovereignty of a Grand Lodge, and 2d—The relationship of Masonic boundaries to political divisions, and demand the careful and deliberate consideration of this Grand Lodge.

The action of Sister Grand Lodges, on this matter is about equally divided. I have given the subject much consideration, and present to you for your reflection my views, but before I do so it may be well to give the reasons set forth by the convention of Masons, which assembled in the city of Montreal, on the 20th of October A. L. 5859, for organizing the Grand Lodge of Quebec. These reasons, which we find in the circular now on the file in the office of the Grand Secretary, are substantially as follows:

"That for a number of years, and until July 1st, 1867, the territory over which the Grand Lodge of Canada claimed to exercise jurisdiction, formed but one Province, called the Province of Canada, and having but one Legislature, or Parliament.

By the proclamation of the "British North American Act," on July 1, 1867, the Province of Canada was divided into two separate and distinct Provinces, called the Province of Quebec and the Province of Ontario. These two Provinces thus formed, were also by the same act (together with the Provinces of New Brunswick and Nova Scotia) joined into one Federal Union, which was declared to be "The Dominion of Canada." They therefore claim that after this act, the New Province of Quebec was, Masonically speaking, unoccupied territory, and that they had the right of forming their own Masonic government, on the principle that Grand Lodge jurisdiction shall be continuous with the political boundary; and that as soon as they should organize a Grand Lodge, the Grand Lodge of Canada would cease to hold jurisdiction over them.

On the other hand, the Grand Lodge of Canada claims that the dividing of its original territory into two separate Provinces, does not affect their jurisdiction over both Provinces and declare the new Grand Lodge to be the result of a rebellion and seditious movement."

I need not inform you that this is the first case of the kind which has ever been brought before the Masonic world for consideration. It is without precedent, there having been but one case, which in any respect is of a similar nature; viz.: that of West Virginia. The questions involved, are as I have already stated, in substance:

"1st. Can the territory over which a Grand Lodge has had undisputed jurisdiction and over which its authority has been recognized by the Masonic World, be entitled or divided without its own consent, and 2d. It is a recognized Masonic principle that political Government divide the jurisdiction of a Grand Lodge by dividing a State or Territory?"

At the first glance it would seem that both these question were involved in one, but a more careful analysis of the principles involved shows that they should be considered separately.

First. As to the sovereignty of a Grand Lodge. I hold that the same rule obtains in Masonic jurisprudence. The separate States of this Union, united under one General Government, have no authority to throw off their allegiance to its solemnly recognized head, without the consent of the whole; a principle which the people of the United States have but recently established anew amid the carnage of the greatest civil war the world has ever known.

"So I hold that the authority of a Grand Lodge, once established and recognized, cannot be infringed upon, or the territory over which it holds jurisdiction be divided or ceded, or the subordinate Lodges, having their existence by virtue of its authority, recede from its government, except by its own action in Grand Lodge assembled."

Once admit the heresy of secession, and the fair temple of Masonry, which for countless ages has withstood the ravages of time—has witnessed the rise and fall of nations, and been at once the admiration, the wonder and mystery of the world, would crumble, and crush the hopes of mankind beneath its ruins. Holding these views, I cannot look upon the organization of the Grand Lodge of Canada, in any other light than as an illegal and clandestine body, and, as such, not entitled to hold Masonic intercourse with this Grand Jurisdiction.

Second. As to the relationship of Masonic boundaries to political divisions. Does the political division of a State or Territory divide the jurisdiction of a Grand Lodge? Upon this point, I cannot more clearly define my views, than by adopting the language of R. W. Geo. Frank Goutley the Grand Secretary and foreign correspondent of the Grand Lodge of Missouri, upon this subject, with but slight change. Speaking in regard to the question as to whether the jurisdictional limits of a Grand Lodge are, or are not affected by political subdivisions he says: "We hold that there is no legislative power in this or any other Commonwealth, or even in the United States itself, which can legally pass an ordinance saying to a Grand Lodge that her boundaries and power over her Lodges shall be changed."

"If a Legislature may not do this directly, how much less can it do directly? When the Dominion of Canada divided the Provinces, it certainly did not think or care anything of Grand Lodge jurisdictions. Therefore, the Legislature not wishing to interfere with the limits of the Grand Lodge, and not being able to do so, if they did wish, it follows as a first consequence, that any division must be effected by the Grand Lodge itself. Did the Grand Lodge decide to so divide and set off Quebec as a separate territory? No; she emphatically and by a large majority, voted not to do it, for reasons best known to those interested in the welfare of the Grand Lodge."

"Now if the Grand Lodge voted not to divide, and no other power could do it for her, how comes into existence the Grand Lodge of Quebec? I answer, only by an act of rebellion and in direct violation of a solemn vow of obedience."

I have referred to the case of West Virginia, the only one which is in any respect analogous to this. The circumstances under which the Grand Lodge of West Virginia was organized were of themselves without a parallel in the history of the world, and the recognition which was extended to her by this and other Grand Jurisdictions, was done impulsively, without that careful investigation which should precede such important steps, involving principles which I deem vital to the welfare of our beloved Order. The circumstances under which the Grand Lodge of West Virginia was formed, while they did not justify, they did, in a great degree, excuse the action of these Grand Jurisdictions, which were so swift in extending the fraternal greetings and recognition. The questions raised, however, by the action of the so-called Grand Lodge of Quebec, were not settled in the organization of the Grand Lodge of West Virginia, as the whole matter was finally settled by the mother power, the Grand Lodge of Virginia, recognizing the Grand Lodge of West Virginia, thus removing the only obstacle in the way of its full recognition by the Masonic world, as a legally constituted body. This fact alone, if no other argument is used, instead of serving as a precedent to justify the action of the so-called Grand Lodge of Quebec, serves, clearly to my mind to establish as a rule of Masonic policy, that no new body can be legally organized until first recognized by the constituted authority having original control.

I have thus hastily and imperfectly thrown together my views upon this important subject. It is one fruitful of thought and research and merits a careful consideration at your hands. It is impossible for me within the circumscribed limits of a single address to give the subject that elaborate attention which its grave importance demands, and in leaving it with you, I trust you will give it that careful thought and study required to arrive at a decision which shall not only reflect honor upon this Grand Lodge, but also redound to the welfare of Masonry throughout the world.

We sincerely admire the masonic candor of a Grand master who can come fully and squarely before his Grand Lodge and candidly acknowledge the error committed in the first instance by the recognition of West, Va. Anybody may commit an error, but it requires the right sort of principle to frankly acknowledge it and we give Bro. Nash full credit for such masonic manliness and we have every hope that his grand lodge fully endorses his views upon this all important subject. It is, in fact, the prime masonic issue of the age.

Contributions of Comp. Jno. P. Little, G. H. P. of Va.

[The very interesting articles that have appeared from time to time in the *Freemason*, contributed by the above talented brother, have been published under the head of "Chapter Work" and hence have not attracted the reading curiosity of master masons to the extent that the articles deserved, but if they look at them carefully they will find that nearly all have been as much intended for their benefit as for royal arch masons, and that the subjects treated of were of general historical interest. In order therefore that future contributions may be properly appreciated by all we shall publish each subject under its own own heading, as each contains a lesson that should not be overlooked. Ed. F. M.]

PRAYER.

BY BRO. JNO. P. LITTLE, G. H. P. OF VA.

This is not only a duty which the creature owes to the creator at all times and on all occasions, but it is especially necessary and important in undertaking any great enterprise. Its necessity and frequency are as clearly important to the young as to the aged—in the flower of manhood as on the borders of the grave. It is the suitable and proper medium of communication between the Earth and Heaven; it is the ladder of the patriarch vision, on which angels descended to minister to the happiness of mortals. It requires faith, it inculcates charity, it inspires hope. How admirably fitted are these principles (these rounds of the ladder) to prepare the soul for its flight to the immortal mansions of the blessed. It can never be unimportant—never be neglected—until the exalted brother shall have passed through the veils that separate earth from heaven, to repose upon the bosom of his maker.

ZERRUBBABUL AND THE FIRST TEMPLE.

We speak with pride and pleasure of the building of the First Temple; when in peace and plenty, powerful and rich, honored and prosperous. Solomon took up the work of David and carried out to

completion the great and wonderful plan. That Temple was truly a marvellous work in every respect; in its design, in its execution, in its wonderful beauty and completeness; it was truly a marvellous structure of stone, wood and gold. It typified endurance. But we meet in a Tabernacle—a Tent—that in its frail structure, its perishable material, its shifting character better reminds us of human life; it represents better the nature of man, he shall changeable, removable and liable at any time to be destroyed, which is like water spilled upon the ground, and yet like water poured will use again, although unseen, and takes form and substance in the Heavens. And man's body is God's most Holy Temple, more sacred far than any building of stone or wood, more enduring than gold or marble; for though the world shall pass away, although the gorgeous palaces, the proud built towns, the solemn temples, yea even the great globe and all that inhabit, it shall perish, yet man shall live; his body shall rise and be eternal as his spirit.

The Temple has perished—man remains; the mighty works of Solomon and of Heaven are gone—our order still exist. While therefore we speak of this Temple and of its builders with reverence, we give far greater commendation to Zerrubabel than to Solomon.

To leave an honored and wealthy position in Chaldea his native land, to go across the desert with toil and danger—no manna supply for food, no smitten rock for drink, no cloud-fire pillar for guide, no visible presence of God to comfort and strengthen, no divided Jordan to render the pathway easy, no intimidated Caravans to conquer—all this was hard indeed.

To have made this long expensive and toilsome search from a land of ease and plenty to a land of desolation—leaving the milk and honey the wealth and power, behind him—and to go amid envious foes and faint hearted friends, and all to build up with imperfect means the House of God without hope of fee or reward, betokens stronger faith, purer purpose, nobler intellect and stouter heart, than even the march of Moses indicated. Solomons work sinks into insignificance beside it. There was a higher standard of morality and a more reverent faith in God among these returning exiles, than existed when David prepared and Solomon erected the House of God amid the applause of the nations of the world.

And this was no easy task; the land was desolation, the city was a heap of ruins; the mere removal of the rubbish presented itself a hopeless work, and active enemies hung without the gate. Yet they persevered and succeeded. All honor then to Zerrubabel and his noble companions.

Our Foreign List.

By an oversight of the mail clerk the foreign list of the *FREE-MASON* has not been mailed since the October number and it was only discovered as the February number was being sent out. It was an unfortunate occurrence and much to be regretted, but it was remedied as soon as possible.

The same occurred relative to all our exchanges with Brother Grand Secretaries and Recorders. We must ask the pardon of all, and as our list will hereafter be in the hands of experienced mailing clerks, we hope to hear of no further accidents of this sort.

INLAYING.—The process of inlaying ironwork with mother-of-pearl, by which the higher priced sewing machines are ornamented, are an illustration of the improved methods of doing the ornament and patient labor. Inlaying is one of the oldest styles of work which was formerly the result of close application of metals, and is now extensively practiced in precisely the same way that it was by the Saracens in the time of the crusades and by the armorers of Europe. Fire-arms, daggers, and sword-blades are often very beautifully inlaid, with gold and silver. In this work the metal to be ornamented is chiseled to the pattern required, and the gold and silver forced in the recess and secured by reveting or dovetailing. But the sewing machine and the articles of papier-mache which are so beautifully decorated with flowers and fruits composed of the iridescent shell of the pearl oyster and gilding, are ornamented in quite a different manner. Thin scales of the shell are selected for their color or shade, and cemented to the surface of the material. The rest of the surface is covered with successive coats of Japan varnish, generally black, being subjected to a baking process after each application. When the varnish is as thick as the shell it is polished, the gilding and painting added, and a flowing coat of varnish put over the whole. The surface, if well done, is almost as hard as the metal.

Jurisprudence—Official.

Official correspondence of Bro. Thos. E. Garrett, M. W. Grand Master of Missouri. We present to our readers the first instalment of official correspondence for the FREEMASON, and invite for it a careful perusal.

Review of Correspondence.

Necessarily, in so large a Masonic jurisdiction as ours, the officers whose duty it is to conduct the business of the Grand Lodge during its year-long recesses become involved in a large amount of correspondence with the Craft. Many of the letters so received refer to special matters, and are of no general interest; some raise questions long since settled by usage and law; and others ask advice upon complicated cases that have sprung up in the lodges, to which no existing law is strictly applicable. Of the third class there are comparatively few instances. The law-making powers of the Masonic Order have had time and opportunity to compass nearly every case of doubt or dispute that can possibly arise in its government, and thorough acquaintance with the written law is all that is commonly required to solve the most knotty problem. In the few exceptions to this rule the strong current of common sense co-existent with the range of Masonic law, is applied to the case in hand, and cannot fail to carry the question to its legitimate and correct result.

Such cases, however, engross but a small portion of the correspondence between the Craft and the Grand Master. He is much oftener called upon to construe laws that have been expounded over and over again by the whole line of his predecessors, and to rule again and again that the laws of the Grand Lodge be strictly obeyed. This is comparatively easy work, yet in time it becomes somewhat monotonous, and taking this view of the matter, I have, I think hit upon a plan to put large numbers in possession of information conveyed by letter to particular individuals and lodges, as occasion required.

Through the columns of THE FREEMASON, from time to time, I shall give an abstract of such official correspondence as may be of interest or value, and though I may repeat what has been said many times before, experience has taught me that the law cannot be read too often for the benefit of good government. I also hope to save some labor by holding communication with the Brotherhood of Missouri, through the medium of our excellent Masonic Journal.

THE RIGHT OF DIMIT.

There seems to be a general lack of information on the subject of Dimits. The Grand Lodge has granted the right of dimission on compliance with a law regulating it. It is unnecessary to repeat the law, as every master should know it, and every lodge ought to have a copy of it. Under the conditions laid down it has specifically granted the Dimit to the brother applying for it. The lodge has therefore no right to vote on the application. A vote implies the power to reject, which the lodge in its congregated capacity does not possess. The brother must receive a dimit, or, a member of the lodge objecting, he must base his objections in charges, and the brother is entitled to a speedy trial. If acquitted a dimit must be immediately granted if he still desires it.

A late instance has occurred of a lodge taking a secret ballot on the question of a dimit, the majority, however, voting in favor of granting it. Dimit still refused. Such proceedings ruled irregular. Ordered the dimit to be granted, the brother having complied with the law, or charges, and a trial.

It has been a custom with many masters of lodges to receive applications for dimit, and dispose of them with the proviso: There being no objections, dimit granted on payment of dues. The application and the granting of the dimit become a part of the records of the lodge. Now, the dues are not paid, and this essential preliminary to dimission may not be complied with for months. At length the brother comes up with his dues to the time action was taken, and demand of the secretary his dimit. He usually gets it, and no questions asked.

A brother asks for his dimit. It is granted according to the above master's formula. The brother's dues are not paid, and he does not get possession of his dimit. At the next meeting of the Lodge, a motion is made to reconsider the action granting the dimit, the brother having concluded it would be better for him to remain a member of the lodge.

Decided: There was nothing to reconsider; and in any event reconsideration was out of order. If the brother had been really dimitted, he could only become a member of the lodge again by petition in regular form. The dimit was not granted, and could not be until dues were paid. A brother asking for his dimit owes dues up to the time he receives it.

The lodge records are at fault if they declare a brother dimitted before his dues are paid, and it would be much better for lodges not to entertain any application for dimit before the applicant is clear of the books, and make no record at all until he has complied with the letter of the law. Invariable compliance with this rule would save much trouble, and uncertainty.

DISMISSION.

An E. A., or F. C., cannot be dimitted, but may be *dismissed* by the lodge, on application, by an unanimous vote. The lodge simply gives him a certificate that he is an E. A., or F. C., in good standing, and waives its jurisdiction. He is then at liberty to apply to any other lodge by petition for the remaining degree or degrees, and that lodge gains entire jurisdiction over him, when it grants his petition. If the vote to dismiss be not unanimous the lodge refuses to waive jurisdiction, and in such cases the brother cannot demand a trial.

When one lodge requests another to confer degrees on a candidate, the lodge making the request loses no part of its jurisdiction over the candidate. The lodge expected to do the work has *nothing further* to do in the premises. It may by the ballot refuse to advance the candidate, who may return and take his chances in his own lodge whenever he chooses to do so. The lodge doing the work should collect of the candidate the fees for degrees of the lodge for which it is working and duly transmit them, unless the lodge for which the work is done relinquishes all claims on the money, which is usually the case—such disposition of the fees is also quite proper.

In cases where jurisdiction is waived the candidate is subject to the fees, for the remaining degrees, of the lodge to which he applies.

RIGHT OF OBJECTION.

It is a long established usage, and also a law that a member of the lodge may object to the advancement of a candidate at any stage of the proceedings after he is elected to receive a degree. The fact of the objection must become a part of the records, and the candidate cannot be advanced until the objection is withdrawn. This right belongs exclusively to the members of the lodge. If a member of another lodge has objections to an applicant for the mysteries, it is his duty to make them known to the committee of investigation. That committee is the sole judge of the validity of the objections, and it is their duty to report and vote accordingly. At any other stage of the proceedings an objector belonging to another lodge may state his grounds for objection to the master or any member of the lodge whose duty it is to consider, and act as they conceive to be for the best interests and harmony of the lodge, and the order at large.

Ruled, that no mason has a right to object personally to the initiation advancement or membership of a candidate or brother in a lodge of which he is not a member.

Also—that no permanent record of objection can be made by a member of a lodge against a member of another lodge being received as a visitor. Such a record would impair the standing of the brother so objected to, in a manner contrary to the spirit of the Institution. This does not deny the right of any brother personally objecting, provided he is present in the lodge, to the admission of a visitor, if he cannot meet him in a proper fraternal spirit. The harmony of the lodge should always be preserved, and all elements of discord should be carefully excluded. If the objecting brother be not present in his lodge, and if the other be a mason in good standing his admission at such a time cannot produce discord, and his exclusion by a protest recorded in the minutes would curtail his rights as a member of our universal brotherhood.

No mason has the right at any time, or under any circumstances to object to a *member* visiting his own lodge. If he cannot conscientiously sit with him the objecting member should have permission to retire.

SPEAKING BEFORE THE BALLOT,

Akin to this subject is one which deserves a passing notice, Complaints have been made of the practice of making speeches for

or against a candidate, after the committee has reported, and the ballot is ordered. This is bad. A brother says he intends to black-ball a candidate simply because he don't know him. This is worse. The committee may either make a simple report—"favorable or unfavorable"—or they may state in their report what they have been able to learn about the petitioner. If they fail to do this the master or any of the brethren may ask them what they have learned, and it is within the province of the committee to state to the lodge such facts as they may have gleaned; but certainly no brother has the right to disclose how he intends to vote, or say anything either in favor of or against the petitioner after the ballot has been ordered. His secret vote is the only legitimate expression of his opinion at this stage of the proceedings, and in the ballot he holds at least as much power as ought to be given to any brother who would openly declare in a lodge that he intends to black-ball a candidate simply because he does not personally know him.

Objectors are generally the busiest masons we have. They make a practice, especially in cities, of going around among the lodges objecting. Very often it is not the purity of the order that causes their concern, but some matter of business entirely outside of the jurisdiction of Masonry. Courts of civil law have been wisely provided by the State to adjudicate these affairs, and they should be permitted to take their course, where they belong, except in cases involving manifest criminality. We have nothing whatever to do with them either in the estimate of the character of a candidate, or that of a brother.

The class of objectors above referred to, have their own peculiar secret way of operating, and interposing their ban, which is often as effective as if they belonged to the lodge. They get some weak brother, a member of the lodge, to vote for them. All appears to be fair and quiet, until the storm breaks in the ballot box, like thunder from a clear sky. There is no true Masonry in the guardianship exercised by such watchful sentinels at our doors.

PHYSICAL QUALIFICATIONS.

The requisite physical qualifications of an applicant for the mysteries of Masonry ought to be thoroughly understood by every member of the Masonic order, and yet many appear to be almost totally ignorant on the subject. All masons ought to know, and would know if they exercised a little thought what physical defects would disqualify a candidate for conforming to the rituals, and the various forms introduced in the work. These ceremonies were established for the very purpose which many good brethren would thwart by seeking to evade or ignore them. Many of our forms were originally intended as a bar to the entrance into our order of all who were not able to earn their livelihood at some kind of manual labor to take care of themselves and families, and if necessary to assist brethren in poverty distress or danger. Any one who can conform literally to all our forms and ceremonies can also do these things, and there is always some doubt about one who cannot.

Masonry was never intended as an asylum or a hospital for those already a burden to themselves and others, and it placed its guards at all the avenues to prevent its ever being used as such. They are true watchful sentinels at our portals, and unless they are intentionally removed they will forever do their duty. Why seek to blind their rigid scrutiny? They may sometimes seem too severely critical and appear to work hardship and even injustice. All incorruptible judges do the same. Let these tests remain uncorrupted, and their judgement, however harsh in a few individual cases, will preserve our integrity and redound to our prosperity.

"Sound in mind and member" is the old standard of mental and physical qualifications. We now construe the latter to mean the ability to conform literally to the ceremonies of initiation into the several degrees. This is the most liberal construction we can afford to give the ancient rule—and all well informed masons can certainly understand just what this means. At least one of the members of every investigating committee should have a personal interview with the petitioner, before the committee can be fully prepared to make their report—that is, if they are not previously acquainted with him. This would, in nearly all cases, relieve them of any doubt or uncertainty as to their duty to the lodge, and prevent such unpleasant consequences as sometimes occur after the petitioner is elected to receive the first degree.

I have received several letters on this subject asking what could be done to help such an unfortunate candidate; some praying for

masonry with a dispensation of limbs and joints. To all such applications I could only insist on a strict adherence to our forms and rituals without which no mason can be truly and legally made.

STATE LINES.

Some of the brethren whose lodges are near the State lines of Iowa and Kansas inquire how they can legally receive the petitions, and make masons of the citizens of those States who live nearer a Missouri lodge than to any lodge in their own State.

I know of no legal means whatever. The State lines which form the boundaries of our jurisdiction must be strictly observed. Our Grand lodge law settles this question beyond a doubt. No lodge in Missouri can entertain the petition of a profane unless he has resided within the Masonic jurisdiction of Missouri at least one year. How then can we take petitioners from another State at sight, even if they do happen to live conveniently near one of our lodges? We could not even accept the permission of a neighboring grand lodge to do this kind of work in the face of our own law regulating jurisdiction. One of our lodges may lawfully do work for a lodge in another State by request of the lodge—but the candidate must have been elected by the lodge under whose jurisdiction he resides, and when he receives his M. M. degree in our lodge he becomes a member of the lodge which received his petition. He may limit and join our lodge regularly if such is his desire.

SUMMONS.

It appears from correspondence in various quarters that great many masons do not understand or appreciate the force of a summons. A summons is the autocratic sceptre of Freemasonry, and although a master has the right to summon the lodge or any of its members whenever he thinks proper—he ought never to exercise the right except in cases of extreme emergency. This charter of absolute power should never be lightly or trivially called into force, but when used the response must be a jubilee of obedience. Nothing can adequately excuse disregard of a summons, but absolute inability to answer its call, and such an excuse must be made to the lodge in regular form, and its validity tried by the lodge vote. Treated in this manner a summons is a serious matter, as it was originally intended to be, and not a whimsical plaything exhibited as an emblem of power one day, and cast aside the next, as a mere mockery of authority. It is peculiarly the master's province to maintain what may be termed the solemnity of a summons.

If he uses it and does not enforce its obedience impartially, he destroys the effect and spirit of the summons itself and depreciates the dignity of his office, and that of the lodge whose honor he should ever maintain.

A master summons all the members of the lodge to attend the annual election. Some of the brethren do not respond either by their presence or excuse. They are then resummoned to show just cause for their absence at election. At the next meeting they are present and a motion is made to excuse all who failed to obey the summons. Carried, and the brethren are excused by the vote of the lodge. Some of them object to being excused, because they did not ask the favor, and because they wish to raise a question as to the legality of the summonses.

Ruled.—The master has a right to summon every member of the lodge for any purpose within the scope and business of Masonry at his own discretion.

The master had the right to issue the first summons, and its form being correct, it was valid.

He had the right, and it was his duty to issue a second summons to show cause for disobedience of the first and not "to show just cause for absence at election."

This was incorrect in form and therefore invalid.

The master ought not to have put a general excusing resolution to the lodge. He should have received excuses as made, and allowed the lodge to accept or reject them separately by vote.

The lodge must always hold in its hands the power of enforcing obedience to its own orders, and those of its master which become the orders of the lodge after they are promulgated.

Willful disobedience of a summons is gross unmasonic conduct, it being a clear violation of both written and unwritten law well known and understood by masons.

[To be continued.]

Official Proceedings of Mo.

For the information of numerous enquirers we will say that the published proceedings of Missouri have all been mailed to the proper parties, and that those of the Grand Lodge for 1870 are all exhausted. There are a few spare copies of the Grand Chapter, Grand Council and Grand Commandery yet left.

The Grand Lodge ordered us at the last session to have printed the "Book of Constitutions" (the old edition of which is also exhausted) and to include all resolutions and laws now in force since the organization of the Grand Lodge (50 years ago), which will require considerable work and time to perform correctly, hence, it will be several months before the book is out, when completed it will be mailed to all the lodges without further notice.

The revised constitution of the Grand Chapter will also be mailed in a few days to the various chapters.

The Proceedings were mailed to the Grand Secretaries and other Grand officers and committees on foreign correspondence individually, where the P. O. address of the latter were known—and when unknown, the three copies were mailed to the Grand Secretaries for distribution, hence were the latter have only received one copy, they may know that the other two copies have gone to the proper parties.

The Grand Lecturer's, School of Instruction.

Called for Jan. 21th, in St. Louis, and to which all the Dist. Lecturers and Masters and Wardens in the state were invited, was held according to the notice given, and met the Grand Master's most sanguine expectations. Some few were kept away by the sleet which prevailed at the time, and which accounted for the receipts of a few letters announcing the inability of certain brethren to be present. The Grand Lecturer was assiduous in the performance of his duties and was greatly encouraged by the attention of his class, and should these schools be continued for a few years longer it is contemplated to either build a room for the purpose or divide the class into sections of four, and examine them in a clinical room which has been offered for that purpose, thus combining philosophy with science. It has been suggested by the past Grand Lecturer that the college should be convened in the summer, instead of the winter months, as being less dangerous to the class in going to and from the lecture room. The school just closed will be the last one of the season.

Grand Orient of France--Explanation.

Bro. J. F. Brennan of Cincinnati, has kindly called our attention to the fact that the bulletin sent to us from Paris and noticed in our last under the head of "up in a balloon, boys," was issued by the Lodge of "Henry IV" instead of the Grand Lodge. This is very true, so far as the printed circular goes, but it had also written on it "GRAND ORIENT DU FRANCE, RUE CADET 16" and we all know that No. 16 Cadet street is the official headquarters of the Grand Orient, and it seems hardly possible that such a document should be sent by balloon broadcast over the world, without some knowledge of the officials at headquarters. However, we are not disposed to do any injustice to the Grand Orient nor to hold them responsible, officially for what is not known against them and would willingly publish Bro. Brennan's defense of the G.O. were it not that we in advance announce that we shall not do that Grand Body or any other any injustice, and shall therefore, in absence of official denials, agree that the "Lodge Henry IV" and not the G.O. is responsible for the ridiculous figure cut in the proposed trial of Bro. and King William, as already noticed.

Thanks.

To Bro. Thos. Brown of Philadelphia, for a very handsome report of the annual banquet, & etc., of Phoenix Lodge 130 of that city. It shows spirit and enterprise, also for the report of the dedication and installation ceremonies of St. John's Chapter 232 on Feb. 7.

We also return our thanks to Bro. Thos. J. Corson of Trenton, New Jersey, for invitation to be present at his crystal wedding:—Also, to Sir, Jas. P. Homer, G. C. of La., for invitation to be present at the opening and reception of that Grand body on the 19th, Feb;—Also, to Sir, R. T. Bower, of Keokuk Iowa, G. C. of that

state for courteous invitation and ticket to the 6th annual banquet of Damascus Commandery No. 5 on Feb. 20th:—also to Bro. Sol. B. Bellew, of Granby Mo., for invitation and ticket to the excursion to Springfield, and to all we extend our sincere regrets at being unable to accept. We most sincerely appreciate these fraternal remembrances, and many other kind attentions from the craft in sending us special items of interest.

HARD BEDS.—The idea that the soft side of a plank makes the best couch when one gets used to it, was long exploded. People who know "what is what," who read the newspapers and mean to be somebody, don't believe a word of it. Those who have settled down to a Diogenes-in-the-tub life accept the doctrine. It is true that the men or women will sleep soundly on a hard bed, and habit may make the hardness dear to them. It is also true that Napoleon's soldiers slept while on their march homeward from Russia, and some of them may have become attached to locomotion and sleep united. Notwithstanding all this, those who have once felt the ill-most human kindness and warmth of a hair mattress beneath them, cannot go back to straw and husks without a pang.

We do not recommend softness, but elasticity. Feathers, except in very cold weather, are unwholesome, because they retain an excess of warmth about the body, and also because they absorb the insensible perspiration thrown off by the pores, and permit the body to reabsorb the excrementious matter. A bed of soft, fresh straw, evenly distributed and covered with a thin cotton or woolen mattress, may be a good resting place, and furnish sweet sleep. But how can man or woman rise refreshed, from a couch of straw or shuck mattress, which has been in nightly use without renewal for a series of years? Yet there are portions of this very land of plenty, where travelers are put to sleep upon a just such beds as this.

Every man in grazing districts, may own a dozen or two coarse woolen sheep. These and their increase will in a short time give him wool mattresses, than which none are more pleasant, more wholesome, or durable. The tag-locks washed and carded, should be hoarded by every farmer's wife for this purpose. In cities and villages, and in the most populous parts of our country, those who can afford good sleeping places generally have them.

As a general rule, the better care a man takes of his body, in feeding it with skill, clothing it with discretion, and giving it due and refreshing sleep, the more work he can do, and higher the quality of his work.

THE FOOT-PRINT.—"What is that, father?" asked Benny.

"It is a foot-print, my son, and is a sign that some one came into our front yard last night."

"It must be," replied Benny, "for there could not be a foot-print without somebody had been there to make it."

"That is true, Benjamin; and now show me some foot-prints of the Creator."

Benny looked up in surprise.

"I don't understand you father," he said.

"Well, who made all these beautiful flowers? Who made all these beautiful trees? Who hung the clouds up in the sky? Who made this great round earth? Who set the mighty sun flaming in the heavens, and started the bright moon to rolling round the world?"

"Why, God, to be sure!"

"Then all these things are but the foot-prints of the Creator. They are a sign that there is a Creator, and that he has been here. See this ice-plant I hold—man never could have made it; notice that beautiful lady-bug crawling on the leaves, man could have made it; see all the glistening grass, hear all the chirping birds, man did not, could not make them! God made them; and they are all simple foot-prints of the Creator, to prove to us that there is a good and a great God, whom we should love, worship, and obey. Do you understand?"

"Yes, sir, I understand very well now, and I thank you for teaching me that lesson."

KINDNESS CURED A VICIOUS HORSE.—A horse in Framingham, formerly driven in a meat cart, was bought by his present owner, for a very low price, because reputed vicious. He would bite, rear, kick, run away, was utterly uncontrollable.

Soon after changing masters, the people who had called the purchase a foolish one, were surprised at the difference in the horse's conduct. He would go fast or slow, as desired; stop instantly at whoa! follow his master, come at his call, and rub his head on his shoulder. What had made the change? Not force; the poor horse had been beaten, kicked, and starved before, and grown more stubborn. No; but he was well fed, well bedded, well watered; not overdriven or overloaded; never whipped, kicked or scolded. Kind words were given him, and now and then an apple or lump of sugar. No gentler, safer, more faithful horse went on the road.

But Indian-fashion, he forgot neither benefit nor injury. Occasionally, when in harness, he saw his former master. Then, invariably, all the fire of his nature was aroused. His eye rolled, he champed his bit, and showed an intense desire to get hold of his former enemy. Only the voice and caressing hand of his kind owner could quiet him. What a power is kindness—the power that even the Almighty loves best to use!—*Our Dumb Animals.*

Cycles of Time and Church Days for 1871.

Dominical Letter	A	Quadragesima Sunday	Feb. 26
Epaet	9	Mid Lent Sunday	Mar. 19
Solar Cycle	4	Palm Sunday	April 7
Golden Number	10	Good Friday	April 2
Roman Indiction	11	Easter Sunday	April 9
Jewish Lunar Cycle	7	Low Sunday	April 16
Dionysian Period	200	Rogation Sunday	May 11
Julian Period	6881	Ascension Day	May 18
Septuagesima Sunday	Feb. 5	Pentecost Day	May 28
Sexagesima	"	"	"
Quinquagesima	"	12 Trinity Sunday	June 4
Ash Wednesday	"	19 Corpus Christi	June 8
	"	22 Advent Sunday	Dec. 3

The Four Seasons.

	D.	H.	M.	D.	H.	M.
Winter begins, 1870,	December	21,	7	5 evening, and lasts	89	1 7
Spring " " 1871,	March	20,	8	12 evening,	92	20 22
Summer " " "	June	21,	4	31 evening,	93	11 14
Autumn " " "	September	23,	6	48 morning,	89	18 3
Winter " " "	December	22,	0	31 morning, Trop. year	365	5 46

Morning Stars.

Venus from Sept 20 to the end of the year
Mars not this year.
Jupiter from June 30 to Oct. 22
Saturn until March 30.

Evening Stars.

Venus until Sept 26.
Mars all the year,
Jupiter until June 30, and after Oct. 22.
Saturn from March 30 to the end of year.

Mohammedan Calendar for the Year 1871.

Year.	Name of Months	Months begins.
1267.	Dulkaadiah	January 23, 1871.
	Dulhagee	February 22 "
1268.	Mulharram	March 23 "
"	Saphar	April 22 "
"	Rabua	May 21 "
"	Latter Rabua	June 20 "
"	Gomada	July 19 "
"	Latter Gomada	August 18 "
"	Rajah	Sept. 16 "
"	Schaban	October 16 "
"	Ramudan	Nov. 14 "
"	Shawal	Dec. 14 "
"	Dulkaadiah	January 12, 1872.

Calendar of the Jews for the Year 1871.

5851.	1871.	NEW MOON, FASTS AND FEASTS.
Tebet	10 January	3 Feast of Tebet.
"	20 "	13 Sabbath at 4h. P.M.
Sebat	1 "	23 New Moon.
"	12 February	3 Sabbath at 4h. 30m. P.M.
"	26 "	17 Sabbath at 5h. P.M.
Ajar	1 "	22 New Moon.
"	10 March	3 Sabbath at 5h. 30m. P.M.
"	13 "	6 Fast of Esther.
"	14 "	7 Purim.
Nisan	1 "	23 New Moon.
"	2 "	21 Sabbath at 6h. P.M.
"	15 April	6 Passover.* Sabbath 6h. 30m. P.M.
Yiar	1 "	22 New Moon.
"	7 "	28 Sabbath at 7h. P.M.
"	14 May	6 Second Passover.
"	18 "	9 Lag B'omer.
Sivan	1 "	21 New Moon.
"	6 "	26 Schuot.*
Tamuz	1 June	29 New Moon.
"	17 July	0 Fast of Tamuz.
Ab	1 "	19 New Moon.
"	9 "	27 Fast of Ab.*
Elul	1 August	18 New Moon. Sabbath 6h. 30m. P.M.
"	15 September	1 Sabbath at 6h. P.M.
"	28 "	15 Sabbath at 5h. 30m. P.M.
5852.		
Tisri	1 "	16 Feast of the New Year.
"	3 "	18 Fast of the Guerdialiah.
"	10 "	25 Kimur.*
"	14 "	29 Sabbath at 5h. P.M.
"	15 "	30 Feast of Tabernacles.*
"	21 October	6 Hosana Raba.
"	22 "	7 Feast of the Eighth Day.
"	28 "	13 Sabbath at 4h. 30m. P.M.
Hesvan	1 "	16 New Moon.
"	12 "	27 Sabbath at 4h. P.M.
Kisler	1 November	14 New Moon.
"	4 "	17 Sabbath at 3h. 30m. P.M.
"	25 December	8 Hanuca.*
Tebet	1 "	13 New Moon.
"	10 "	22 Fast of Tebet.

Those marked with an asterisk (*) are strictly observed.

"On the Square."

Brethren we want to say a word to some of you "on the square."
During the past three or four years we have been shown letters to merchants in this city, received from entire strangers and written to men who were not masons, stating that they "wanted goods on time and would pay for them on the square?"—some wanted to sell—some wanted parties to make selections for them, etc., etc., and all wanted it done on the square, or under the arch and some around a triangle and some inside of a circle etc., etc., and many letters were ornamented with rude drawings of these various emblems. Some signed their names as "M. M."—"R. A. M."—"K. T." etc., etc. Of course no attention was paid to these things by sensible people, except that some called on us to know what it meant, as

they thought their correspondents were trying to come some sort of a Mexican puzzle over them. Now this is all wrong—it is in direct violation of the first principles of Masonry—viz, that no man can become a mason who is known to use or to want to use it for mercenary, or business purposes. There are times when such facts should be known in correspondence, for example, every Master Mason is good standing is authorized to act as agent of the FREEMASON and their is no impropriety in a brother stating his lodge and standing, but to use it for general business purpose and in a promiscuous correspondence, we know of nothing more reprehensible.

LACE MADE OF HAIR.—Of all the curious kinds of lace, the most curious is that which is called point tresse. It is a very rare, and is made of human hair. French collectors say it exists only in their cabinets. It was confined to the early part of the sixteenth century. One piece of this rare lace, richly endowed with sentiment, is particularly interesting. Margaret, Countess of Lennox, mother of the wretched Darnley, sent from the tower—where she was imprisoned with her son, Lord Charles Lennox, who married the daughter of Bess, of Hardwick—a bit of this kind of lace to Mary, Queen of Scots. This a very strong proof in her behalf in the Queen's innocence of the guilt that had been imputed to her. The little square of point tresse was worked by the old Countess' own hand from her own gray hair.

CALIFORNIA MONSTERS.—The Pacific coast is wonderfully rich in the fossilled remnants of the antediluvian era. Within two months, says a San Francisco correspondent, discoveries have been made which in any other country would furnish material for endless discussion. What was evidently an immense sea monster lies on a high plateau, about a 100 miles southeast of Hamilton, Nevada, and from its position it is supposed that the locality was once a great shoal, and that the leviathan perished on its surface as the water receded. The petrification is perfect, and is estimated to weigh about ten tons. It has the head and body of a hump-backed whale, while the extremities extend into feelers and antennae, like the polypus or devil-fish, with the exception that they were evidently lined, during life, with a hard and bony substance. The head is flat and oblong, with eyes set on each side, twenty-four inches apart. The mouth is armed with triple rows of teeth, sharp in front, but underneath and well into the jaws they turn into grinders, capped by solid osseous formation. The length not determined. At the present time there is on exhibition in San Francisco the tusk and some teeth of an antediluvian animal whose magnitude must have dwarfed into littleness the most monstrous mastodon or megatherium of which we have any account—a beast so large as almost to defy the power of imagination to conjure up before the mind's eye an image so vast. The remains were discovered very recently in a formation of cement and lava near Stockton, in California. One of the teeth weighs ninety-seven pounds, and the tusk to which it belongs must have been several hundred feet long, and weighed hundreds of tons. These mammoth bones will shortly leave for the east and Europe, and are certain to create a sensation wherever seen. A short time since the petrified claw of an immense lobster or crawfish, measuring a foot and a half in length, were found in a drift in a Mount Diablo gravel bed, five hundred feet above the level.

A PIECE OF A CALIFORNIA BIG TREE.—A section of one of the big trees of California, the sequoia, in scientific phrase, is now on exhibition in Cincinnati. It is seventy-six feet in circumference and fourteen feet high; in other words, fourteen feet of the tree was cut off, and, standing on the floor of a hall, it gives one a very clear idea of the enormous size of the tree from which it was taken. The section was cut last year in the Mariposa grove, about two hundred and fifty miles south-east of San Francisco, and far up the western slope of the Sierra Nevada mountains. It was divided and hauled one hundred and forty miles to Stockton on three wagons by seventeen yoke of cattle. A new sequoia, forty feet and seventeen inches in diameter, has been discovered lately near Visalia, in southern California. This is thicker by seven feet than any other that has yet been found.

EXPRESSION OF THE EYEBROWS.—The eyebrows are a part of the face comparatively but little noticed, though in disclosing the real sentiments of the mind scarcely any other features of the face can come into competition. In vain the most prudent female imposes silence on her tongue; in vain she tries to compose her face and eyes; a single movement of the eyebrows instantly discloses what is passing in her soul. Placed upon the skin, and attached to the muscles which move them in every direction, the eyebrows are obedient, in consequence of their extreme mobility, to the slightest internal impulses. Their majestic, pride, vanity, severity, kindness, the dull and gloomy passions, and the passion soft and gay, are alternately depicted. "The eyebrows alone," said Lavater, the prince of physiognomists, "often give the most positive expression of the character." "Part of the soul," says Pliny the elder, "resides in the eyebrows, which move at the command of the will." LeBrun, in his treatise on the passions says that "the eyebrows are the least equivocal interpreters of the emotions of the heart, and of the affections of the soul."

[For the Freemason.]

The Holy Name.

BY JOHN P. LITTLE, G. H. P. OF VA.

The ancient Hebrews had a certain mysterious sacred word, which they called the unutterable—the ineffable—the omnific word.

It is the name of God.

And the mystery attached to this name is as great now as it ever was. No one can now pronounce it; no one can comprehend its meaning. Our ancient brethren taught that this being the true name of God, contained in itself the power of God; it was therefore omnific, and implied not only all power but the possession or occupation of all space in creation, and involved in itself all time and all eternity, both present, past, and future. It therefore comprehended omnipotence, omniscience. Being the very name of the King of Kings, it was truly the Royal or Kingly Word.

They believed that to whomsoever it was given to speak it, was also given for the time of its use, power akin to that of the Almighty. This word was written on the Wonder Rod of Moses, engraven on the signet of Solomon, and inwoven in the mantle of Elijah, and mighty works were done by them in times of old.

Now, this name was secret and hidden; it could not be uttered aloud; and its pronunciation, even when known, could only be spoken in a low breath. One man alone of all the Hebrew race, and he only once a year, could speak it aloud. On the great day of Atonement, the High Priest entered alone into the Holy of Holies, and pronounced this name three times in a loud voice, but it was not heard by the assembled people, for it was done amid the clangor of trumpets and the noise of cymbals. Being thus confined to the family of the High Priest alone, and only to be pronounced once a year and in the sanctum sanctorum, it happened in the lapse of time that its true pronunciation was lost, and it has never been recovered or restored to man.

That it was formerly well known is evident from the fate of the son of Phelomith, recorded in the books of Moses. This half foreigner in the camp of Israel—one of the mixed multitudes that went out of Egypt—knew and used blasphemously the true name of God; and when brought by the awe struck multitude before Moses, was ordered to be stoned to death for his impiety. His crime was this; that the use of this word was arrogating to himself the attributes of Deity, if he could have used this name with impunity, he might have been King and Lord over the Hebrew people.

God alone was King of the Hebrews; and his use of this most sacred name was equivalent to claiming the kingly title; it was usurpation, and therefore treason against the King of the Heaven and the Earth.

Although this name could not be spoken except in a whisper, it was written in the Holy writings; and yet whenever met with in reading some other title of lord was spoken in place of it. This mighty word consisted of the four letters.

J. H. V. H.

We know not even how to approach this pronunciation, for there are no vowels in Hebrew to these four consonants. It is commonly called "The Tetragrammaton or Four Lettered Name"; and we now name it in reading or speaking by the word, Jehovah. The Hebrews still use Shaddai or Adonai in place of it.

This is believed to be the name by which God called himself when he spoke with Adam, Enoch and Noah. It was revealed again to Moses at the Burning Bush. Of course it is not Hebrew, nor is it of any of the languages of earth. Doubtless it is the sole relic of that language of Heaven, in which man in his days of purity conversed with his Creator face to face.

God is indeed The Name. We have it in Holy Writ that the very name or word God—Jehovah—spake all things into being. Hence it is power, for the whole universe—angels, men, and matter—is but the spoken breath of God. In the beginning was the word, and the word was with God, and the word was God.

There were other names of God known to our ancient brethren. In the creation, it is said, Elohim made all things; and it is to be remarked that this word is plural.

And Elohim (the Gods) said: Let us make man in our own image. And Elohim made man, and breathed into him the breath of life. All creation was made, all animals were made, and then as though there

was a special consultation of the Divine Persons, man was made, and made differently from the rest of the animal world. The difference between man and the rest of the animal world is not intellect merely, for it is evident that animals can think; it is in the speech. This is the breath of God which he breathed into man at his creation; it is speech. Our life is language. To speak is for man to live; this characterises him and distinguishes him from the brute creation. Speech makes man what he is, and even thought is only silent speech. Therefore speech is really the breath of God in man. He is the word. And we have it in holy writ, that by words we are moved, and by words we are condemned. Speech is sin, or salvation.

Beside the names Lord and Master, we have another peculiar name of God. It is, I-am-that-I-am. In the Hebrew it is, Ejuh Ashen Ejuh, and is in the future tense, meaning rather, I will be, I will be. It implies therefore all time, or all eternity rather, past and present as well as future.

And it means The Being, The Existing One; or as expressed in the Septuagint: The One who comprehends in himself every thing that is.

Special Notice to Advertisers.

As the FREEMASON has now arrived the the point of having the most universal circulation of any journal of any kind published in the western part of the U. S. and reaching the leading business men of the great west and south, it affords the best means of reaching more *bona fide* readers and merchants than any other journal, and presents its advertising pages with a claim upon advertisers but rarely met with. It is no fictitious journal but has an honest and genuine circulation. Our rates are high yet the cheapest, if properly appreciated.

A Positive Rebuke.

From an esteemed Brother who is doing what he can in the masonic world, to advance the interests of masonic intelligence and information, and one too, who occupies a position on the very frontier of our country and has sent in more subscribers than any other brother in the U. S. in proportion to his advantages writes the following scathing rebuke to those masons who expect to go through the world blind-folded, never read, never learn anything, and yet annoy everybody to death with fool questions that they could learn by sticking their hands in their pockets and paying a dollar or two a year for an intelligent masonic journal. With masons who never read on account of poverty and yet spend the price of a dozen journals a month in useless expenditures, we have no patience—and we frankly confess we like to see them get up in a lodge and make motions and ask questions, and get rapped down amid the silent laughter of the members. It serves them right and we have no pity for them. If there was ever anything that God made meaner than another, it is a mean mason, and Bro. Boyce of Montana hits them a rap over the knuckles which, if it could reach them, would do them some good.

He says—

"With the hope that the FREEMASON may continue in its sound, clear masonic pathway and may increase in power and usefulness, I pledge on my part to do for it while it stands as a bulwark against the surging tide of innovation, time-serving and trickling policy of those who would turn heaven into hell and the bright star of masonry into chaos. There are masons just as the vaunting coward is brave, or the boastful miser is benevolent. They are the sounding brass and tinkling cymbal and have learned masonry *only* as the parrot has learned to say "Pretty Polly," and are to be held in masonic contempt."

Those are words with the bark on, and everybody with sense enough to get out of a shower of rain can understand them.

We will here present a proposition to our agents and readers generally—viz: whenever you come across a mason who does not take a first class masonic journal and yet does not know anything more of the institution than the law allows, ask him why he does not subscribe, and if he says he cannot afford it, and you are satisfied that his answer is true, and that he is *honestly and absolutely* too poor to join a club, send us his name and we will send the FREEMASON to him free, on two conditions, 1st. that he will promise to read every number, and 2d, that he spends no money except for absolute necessities for his family, not including liquors, etc. for

we think but very little of a man who thinks more of his appetite than he does of his brains. If you come across others whom you know *can* afford to join your club, and wont, then let them grope in darkness and be the laughing stock of the craft.

Receipts for the Freemason.

We receive a great many single subscriptions by letter, with the request to "send receipts"—This may seem like a small request but is one that is utterly impossible to comply with in every particular. Our paper is the receipt for all single subscribers—if they do not get the paper in return they can know that their money has not been received or that their time has run out. If they do get it, they may know that their money has been received. We acknowledge receipt for all clubs through the agent by letter in order that he may be held harmless for the money of other people entrusted to him—but under ALL CIRCUMSTANCES, the reception of the FREEMASON by a subscriber is a receipt for the subscription money except by special arrangement with club agents. Our whole system of subscription is *cash in advance*, and as soon as the time runs out, the mail clerk stops the paper, and that is a notice for renewal if the party desires to continue.

A Turgid Specimen.

It is the most unfortunate thing imaginable that so many writers and speakers are incapable of expressing themselves, except in language that nobody can understand. We have read speeches that looked in print as though the words have been set up by firing a dictionary out of a double barreled cannon. We advise speakers and writers to adhere more to the good old Saxon, something that has got common sense in it. Whenever a man cannot be elegant without clothing his thoughts in hyperboles and round-about expressions, he had better be inellegant and use words, that like those of Bro. Andrew Jackson, "has the bark on them."

We give below a specimen we clipped from a Missouri Exchange, —it is an extract from a newspaper sermon by Rev. J. A. M.—

GENTLEMEN,—I must not resist the conviction to pursue the idea of yourself in this evenings meditations. Grand as are the native faculties of human minds, they are but as infancy to that mighty existence of intellectual manhood, promised in the infinite range of progress and development. And you should remember that in no important sense, can the good or evil of your life, be said to affect these powers, while it may be claimed that they are potent instruments, according to their joint or relative magnitude in the hands of a self-sovereign elsewhere resident in your individually, in the performance of action that take a mortal character. For aught that can be shown to the contrary, you cannot conclude your responsibility resident in your intellectual capabilities, which may be truly said to erect the standard of its measurement; but rather in that conscious self sovereign, enthroned in the individual I.

If anybody can parse that extract, he can beat old Lindley Murray.

The Rev. gentlemen wanted to say simply this—

"Gentlemen, you possess an individuality of thought and action, and as such you are responsible to your creator."

Mississippi.

Through the courtesy of R. W. Bro. J. L. Power we have been favored with a condensed report of the proceedings of that Grand Lodge which met in Vicksburg, Jan. 16. M. W. Bro. Geo. P. Fearn, Grand Master presided.

Bro. Thos. S. Gathright, announced the death of Bro. S. S. Granberry superintendent of the Orphans Home at Louderdale, and suitable resolution were adopted. The Grand Secretary reported receipts of \$412,418.82 and the Grand Treasurer reported disbursements for about same amount.

Dispensations for seventeen new Lodges had been issued during the year, nearly all of which applied for and were granted charters. Five Lodges had surrendered their charters during the year. The total number of chartered Lodges now in the State being 260, with an aggregate membership estimated at twelve thousand.

Several propositions for curtailing the evils of non-affiliation, by imposing certain conditions on the granting of dimitts, were introduced, referred to the Committee on Jurisprudence, and action deferred until the next meeting of the Grand Lodge.

The fee for Dispensation for new Lodges was fixed at fifty dollars, and the fee for Charter thirty dollars.

The following resolution offered by Bro. Frederic Speed, was adopted:

Resolved, That a committee be appointed by the M. W. Grand Master, to prepare and ask the passage of an act by the Legislature of the State of Mississippi, incorporating the Grand Lodge, and that it is the sense of the Grand Lodge that such an act of incorporation should contain a provision whereby Subordinate Lodges may hold real and personal estate in the name of the Grand Lodge without the necessity of procuring special acts of incorporation.

A resolution offered by Bro. Thos. Hardeman to abolish the office of Grand Lecturer, was rejected by a very decided vote. Bro. H. C. Robinson was re-elected to the office, by acclamation.

It was resolved that there shall be ten instead of six Masonic Districts have accordingly been re-arranged, and the District Deputy Grand Masters will be announced as soon as appointed by the Grand Master.

Holly Springs was selected as the place, and the 4th Monday in January, 1872, as the time, for the next annual meeting of the Grand Lodge.

Fraternal recognition was cordially extended the new Grand Lodges of West Virginia and Quebec; and correspondence with the Grand Orient of France ordered to be severed because of its wilful and persistent invasion of the jurisdictional rights of the Grand Lodge of Louisiana.

Just before the close of the Grand Lodge, Past Grand Master Howry took occasion to congratulate the brethren on the harmony which prevailed and the intelligence, zeal, and dignity which characterized the proceedings. His remarks were exceedingly well-timed, and were listened to with the most respectful attention.

The following officers were duly installed—Past Grand Master Howry installing Grand Master Fearn, and he the other officers:

Geo. R. Fearn, Canton, Grand Master.
E. T. Henry, Vicksburg, Deputy Grand Master.
W. H. Hardy, Paulding, Grand Sen. Warden.
Jas. T. Fant, Holly Springs, Grand Junior Warden.
W. W. Lord, Vicksburg, Grand Chaplain.
Geo. H. Gray, Sr., Clinton, Grand Treasurer.
J. L. Power, Jackson, Grand Secretary.

Save Your Copies!

If we had on hand to-day one hundred copies of the FREEMASON from its commencement, we would not be able to fill the orders now on file. All the volumes are exhausted, except one or two of Vol. 1 and Vol. 4. We could not fill a *complete* set at ANY PRICE. Nor can we furnish any more numbers except for Vol. 4, and any of our subscribers who need any of that volume must apply within the coming two months. This state of facts needs no argument to strengthen our warning to all subscribers to "save their copies." As soon as you miss one, let us know, and it will be supplied, for if you let it go too long, you may not get it at all. Any one having a duplicate of January 1869, will much oblige us by sending it, as we need it for a good and worthy brother to complete a volume. The masonic public are beginning to realize that in the FREEMASON they have as good a "masonic history" as any written, and that in any one year of its jurisprudence they have as good a masonic law book as any published, and that to preserve it complete, they have as valuable an addition to their library as any they can buy. For those who had an opportunity to subscribe during the past few years and did not, we have no sympathy, but for our new subscribers who have just found out the F. M. we shall extend all the facilities in our power.

Impostor.

W. D. Mollitt, small man, light complexion, light hair, weighs about 135 lbs, pretends to hail from Haynesville Lodge 49, Mo., has been guilty of forgery, etc., in different parts of the State. He is now travelling in the Southern States. He was expelled by Haynesville Lodge, and should be in the penitentiary.

Club Facilities.

In order to answer many correspondents by one notice, we will here state that in order to get the benefit of club rates for this journal, it is not necessary that the agents should get all the names for one Post-office address, nor it is necessary that all the names should be sent at one time. Names sent at any time during the year are credited to the list at club rates. All subscriptions begin with the January number unless otherwise ordered by the subscriber.

"Honor to Whom Honor."

In justice to the many kind friends who have generously interested themselves in the dissemination of masonic intelligence, we publish herewith an alphabetical list of the brethren who have voluntarily acted as agents for the present Volume, and we also render our sincere thanks to those who assisted in setting up the lists.

- | | | |
|---------------------|------------------|-----------------|
| Elisha Arnold | G G Gould | Frederick Pryor |
| Robert Anderson | Jas W Goslee | William Petch |
| Jno. Anderson | Jno. C Gordy | William Porter |
| J. G. Anderson | M W Garrison | Jacob A Price |
| Rufus E. Anderson | H J Gallbreath | Thos Pollock |
| Norton B. Anderson | E K Higby | Samuel Rawson |
| O. D. Austin | Jno R Higdon | Frank Russell |
| J. G. Aldregge | A Harris | Oren Root, Jr |
| J. E. Boyer, Sr | B F Houx | J Henry Rider |
| A. T. Baubie | J A Hughes | S D Rush |
| Joseph Baum | D C Hunter | L M Ringer |
| J. W. Baldwin | Chas Hfeld | Joseph Rue |
| A. Bradsher | Wm B Isaacs | Ingham Starkey |
| Jonas W. Brown | Wm Irving | Jan B Stuges |
| B. H. Bond | M M James | James H Stout |
| Sol. B. B. Bow | Jno F James | J H Stivers |
| Jno. B. Barnett | M Jesse | Geo W Stebbins |
| Peleg Brown | Saml Kennerley | S D Sandusky |
| T. D. Bogle | R B Kice | A J Stewart |
| Jno. L. Blackwell | J M Knight | M St John |
| Thos. Crampton | S N Kerr | T E Shepherd |
| A. W. Chenoweth | S D Lyda | W W Storey |
| O. A. Crosby | J E Laughton, Jr | J B Snapp |
| K. T. Christon | B W Ledwick | Jno S Tisdale |
| Jno. N. Caskie | Richard Lambert | J M Thompson |
| Danforth Cheney | O H P Ledford | Charlie Thaw |
| Jas. E. Carter | Jos H Livingston | Samuel F Tittle |
| Thos. J. Crumpacker | C P Leavitt | John Ure |
| M. Cronin | E T McGunneglo | J H VanHoose |
| A. E. Carter | R W McMullin | Jno D Vincil |
| A. D. Campbell | F B Moore | H M Waters |
| F. C. Colley | C L Mayo | D W Webster |
| W. D. Chandler | F P Morrow | W H Warts |
| Tom A. Carter | Allan McDowell | Isaac N White |
| Preston Denton | Wm Nifong | Wm B Wilson |
| A. S. Dunn | Chas Nupier | Jno E Weber |
| A H Duce | J M Neal | Alfred Williams |
| Alex M Dockery | Eli Owen | P H Wasmuth |
| F Disceus | Samuel Price | Jno Welsh |
| R T Fryer | Parson & Co | W S West |
| W D Fortune | Edwin C Parmlee | J H Webster |
| Geo D Foglesong | J L Power | A V Warr |
| W M Griggs | G C Pepper | Geo B Wintle |
| W W Garth | D R Ponder | Chas L Young |

In this list of names are included those who now fill and have filled every office in masonry, from G. Masters, G. H. P. and G. Commander, down to the youngest E. apprentice. There are those who have filled all the honorable stations of life, civil, religious and political. Their lists with those of individual subscribers represent the following states and countries, at home and abroad. Alabama 10 cities; Arkansas 20; Arizona 3; Colorado 13; California 4; Connecticut 5; Delaware 5; Dist. of Col. 1; Florida 5; Georgia 9; Illinois 13; Iowa 9; Indiana 5; Idaho 3; Kansas 17; Kentucky 6; Louisiana 9; Maine 2; Massachusetts 6; Minnesota 2; Maryland 5; Michigan 7; Montana 14; Mississippi 27; New Mexico 14; New Hampshire 4; New York 16; New Jersey 9; North Carolina 3; Nebraska 6; Nevada 2; Ohio 9; Oregon 4; Pennsylvania 7; Rhode Island 2; South Carolina 11; Tennessee 8; Texas 15; Vermont 3; Virginia 13; West Va. 3; Wyoming Ter., 7; Washington Ter., 2; Wisconsin 8; Missouri 307. The FREEMASON also circulates in 19 cities in Canada, Nova Scotia, New Brunswick, England, Ireland, Scotland, France, Germany and the East Indies—making a total of 652 of the principal cities and towns of the world. It is the greatest satisfaction to us to be able to say that this almost universal circulation has been acquired without the slightest sacrifice of honorable or official position, for in no single instance have we ever once asked for a subscriber or personally represented our interests to the craft. What has been done, was accomplished by friends of Masonic journalism whom we have placed on the "roll of Honor" as above, and who voluntarily represented the interests of the FREEMASON. Our readers represent the active and thinking brains of the fraternity—and we are therefore spared the humiliation of bending to any personal or local interests; by our universal support we are enable to speak candidly and honestly upon any subject without fear or favor. This principle is the life blood of Masonic journalism, and we thank God that we have such friends who stand with us, "SQUARE UP TO THE FRONT" in vindication of the pure principles of our beloved institution.

A kind word from one brother to another costs him nothing and yet by that word has this enterprise grown up to the proportions it now assumes and we truly and fraternally appreciate the many, very many, high compliments that have been paid to our efforts in the cause of Truth and Humanity. The most powerful light hid

under a bushel will not give as much light nor do as much good as the smallest candle on the hill-top. Therefore "let there be light" by the dissemination of the legitimate masonic literature.

Decisions of Grand Master C. W. Nash, of Minnesota.

We give the following decisions rendered under the laws and constitution of Minnesota by the very able and clear headed Grand Master of that jurisdiction:

FIRST.

No one is eligible to the office of Master, but actual Past Masters, Past Wardens, or Present Wardens, who have been regularly elected and lawfully installed.

SECOND.

A Master or Warden cannot resign or dimitt, during his term of office; but every other member has a right to dimitt, if there are no charges preferred against him, and he is clear on the books, of all dues.

THIRD.

Every member of a Subordinate Lodge, in good standing, whose dues are paid, as prescribed by the By-Laws of his Lodge, is eligible to any office in his Lodge, except that of Master.

FOURTH.

In case an election is not held at the time prescribed in the By-Laws, the old officers hold their respective places until an election is held and their successors are installed. It is improper to pass by an election at the time named in the By-Laws. In the event of a neglect to elect, an election can only be held by dispensation from the Grand Master.

FIFTH.

If a brother is suspended for the non-payment of dues, he can only be restored to membership by proper petition for membership and regular ballot.

SIXTH.

The spirit of the rule, that one ballot upon an applicant for the degrees, elects for the three, may be changed thus far—if in the Master's judgment the good of masonry will be subserved, by so doing, he may order the ballot spread, on each degree. An objection made by a member of the Lodge is equivalent to a rejection by ballot.

SEVENTH.

A subordinate Lodge has the right to remit the dues of any of its members for satisfactory reasons, and the Master should entertain a proper motion for this purpose.

EIGHTH.

A member residing within the jurisdiction of his Lodge, must be charged in, and tried by, his own lodge. A non-affiliated Mason can be charged in and tried by any Lodge, under whose jurisdiction he may reside; and a Lodge can try a brother for unmasonic conduct, being a resident in their jurisdiction, although his membership may be with a Lodge of a sister grand jurisdiction.

NINTH.

The following questions were submitted to me for my opinion:

- 1st—Does a Master Mason in good standing in his Lodge possess the inherent right of visiting any Masonic Lodge wherever he may go?
- 2d—Has been claimed that a Master Mason may object to a visiting brother—the reasons to be determined solely in his own conscience. Does a Master Mason possess the unqualified right of objecting to the presence of a visiting brother in his Lodge?
- 3d—If a Master Mason objects to a visiting brother sitting in the Lodge, is he accountable to the Lodge, and is it his duty to give reasons for such objection?
- 4th—If a Master Mason has sufficient reason for objecting to a brother visiting his Lodge, is it not his duty to prefer charges, so as to bring the objectionable brother under discipline, and give him an opportunity to vindicate his character?

By the provision of the 8th subdivision of Sec. 8, Title Second of our Grand Lodge Constitution, under the head of Masonic Laws, it is declared "That the right to visit Masonically is an absolute right and duty of Masons." And on page 29 of Mackey's Masonic Jurisprudence, this eminent writer on Masonic law, states the following:

"The right of every Mason to visit and sit in every regular Lodge is an unquestioned Landmark of the Order. This is called the 'right of visitation.' This right of visitation has always been recognized as an inherent right which inures to every Mason as he travels through the world, &c."

But, after a careful examination of the subject, my opinion is that a Mason has not an inherent "right of visitation." He has the right to apply to a Lodge to visit and the lodge has the right to refuse to admit him. The matter of visitation is a courtesy extended to the visiting brother by the Master and the Lodge, and may be refused by the Master or the members, if they see proper to do so. It is the imperative duty of the Worshipful Master to preserve peace and harmony in his Lodge, and he clearly has the right to prevent any brother from entering the Lodge whose presence would cause trouble and dissensions in the same, or in any way interfere with the peace and harmony of the Lodge, and more especially should any member

of the Lodge make his objections to the admission of such visitor. I think there can be little if any doubt that a member who objects to sit in a Lodge with a brother proposing to visit, need not prefer charges against him, unless he sees proper to do so—the reasons for his objections to be determined solely in his own conscience.

This right of objecting to the admission of a visiting brother should not be used without good and sufficient cause, but of the sufficiency of the reason the brother objecting is the proper judge, and is alone responsible.

TENTH.

In case a member objects to the advancement of a candidate, the Worshipful Master has not the right to demand of the objecting brother the reasons or grounds on which he bases his objection. I am of the opinion that the rule which ought to govern cases like this, is this: After the candidate is elected, any member has the right to object to his receiving the degree, and he cannot receive it until the objection is removed by the brother objecting, said brother not being required to give any reasons, unless he sees proper to do so.

Should the brother objecting give his reasons voluntarily to the Lodge, for its consideration, he must then submit to its determination, by the vote of the members present. Further, any member of a Lodge may at any time inform the Master of his Lodge that he objects to a candidate receiving the degree, and the Master is bound to consider and respect his objection.

ELEVENTH.

In case a Lodge requests another Lodge to confer the degrees upon a candidate, the candidate becomes a member of the Lodge which made the request, (on signing the By-Laws.)

TWELFTH.

If an entered Apprentice or Fellow Craft, made in a regular Lodge, he cannot receive the remaining degrees in any other Lodge, without the consent in writing of the Lodge, which had original jurisdiction of the candidate.

THIRTEENTH.

The provisions, regulations and edicts of this Grand Lodge, provides that "any Mason who does not contribute to the fund, or belong to some Lodge, shall not be entitled to join in procession, or receive assistance or Masonic burial, and shall not be permitted to visit the Grand Lodge, except by special invitation, etc." This law applies, whether such non-affiliated Mason is a member of a Royal Arch Chapter, or not.

The Grand Lodge or its subordinate Lodges, know nothing of any except the symbolical degrees.

FIFTEENTH.

When a ballot is being taken for a candidate, every member present should be required to vote. None should be excused.

Non-Affiliates.

At the 16th annual communication of the Grand Lodge of Minnesota, the following stringent regulation was adopted:

Resolved, That all non-affiliated Masons who are permanent residents within this jurisdiction, be notified by the oldest Lodge within whose jurisdiction they reside, to apply for membership in some Lodge within one month after such notice shall be given, and any non-affiliated Mason who does not make such application after such notice, shall be deemed guilty of unmasonic conduct, and shall be liable to suspension; and it is hereby made the duty of the oldest Lodge having jurisdiction where such non-affiliated Mason resides, to prefer charges against such a Mason, and try him for such unmasonic conduct; and that the W. M. of the Lodge having jurisdiction, be required to enforce this resolution.

Relative to this absurd law the Grand Master of that State (Bro. Nash), expresses his opinion fully in his annual address, and we fully agree with him:

This action on the part of our Grand Lodge has been very generally referred to by our Sister Grand Lodge Jurisdictions, in the address of Grand Masters, and the Report of the Committees on Foreign Correspondence, and as a general rule, has been criticised as being a hardship, unjust, and in violation of Masonic policy.

I am informed that the provisions of this resolution have been enforced by the officers of Lodges in this jurisdiction; but not with the success that was hoped by the Grand Lodge. The result indicates that the requirements of said resolution are, and have been, impracticable, and cannot be enforced.

For the views of eminent masons on this subject, respectfully refer you to the Report of the Committee on Foreign Correspondence.

It becomes our duty to consider the questions involved, and to take such action as the assembled wisdom of the Grand Lodge may determine; such action as shall redound to the good of Masonry, not only in our own jurisdiction, but the masonic world at large.

I have given this important subject much thought and reflection, and present to you the following suggestions:

Is it wise to make any legislation in reference to non-affiliated masons, which has in view to force them to become members? Is it wise or politic to do so?

If any legislation is necessary, deprive them of their masonic rights, and if they are actuated by the true and pure principles of the Order, and have any respect or reverence for it, they will take the necessary steps to become affiliated masons, and relieve themselves of the odium which would and does attach to non-affiliated masons.

Masons have reciprocal duties to perform, and prominent among them, and one of the most sacred, is the duty to be a member of a Lodge, and be a contributing member to its charity funds if not to its necessary expenses. If a brother's interest in the Order is so far gone as to care nothing for the proper discharge of his duties, as a mason, "to his God, his neighbor, and himself," he is, and will be, a drone in the great hive of masonry, consuming its substance, destroying its life, and paralyzing its influence.

He is of but little use to the Masonic Order or the world, and is not worth saving, and below our notice as Masons.

Names of New Lodges.

Good Faith	Lambskin	Tranquility*
Antiquity	Bee Hive*	Confidence
Good Samaritan	True Brotherhood	United Strength
Golden Rule	Cement	Stability
Fraternal*	Fervency and Zeal	Fidelity*
Brotherly Love	Circumspection	Benivolence
Cheek	Guardian	Amability
Landmark*	Craft*	Candor
Ancient Landmark*	Craftsmen's	Friendly
Ashlar*	Sword and Heart	Good Will*
Kilivluning*	Incense	Sympathy
Ancient York	Esoteric	Rectitude
Ark and Anchor	Strict Examination	Plumb*
Philonthea	Family	Morality*
Amity*	Geometrical	Gavel*
Light*	Network	True Workmen
Acacia*	Proficiency	Trowel
Blue	Right Angle	King Hiram*
Corner Stone*	Emulation	Excelsior
Libanus	Juscan*	Orient
Meridian Sun	Corinthian*	Truth*
Relief*	Doric*	Mosaic*
Globe	Ionic*	Blazing Star
Philanthropic	Composite*	Jerusalem
Harmonic	Union*	Lily*
Indefatigable	Social*	Equality
United Friends	Unity	Ben Franklin*
True and Faithful	Foundation	Geo Washington
Faithful*	Fellowship*	Naphtali*
Tolerance	Scientific	Good Faith
Cosmopolitan	Umanity*	United*
Hospitable	Regularity	Lafayette*
Perfect Silence	Fortitude	Mt Moriah*
Perfect Union	Sun	Eureka*
Chosen Friends	Sun and Moon	Polar Star*
Charity*	Compass*	King Solomon
Universal	Square and Compass*	Golden Square*
Sons of Light	Silent Temple	Occidental*
Free and accepted	Faith*	Augerona*
True Kindred	Hope*	Zerubbabel*
Altar	Peace*	Good Hope*
Arctura*	Temperance	Mystic Tie*
King David*	Justice	Aurora*
Ancient Craft	Prudence	Circle*
Harmony*	Concord*	Tyrian*
Love*	Sincerity	Adelphi*

*Those marked thus have already been selected by Lodges in Missouri.

Many of the above names sound better by putting the words "Lodge of" before the name—as "Lodge of Love" instead of "Love Lodge."

In Memoriam.

In Carondelet Mo., January 1871, Bro. Edward S. Wood member of Good Hope Lodge No 218. At a meeting of the Lodge on Jan. 21st suitable resolutions were adopted and ordered to be presented to the family of the deceased, prefaced by the following lines:

Death, is at all times an unwelcome visitor, and in cases where he casts his dark shadow upon his victim, in the bloom of vigor and joyous manhood, surrounded by dear friends, a loving and dependent family, his advent is marked, not alone by deep grief and heartrending anguish—but by a dark unfathomable void, a feeling of despair that makes the boldest shriek involuntarily from the sad realities which make up even the ordinary vicissitudes of life. Alas life! It is but the quickening of a germ, the blooming of a flower, and then comes the cold frosts of death and all, all of material life is over.

WHAT did the ancient Egyptians know about sciences? He understood geometry well enough, at least, for land surveying. He understood the rotundity of the earth, the sun's central place in the solar system, the obliquity of the ecliptic. He could foretell eclipses, the position of the planets, the true length of the year. He had found out a method for notation—two of them, indeed, the decimal and the duodecimal. As for chemistry, its very name (from Chemi, which means Egypt), tells us where it was first studied. No wonder that the Egyptians got the reputation, among their more ignorant neighbors, of being magicians. As for books, the old Egyptians made paper and wrote on it, and we have now papyrus rolls made in the time of the early Pharaohs, but he went on further to turn his buildings, his obelisks, even his collars, into books, inscribing them with histories and biographies, by representing on them, through paintings and sculpture, all his occupations and beliefs, his hopes and fears.—*Scientific American*.

Truth.

Truth is like a flowing river,
Flowing on and flowing ever,
Ever spreading, ever rising.
With its waves the heart baptising;
Ever soothing, ever healing,
Banishing each troubled feeling,
Entering in the willing soul,
Making the broken-hearted whole.

Stay not thou the flowing tide,
Turn thou not its waves aside,
Let it flow and let it enter
To thy bosom's centre;
Let it warm the heart of clay,
Let it cleanse all dirt away
'Till the soul reduced from sin,
To God and Heaven shall enter in.

For the Freemason.

The Master's Carpet.

The Lambskin, White emblem of all thing pure,
The Mason's Badge, oh! let him keep it sure,
More ancient than the Golden Piece by far
Or Roman Eagle, e'en more honorable than the Star,
And Garter or other order that we know,
Even King or Prince or Potentate can bestow,
At any time except a Mason, he.
Let every Brother strive to keep it free
From stain thus worn a pleasure to himself,
An honor to the Craft 'tis more than wealth.

The twenty-four inch gauge some masons view,
But as a tool to lay their work out true;
But we the Accepted Free the same should use
To divide our time that we no part abuse,
The inches emblematic present
The hours of the day that none may be mis-spent,
Those hours divided in three equal parts,
Whereby we find eight when with thankful hearts
We worship God and Brothers true relieve,
That they no more on their misfortunes grieve;
Eight Hours in which our usual toil pursue
The other Eight to sleep refreshment due,
Thus nobly should we e'er divide our time
And Worship Work Relief and Rest combine,

Bro. H. W. Heller.

East Indies.

From the *Masonic Record* of Western India, published at Bombay, we extract the following notice of a lodge meeting in that country in order that our readers may know something of the way the work is done and announced in foreign jurisdictions.

POONA.

LODGE "ORION IN THE WEST," No. 415 (E C)—At the regular meeting of this Lodge held at the Masonic Hall, on the 19th November, the following Brethren were present; W Bro T Cooke, W M.; Bros L Smith, S W.; P Callahan, as J W.; W H Wakeman, as Secretary; Haslet, Treasurer; Jones, S D.; Brewer, J D.; Porter, I G; Kirby, Tyler; and several others, amongst whom were the following visitors: W Bros Otto, Cameron, Kirkwood, and Graham.

The Lodge was opened in due and ancient form, and the minutes of the last meeting were read and confirmed.

The W M in every feeling terms addressed the members present on the loss the Lodge had sustained (as well as fraternity at large) in the death of Bro H W Burnett, the J W., which occurred on the 16th instant at Lonee, the first march with his Battery from Kirkee to Neemuch; the loss of whom he was sure every member of the Lodge would deeply regret, our lamented Bro having made himself beloved by all who knew him during the short time the G A O T U had allowed him to be amongst them. As a token of respect to his memory the Lodge had been placed in mourning for that night and all the office-bearers wore sashes of crape.

W Bro J N S Kirkwood was unanimously admitted a member of the Lodge.

Bros. Eldon and Powell, candidates for the 2nd degree, were examined as to their proficiency in the 1st degree, and were entrusted and passed out.

The Lodge was opened in the 2nd degree, and Bros Eldon and Powell being properly prepared were admitted and the degree conferred upon them. Bro J Newland and R Ritter were then examined, entrusted, and passed out.

The Lodge was duly raised to the centre and Bros Newland and Ritter were admitted and raised to the sublime degree of M M.

The Lodge was then lowered to the E A degree.

Bro Callaghan, J W., brought to the notice of the W M that the Lodge had been sometime without the *Masonic Record* and now that

the D G Lodge had removed the prohibition against receiving that useful and instructive periodical, he moved that it be again called for, and also the back numbers to complete the volumes. The W M gave orders to this effect, saying he was very glad indeed, and he was confident every member of the Lodge would join him in again welcoming our old friend the *Record*.

There being no further business, the Lodge was closed in peace and harmony with prayer, during which the poor box was passed round.

German Masonic Hall in Pittsburg, Pa.

At the dedication of the new hall, the following beautiful letter was read:

The occasion and the theme would have proved gratifying and inspiring. You are to dedicate the first German Masonic Hall ever erected in America; an event of no ordinary interest and importance. The fact is suggestive of the universality of Masonry, whose dominion is circumscribed by no language, nationality, crime or creed.

Freemasonry is a religion untainted with sectarian bigotry, all embracing and broad as human sympathy and charity. It teaches unflinching faith in, and strict accountability to the Supreme Architect, who laid the foundation of the earth; as a temple for His worship, and arched it over with a beautiful mosaic of shining worlds. It cultivates integrity, truth and justice; and the tenderer ministrations of hospitality, mercy and charity.

Freemasonry is patriotism, unhampered by sectional jealousies or local interests. It has no ambition, save for the public welfare; and is never polluted by the strifes and schemes of party. It inculcates obedience to the laws, and the cordial support of good government. Freemasonry is a social society which organizes no castes. In its eyes merit outrank the nobility of birth, and wealth and honors and worldly distinctions furnish no passport into its domain. None can cross the threshold of its sanctuary without first learning humanity. The humblest artizan and the proudest dignitary, are made to meet upon a common level. It not only proclaims, but practices the doctrine, that "Worth makes the man; the want of it, the fellow."

These and kindred thoughts I should have endeavored to amplify, had I been permitted the privilege of meeting with you. I should also have been glad of the opportunity, in the company of German Freemasons, to have testified my grateful acknowledgment of the cordial welcome and generous kindness I last winter experienced at the hands of Masons in the Fatherland. It forcibly demonstrated the beauty, the potency, the magic charm of Masonry. Without any claim of kindred, of nationality or acquaintance even, the mystic spell of our glorious Order, secured me a brother's greeting.

I trust your dedicatory services and social intermingling may prove exceedingly enjoyable, and that your new enterprise may be most successful in bringing together those and those only, who will fully understand the symbolic purpose of the tools of our Craft; and will actively use them in building human life and character into a beautiful Temple, which will add glory and honor to Freemasonry.

Pittsburgh, Nov. 28, 1870.

Fraternally yours,
JAMES H. HOPKINS.

Communication.

FORT SMITH, ARKANSAS, Feb. 8th, 1871.

Geo. Frank Gouley, Esq., Editor *Freemason*, St. Louis, Mo.

DEAR SIR AND BROTHER—I read, in your respectable paper, the letter of Brother G. Wolf, of Strassburg, in France, wherein he asks for aid.

Yes! we are bound, and it is our most sacred duty to assist them; but, there are in other towns in France, a great many families of Freemasons who are in the same conditions as Brother Wolf represented.

All Freemasons in France are our brethren. Their families are our families, their widows are our widows, and their orphans are our orphans, and therefore we shall assist them, without distinction of cities, towns or places.

If the brethren of the Fraternity will follow my proposition, I subscribe Ten (10) Dollars, and am prepared to send the money as soon as a proper committee, or a voluntary subscription is organized for that purpose.

DR. JAMES FISCHER,
Member of Orient Francais Lodge No. 167,
St. Louis, Mo.

The French poet, M. Amand, was one day at an assembly where a prominent figure was a man with black hair on his head, and a white beard to his chin. A lady inquired of M. Amand if he could explain the contrast. "I suppose, madam," he replied, "the gentleman's chin does not more work than his head."

Formation of Grand Councils.

The following history of the organization of the several Grand Councils, in the United States, we find in the *Masonic Token*, condensed from Comp. Drummond's report on Foreign Correspondence to the Grand Council of Maine:

The Grand Council of Alabama was formed by twenty-seven R. & S. Masters who received their degrees under the authority of the Southern Supreme Council 32^d. of the A. & A. Rite; that of Arkansas by councils chartered directly by that Supreme Council; those of Florida, Georgia, North Carolina, and South Carolina in the same manner; those of Kentucky and Ohio, by councils chartered by the agent of that Supreme Council and its authority; that of Mississippi by councils chartered by the Grand Council of Princes Jerusalem, of that State, under the same authority; those of Connecticut, Vermont and Virginia by councils founded by Jeremy L. Cross or under his authority; that of California by two councils chartered by the Grand Council of Alabama, one chartered by that of Tennessee and one by that of Texas; that of Illinois by councils chartered by the Grand Council of Kentucky; that of Indiana by two councils chartered by Ohio and one by Kentucky; those of Iowa and Missouri, by councils chartered by Illinois; that of Kansas by councils chartered by Missouri; that of Louisiana by one council chartered by the Southern Supreme Council, one by Kentucky and two by Alabama; that of Maine by councils chartered by Massachusetts; that of Massachusetts by self-formed councils, though perhaps some of them took charters from New York, and some from Cross; that of Michigan by councils chartered by Connecticut; that of New Hampshire by one self-formed council, one chartered by an old Grand Council, and one chartered by Connecticut; that of New Brunswick by councils chartered by Maine; that of New Jersey by one council chartered by New York and two by Pennsylvania; that of New York by a union of two Grand Councils, one formed by Joseph Ceneau, and the other formed by councils chartered by Connecticut; that of Pennsylvania originally by two councils located in that State, and one located in Texas; that of Rhode Island by one council founded by Cross, one by Massachusetts, and one by Connecticut; that of Tennessee by two councils chartered by Kentucky, one by Alabama, and two under the authority of the Southern Supreme Council; that of Texas by one council chartered by New York, one by Kentucky, and one by Alabama; and that of Wisconsin by councils chartered by Ohio.

It will be perceived from this statement that none of the following Grand Councils, or their subordinates, viz: Alabama, Arkansas, California, Florida, Georgia, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Mississippi, Missouri, New Jersey, North Carolina, Ohio, South Carolina, Tennessee, Texas, and Wisconsin derived their origin in any part, directly or indirectly, from Jeremy L. Cross. To the nineteen of these now in existence, Pennsylvania would probably be added.

Recent Elections.

MISSOURI.

Signal Chapter No. 68.—R O Boggess, H P; M A Cobler, K; A Weaver, S; E C Dracon, Sec.

Eureka Lodge 73.—J H Townsend, W M; A E Taylor, S W; Wm Bierbower, J W; G D Kennedy, Sec.

King David Lodge 364.—A Phos L Hafer, W M; Hugh F McDaniel, S W; Jas Shannessy, J W; J W Churns, Sec.

Wakanda Lodge 52.—M Leftwich, W M; G Brasher, S W; R Buchanan, J W; Henry Swonsin, Sec.

Osage Lodge 303.—Chas R Scott, W M; S H Thompson, S W; J E Harding, J W; Geo P Fowler, Sec.

MONTANA.

Virginia City Lodge No. 1.—F C Deimling, W M; J C Smith, S W; C B Houser, J W; F E W Patton, Treas.; Thos Mully, Sec.

NEW MEXICO.

Chapman Lodge No. 35, Las Vegas.—Geo W Stebbins, W M; O Suiss, S W; Richard Dunn, J W; Chas Ifeld, Sec.

Aztec Lodge 108, Las Cruces.—A H Morehead, W M; F Blake, S W; H C Harring, J W; Edwin J Ord, Sec.

Question.

St. Louis, February 11th, 1871.

BROTHER GOULEY:

After rejection of an application for chapter degrees how long a time must elapse before the rejected candidate is again eligible?

Some of the brothers who hold office in the chapter say six months and others—a year.

By replying to this question in the next number of the FREEMASON you will oblige,

A subscriber and brother.

ANSWER.—The constitution of the Grand Grand chapter of this state provides that a candidate rejected for the degrees in a Chapter may apply again in SIX MONTHS.

New Advertisements.

WANNAMAKER & BROWN.

Proprietors of the great "Oak Hall" clothing house of Philadelphia, occupies the lower half of our first cover. This is one of the of the largest and most reliable houses in the United States, and our merchants, both city and country, will do well to refer to them. They furnish Templar coats and outfits, and that department is presided over by Wm. H. Stansbury, who is every way qualified to judge of the wants of Sir Knights, and is a most estimable gentleman. He is always on hand.

THE CONTINENTAL LIFE

of New York, occupies the top half of first cover, and as will be seen makes a new announcement with this number.

SMITH'S CHEMICAL DYE WORKS,

309 N 7th Street, St. Louis, has been established for 30 years, and still maintains its great reputation as a first-class house in that speciality.

DR. E. S. ULMAN, DENTIST,

412 Washington Ave., St. Louis, and

DR. I. FORBES,

213 N 8th Street, St. Louis, are both old and reliable dentists, thoroughly understand their business and are worthy of patronage.

J. R. SHIELDS,

Attorney-at-Law, Corner 5th and Olive streets, St. Louis, is well known as a successful lawyer. Success is the true test of merit.

JNO. GOODIN,

421 and 426 N 3d street, advertises a full assortment of blacksmiths' outfits, and his well established reputation as an honest and straightforward merchant is sufficient guarantee to us to say "deal with him."

R. B. PEARCE & CO.,

417 N Main Street, manufacturers and jobbers in hats, caps, straw goods, trimmings, &c., comprise an old and well known firm who do an immense business in their line, and give general satisfaction.

VICK'S FLORAL GUIDE FOR 1871,

is worth sending for, and furnishes a full list of flowers and vegetables with the catalogue price of seeds. This is a beautiful pamphlet with colored plates and the contents are furnished in both English and German, and we would be glad to know that Mr. Vick's efforts in behalf of floral culture will be as fully appreciated by our American as by the German population. The love of flowers is one of the finest and most delicate tests of the soul's love of God and all that is beautiful and good, and if we were cast upon any shore or in any clime, we should never hesitate to freely expect hospitality if we found the strangers home surrounded with flowers, for they are the interpretation of the language between God and man. Nothing is so delicate or so pure, and the love of them is the highest type of civilization and refinement. Address, James Vick, Rochester, New York.

In noticing the advertisement of Messrs. SHORTTRIDGE & Co., New York, in last number we made a mistake by printing it "Shortbridge."

Massachusetts.

ELECTIONS FOR THE YEAR 1871.

M. W. William Sewall Gardner, Boston, Grand Master.
R. W. Charles Levi Woodbury, Boston, Deputy Grand Master.
R. W. David W. Crafts, Northampton, Senior Grand Warden.
R. W. Elijah W. Burr, Hingham, Junior Grand Warden.
R. W. John McClellan, Boston, Grand Treasurer.
R. W. Solon Thornton, Boston, Recording Grand Secretary.
R. W. Charles W. Moore, Boston, Corresponding Grand Secretary.

Florida.

At the 24th Annual Convocation of the GRAND ROYAL ARCH CHAPTER OF FLORIDA, begun and held in the City of Tallahassee, on Tuesday, the 10th day of January, A. D. 1871, the following Grand Officers were elected:

DeWitt C. Dawkins, Grand High Priest.
James Ellewood, Deputy Grand High Priest.
William Morrill, Grand King.
Theodore Ball, Grand Scribe.
T. Preston Tatam, Grand Treasurer.
W. M. McIntosh, Grand Secretary. Tallahassee, Fla.

MARRIED.

In St. Louis, Bro. CONSTANT of Jefferson City, Mo., to Miss RACHEL OBERMEYER of St. Louis.

JOHNSON BENFIELD at the residence of the brides father, near Cuba, Mo., February 1st, by Rev. M. W. F. Smith, Bro. B. F. Johnson W. M. Evening Star Lodge No. 91 to Mrs. Lou Benfield, all of Crawford county, Mo.

Masonic Orders in England.

At the commencement of a new year it may not be amiss to look around us, and consider for a moment at the actual position and future prospects of Freemasonry in England. There cannot be a doubt that the Order never was so powerful as it is at present, and we do not allude to mere numbers, but to the influence which it exercises over a vast array of intelligent men. We are also inclined to believe that a larger per-centage of really desirable candidates have of late years been added to the muster-roll of the Craft. We have literary lodges, like the "Urban," holden at that quaint old hostelry, the Jerusalem Tavern, St John's Gate; and we have musical lodges, like that of the "Asaph," where brethren of eminence in the inspiring art of which St. Cecilia is the tutelary deity, are enabled to conduct the ceremonies of Freemasonry with great ability and success. Again, the martial element is represented by the "Fitzroy" and the Macdonald;" while those who plough the ocean waves are found in the "Merchant Navy" and other maritime lodges at the East end. Congenial fellowship—a great desideratum in life—is therefore attainable by men of the most varied habits and pursuits, and it is, we are satisfied, a very wise and graceful policy to encourage the formation of lodges for all sections of the community, especially for the professional classes, who are in general animated by a commendable *esprit de corps*. It is estimated that about eight thousand initiates swell the rank of English Masonry every year, and this rate of increase is likely to continue, provided no calamity, such as war, should intervene. Fifty new lodges are also annually added to the Grand Lodge roll, and these, of course, in due time augment materially the numerical strength of the Fraternity. Royal Arch Masonry, as we took occasion to remark some time ago, is also in a very flourishing condition, and the adherents are rapidly increasing, the number of new chapters granted each year averaging fifteen. The sum total of Craft lodges actually working and in good order is 1250, and the Royal Arch Chapters number 380.

We now come to what we call the unrecognized degree, and during the past year we find that the "Mark" Degree has outstripped all its competitors, and is now second only to the Craft and Royal Arch Masonry in prestige and importance. This is mainly due to the untiring energy of the Most Worshipful Bro. Portal, whose career as Grand Mark Master has been an uninterrupted series of successes. Not that we ignore the valued services of the distinguished brethren who preceded him in his high office—on the contrary, each and all have afforded him the most loyal and cordial support—but the fact cannot be gainsaid that with the zeal of an apostle, Bro. Portal combines those rare faculties of mind which at once attest a man's claim to rule and direct his fellows. The Mark Grand Lodge has now about 120 lodges under its jurisdiction, and its constituents are to be found in nearly all the foreign and colonial possessions of England. We are also glad to state that, with a wise prevision, it has been arranged that all the allied or kindred degrees, such as the Most Excellent Masters and the Royal Ark Mariners, shall be worked under the authority of the Mark Grand Lodge, and by the adoption of this course the multiplication of supreme Masonic bodies has been very properly prevented.

The Order of the Temple comes next to the Mark in strength, numbering as it does about 410 encampments. The Knights Templar do not, however, increase very rapidly, but as their executive department is extremely well managed, we may fairly anticipate that they will hold their own for a long time to come amongst the various branches of the Masonic brotherhood.—*London Freemason.*

A Touching Relic of Pompeii.

In digging out the ruins of Pompeii, every turn of the spade brings up some relic of the life, some witness of imperial luxury. For far the greater part, the relics have a merely curious interest, they belong to archaeology, and find appropriate resting places in historical museums.

But there are some exceptions. Here, for instance, the excavator drops, an uninvited guest upon a banquet; there he unexpectedly obtrudes himself into a tomb. In one place he finds a miser cowering on his heap, another shows him bones of dancing girls and broken instruments of music lying on the marble floor. In the midst of the painted chambers, baths, halls, columns, fountains, among the splendid evidences of material wealth, he sometimes stumbles on a simple incident, a touching human story such as strikes the imagination and suggests mournful interest of the great disaster, as the sudden flight of a wouderd soldier conjures up the horrors of the battle.

Such, to our mind, is the latest discovery of the excavator in this melancholy field. It is a group of skeletons in the act of flight, accompanied by a dog. There are three human beings; one of them a young girl, with gold rings and jewels still on her fingers. The fugitives had a bag of gold, and silver with them, snatched up, no doubt, in haste and darkness. But the fiery flood was on their track, and vain their wealth, their flight, the age of one, the youth of the other. The burning lava rolled above them and beyond, and the faithful dog turned back to share the fate of his mistress, dying at her feet.

Seen by the light of such an incident, how vividly that night of horror looms upon the senses. Does not the imagination picture the little group in their own house, by the side of their fountain, lan-

guidly chattering over the day's events and of the unusual heat? Does it not hear with them the troubled swell of the waters in the bay—see as they do how the night comes down in sudden strangeness, how the sky opens over head, and flames break out while scoriae, sand and molten rocks came pouring down? What movements, what emotion, what surprise! The scene grows darker every instant; the hollow monotony of the day is lifted into yells and shrieks; the air grows thick and hot with flames, and at the mountain's foot is heard the roll of the liquid lava.

Jewels, households goods, gold and silver coins, are snatched up on the instant. No time to say farewell; darkness in front and fire behind, they rush into the streets, choked with falling houses and flying citizens. How find the way through passages which have no longer outlet? Confusion, darkness, uproar, everywhere; the shouts of parted friends, and agony of men struck down by falling columns; fear, madness, and despair unchanged, here penury clutching gold it cannot keep, their gluttony feeding on its final meal, and phrenzy striking in the dark to forestall death. Through all, fancy hears the young girl's screams; the fire is on her jeweled hand. No time for thought, no pause, the flood rolls on, and wisdom, beauty, age, and youth, with all the stories of their love, their hopes, their rank, wealth and greatness, all the once affluent life, are gone forever.

When unearthed after many years, the nameless group has no other importance to mankind than as it may serve to "point a moral or adorn a tale."

In Memoriam.

BROTHER W. L. M'MATH.

In Virginia City, Montana, Feb. 2d, 1871, Brother and Judge W. L. McMath, in the 41st year of his age. He filled many positions of civic and judicial trust, and the *Montanian* says:

In all enterprises affecting the prosperity of the territory, Judge McMath, always felt and expressed the deepest interest, and united his influence and labor with those who sought its greatest good. He was a sound lawyer, faithful in the discharge of the duties of his profession, and honorable in his dealings with his clients. He was emphatically an honest man, prompt in business, a kind neighbor, and a good friend.

The last sad rites were paid to the remains of this esteemed citizen, on Friday last. The funeral was conducted by the Masons, of whose society he was an honored member. Business was generally suspended and nearly all of our citizens went to pay this last tribute of respect. The Montana, Virginia, Summit and Nevada Masouie Lodges, were in attendance, and the spacious Masouie Hall, where the services were held, were draped in deep mourning. A goodly number of citizens, unable to find room in the crowded hall, were obliged to remain outside. The beautiful and impressive Masouie ceremonies performed by P. G. M., L. W. Frary, and G. S., H. L. Hosmer, some of our most talented ladies assisting with music. After the services were ended in the hall, the procession was formed for the march to the cemetery. It was the largest funeral cortege ever seen in our city. The bell on the Catholic Church was tolled as the procession marched to the grave, and its mournful cadence seemed to remind us that:

Solemn strikes the fun'ral chime,
Notes of our departing time.

Arriving at the grave, the Masons concluded their solemn ceremonies, and the remains were consigned to their last resting place.

BROTHER ELIJAH PRICE.

Member of Rolls Lodge No. 33, died in New London, Mo., January 1871. He was much respected and beloved by the community, and the Lodge adopted suitable and feeling resolutions, both in memory of the deceased and in behalf of his family.

BROTHER ROBT. L. FISHER,

Whose untimely death and virtues we noticed in the February number, has been further referred to by his Lodge in appropriate resolutions, expressing condolence for his bereaved family in this their deep affliction.

DIED.

BLACK—Bro. John T. Black died at his residence in Linn county, Mo., February 4th, 1871, and was buried with Masonic honors by Friendship Lodge No. 89, of which he was an honored member.

MARLOW—Bro. James L. Marlow died at his residence 6 miles north of Chillicothe, Mo., February 15th, 1871, and was buried with masonic honors by Friendship Lodge No. 89, of which he had been an upright and honored member.

Bro. Marlow—a good man was cut down in the prime and vigor of life—how true; in the midst of life we are in death.

A Destructive Fire.

HEAVY MASONIC LOSS.

On the morning of February 23rd, the City of Springfield, Ills., was visited by a destructive fire which resulted disastrously to the masonic fraternity of that place.

From a telegraph dispatch to the *Republican* of this city we gather the following facts. The Masonic Hall building was owned by a stock company. The third story was occupied by four lodges who lost everything except a few jewels in a damaged condition. The furniture, clothing, etc., were lost and upon which there was no insurance. Loss \$3,000.

The loss to the Grand Lodge, whose Grand Secretary occupied the building is irreparable, as the library was one of the very finest in this country and can never be fully replaced at any price. All the official letters, returns, reports documents, etc., were involved in one general destruction. Next to this building was occupied the one Bro. Reynolds, publisher of the *Trovel*, whose loss is put at \$6,000, with an insurance of \$3,000. But like the Grand Secretary, he lost a valuable private library which is something that cannot be estimated by dollars and cents. In this great calamity the Grand Lodge and our Bro. Reynold's has our sincere sympathies, and we here promise to do all we can to repair their heavy loss.

If Bro. R. has not saved a duplicate file of his paper apart from the library in his office, we will be able to furnish him our own, which is almost perfect from its commencement. We will also furnish nearly a complete file of our own journal for his future library.

To the Grand Secretary, we tender a set of all the duplicates of proceedings of various Grand Lodges in our possession, which have been sent to the *FREEMASON* since its commencement.

We anticipate that this accident will necessarily delay the next issue of the *Trovel*, and those of its readers who see this notice will appreciate the cause and make due allowances.

This fire is another warning to those Grand Lodges, who in a mistaken idea of economy hire their Grand offices in buildings where they cannot have proper vaults for Records returns etc., at least,—for no money will ever repair the present loss in the line of official archives.

The Grand Lodge had one thousand dollars insurance on its office furniture.

Lost Brother.

BOONTOX, N. J. Feb. 21, 1871.

MR. GEORGE F. GOULEY,

DEAR SIR and Brother:

My Brother George J. James of Hazelton Lodge, Pennsylvania has not been heard from since last September or October, he was in business in Sioux City, Iowa, in Partnership with one Wm. Archer who resides in St. Louis, we last heard of him that he left Sioux City per steamboat Pembina for St. Louis beginning of October, he is by occupation a machinist dark complexion small and slight built and *blind* of one eye, 31 years of age.

My Father and Mother is much distressed by not hearing of him. If you will use your judgement as to the best method of finding him out by writing to Masonic Lodges or any other way by so doing you will confer a favor, Yours Fraternaly,

RICHARD S. JAMES,
Boonton, Morris co., N. J.

Grand Lodge of New Jersey.

At the annual communication of the Grand Lodge of the State of New Jersey, held at the Grand Lodge room in City of Trenton, on the 19th, day of January, A. L. 5871, the following Brethren were duly elected Grand Officers for the ensuing year, and subsequently duly installed and proclaimed as such, viz:

William E. Pine, Grand Master.
William W. Goodwin, D. G. Master.
Nathan Harriss, Senior Grand Warden.
James V. Beetley, Junior Grand Warden.
William R. Clapp, Grand Treasurer,
Joseph H. Hough, Grand Secretary,

For Companions.

We have inserted a very interesting paper on "The Ancient Banners and Standards," from the pen of the Rev. H. A. Henry, because we think it will be acceptable to those of our readers who are R. A. Masons.

OF ANCIENT BANNERS, OR STANDARDS.

"Every man of the children of Israel shall pitch by his own standard, with the ensign of their fathers' house. Far off about the Tabernacle of the congregation shall they pitch.—Numbers ii, 2.

The Almighty, after having, in the first chapter of the book of Numbers, directed the numbering of the people, proceeds to point out the manner in which the twelve tribes of Israel should be disposed of in their encampments, so that perfect order and regularity might be observed throughout the whole army, and thus they should become properly organized and well disciplined.

The twelve tribes were divided into four headquarters (representing the four quarters of the globe), three tribes to each quarter. Each of the banners bore a certain device, characteristic of the principal and foremost tribe to which such banner was attached. The camp as thus formed into a square, the center being appropriated for the Tabernacle of the Lord, guarded by the priests and Levites (who were stationed there by the special appointment of the Deity), under the able superintendence of Moses and Aaron, the immediate servants of the Lord; and thus it was that the ark containing the Decalogue, engraved on the two tablets of stone, was carefully preserved from all danger.

The four principal standards were those of the tribes of Judah, Reuben, Ephraim, and Dan, bearing the following devices: on that of Judah, a lion; on that of Reuben, the head of a man; on that of Ephraim, an ox; on that of Dan, an eagle. Each standard was of the color of that stone in Aaron's Pectoral upon which the name of the tribe whereunto it belonged was written. This regulation afforded great facility to the people on retiring from and returning to the quarter to which they belonged.

We will now proceed to explain the situation of the tribes in each quarter, how and why certain tribes were placed with each other in preference to any of the others, the object of the several devices on the banners of the four principal standards, and the reasons why these tribes were selected to bear those ensigns of dignity.

The tribe of Judah was placed in front of the camp, on the east side, towards the rising of the sun, accompanied by the tribes of Issachar and Zebulun. The whole number of the camp of Judah amounted to 186,400. At the head of the camp of Judah was placed the royal standard, bearing the device of a lion, to personify strength, power and sovereignty. Judah was compared to the lion by his reverend father, Jacob, who, on his death-bed, assembled all his children, and at that awful period had pronounced the prophetic blessings on them in which he has so beautifully and minutely depicted their characters, and more particularly in reference to his beloved and favored Joseph, whom the brethren had so ill-treated. He extols and praises Judah, and in the fullness of his heart he compares him to the lion of the forest, who is noble and majestic. So wast thou, my Judah (said the dying patriarch), thou didst not keep aloof from the cruelty leveled against my beloved Joseph. Thou, lion-like, didst spurn at the cowardice of thy brethren; thou didst exhort thy brethren, and admonish them of their filial duty. I compare thee, therefore, to the lion—noble in spirit, majestic in power, and thus calculated to wear the diadem of glory and royalty. Thou art, therefore, destined to rule thy brethren. Thou dost in every way possess the qualifications requisite for the high office of a ruler, since thou hast so eminently distinguished thyself from amongst thy brethren. This ascendancy over the rest of his brethren did Judah deservedly inherit from his father, Jacob, and he was, therefore, honored by the Deity to be the principal standard of the whole camp of the Israelites, bearing all the insignias of dignity, royalty and dominion. He was further distinguished from his brethren, for from him descended the great kings David and Solomon, who were the pride of Israel and the glory of Jacob.

Issachar and Zebulun, who were favored with the prophetic blessings of their patriarchal father to be inseparably united, were directed to accompany Judah, so that Zebulun should be engaged in providing for Issachar while he was employed in the study of the law and storing himself with every qualification necessary to legislate for and instruct his nation. These tribes, therefore, were best calculated to be attached to the royal camp, so as to be ready at all times to render their sovereign such assistance as would enable him to govern his people with justice and mercy. Thus, Judah formed the foremost camp, and was distinguished as the Royal Standard, to direct and conduct the whole of the nation.

The tribe of Reuben was situated on the south side of the camp, accompanied by the tribes of Simeon and Gad. The whole number of the camp of Reuben consisted of 151,450. This formed the second rank. At the head of the tribe of Reuben was placed the royal standard, bearing the device of a man, representing intelligence, superiority and pre-eminence. Man being the noblest part of creation, and ordained by the great Architect of the Universe to rule and have dominion over the whole face of the earth. Reuben (being the eldest of Jacob's sons) ought to have been entitled to the dignity allotted Judah; but, for some reason assigned by Jacob when blessing his children, he was not allowed to enjoy such privilege.

Yet, he having been prominent in rescuing his brother Joseph from the hands of the other brethren, (although his scheme did not prove successful, his motives were, nevertheless, good), he was rewarded accordingly; and thus it was that Moses prayed for Reuben in his last blessing, "May Reuben live and not die," signifying, may he enjoy the bliss reserved for the righteous only, hereafter. Simeon being the second brother of Reuben, he was placed with him, Levi having been appointed to guard the Tabernacle. The next in rotation was Gad, who was the eldest son of Leah's handmaid.

The tribe of Ephraim was placed on the west side of the camp, accompanied by the tribes of Manasseh and Benjamin. The whole number of the camp of Ephraim was 103,100. This formed the third rank. At the head of the tribe of Ephraim was placed the royal standard bearing the device of an ox, denoting patience, meekness, and submission—truly characteristic of Joseph, whom Ephraim represented, Joseph having evinced a strong mark of patience under a long and severe state of slavery, in which he had been so undeservedly placed, and submitting to the will of his God when persecuted, although truly innocent, and while faithfully and honestly discharging his duty, and fulfilling his obligations, as a moral and religious man, and meek, humble and unassuming in the high and exalted situation in which he was placed as a reward for his industry, sobriety, temperance and modesty.

Joseph received the blessing of his affectionate father in a peculiar manner when compared with that of the other brethren, namely, that the blessings which he received from God were more considerable than the blessings which God had conferred on Abraham or Isaac. These blessings, said Jacob, shall be on the head of Joseph, who is worthy of them; and mine are, also, fitted for Joseph, on account of the anguish which he suffered when separated from his brethren, as expressed by the words, "And on the crown of the head of him who was separated from his brethren." And thus Moses, in his last blessing, says, "His glory is like the firstling of the bullock." Benjamin being the only brother of Joseph from his mother, Rachel, was placed with Ephraim, as, also, Manasseh, the brother of Ephraim and the oldest son of Joseph; Ephraim having been destined to be superior in rank to Manasseh, in accordance with their grandfather Jacob.

The tribe of Dan was situated on the north side of the camp, accompanied by the tribes of Asher and Naphtali. The number of the camp of Dan was 157,600. This formed the fourth rank. At the head of the tribe of Dan was the royal standard, bearing the design of an eagle, representing fleetness, assiduity and affection, the eagle being the swiftest of all the feathered tribe and particularly careful and affectionate to her young. Dan was compared to the eagle, although in the prophetic blessing of Jacob he was designated as the ant or caterpillar lurking in the high road, which is equally quick and expert in its pursuits, and the most assiduous of the reptile kind. The swiftness of the eagle was, therefore, compared to the alertness of the serpent, and we thus see the wise and ingenious comparison drawn between the two extremes. This explanation will clearly illustrate the figure as represented by the prophet Ezekiel. Asher and Naphtali being the sons of the handmaid, were placed with Dan.

We thus see the devices of the four standards agreeing, in uniformity, with the figure described by Ezekiel, and in elucidation of this the following have been pointed out as the four most perfect animals in the creation; the lion, the most noble among the wild beasts of the forest; the ox, the most patient among the beasts of labor; the eagle, the swiftest and most expert among the feathered tribe; and man, the most perfect of all, being endowed with reason and good sense, to govern and subdue all nature, and thus properly designated the lord of the creation.

Thus it was that the all-wise Creator led His favored people, Israel, through an arid desert infested with wild beasts, and void of any of the refreshing powers of nature, save and except that which His divine providence furnished them. Yet, notwithstanding these difficulties every care was taken to let them travel on their journey, well organized and properly disciplined, carefully provided against the attacks of an enemy by the adjustment of each quarter for such a purpose. And thus it was that the vast number of 693,550 were enabled to travel by the signal given by Moses in the centre of the army, which was immediately communicated by the four principal banners or standards, throughout the whole of the camp, without the least delay or waste of time, accompanied by the pillar of cloud by day, and that of fire by night, as the miraculous guides throughout the whole of the journey, till they arrived in the promised land of Canaan.—*Keystone*.

Beautiful Extract.

"Let Fraternal love abound; give Charity her widest sweep; comfort the afflicted, relieve the distressed; bind up the broken heart of the mourner, hear with an erring Brother; admonish him not only once, but often, gently and kindly, and seek to win him back to the true path; and so establish in it, by soft persuasion and convincing argument, that he stray no more. Acts like these are the jewels of the order. They will make our institution the admiration of man—and let us humbly hope—win by them, the approving smiles of Heaven."—*G. M. of Penn.* 1845

Cause of the Red Color of Aurora Borealis---Fall of Auroral Matter at Toronto.

To the Editor of the Toronto Globe:

SIR: The recent display of aurora at Toronto were remarkable for their deepened color.

In answer to many inquiries with reference to the cause of this color, I will give an account of several observations of these displays. I find indications that the red light is due to the passage of the polar light through a stratum of minutely divided meteoric matter, just as the rays of sunlight appear red when passing through atmosphere loaded with smoke.

This conclusion is partly confirmed by an experiment made by myself on the evening of Oct. 21.

On this occasion the bright red light was succeeded by the usual gray mist of frozen vapor, which increases in density, to a very unusual extent. Feeling sure that this dense matter must be falling to the earth, I at once thoroughly cleaned a glass slide, and exposed it in an elevated position. After one hour I examined the exposed surface with a powerful microscope, and was delighted to find that the slide had received and retained hundreds of small bodies, uniform in size and appearance, and easily distinguished from dust and other objects usually found in the atmosphere. They are spherical, solid, firmly attached to the glass, and about one 5,000th of an inch in diameter, or about one-half the size of the human red blood globe.

What are these little bodies? Where and how do they originate? I think we may be able, partially at least, to answer these questions.

Space, in the regions of auroral currents, certainly is filled by our own atmosphere in a rarified condition. Now, owing to its density the oxygen of air will retain a tangible form to a greater altitude than other gasses, and hence, perhaps in an allotripid form, is the medium acted upon by the different electric currents, producing white auroral light. This is always succeeded by a gray appearance of the sky, caused by the production and condensation of aqueous vapor, in the form of the minute spherical bodies which fell upon my glass slide, and which, upon evaporating, have left the meteoric mineral matter they contained to record, in solid form, their shape and something of their history, and point us to the probable cause of the red color of our late displays of aurora borealis.

I may add that, under polarized light, this substance exerts a left-handed rotation of twenty degrees.

DANIEL K. WINDER.

Toronto, October 27, 1870.

THE WARRANT.—In an article on this topic recently published in the *Dispatch*, we took occasion to say, that we did not consider the taking the warrant into an adjoining apartment for the purpose of examination, a removal from the lodge. The *Keystone*, in the course of an article on the same subject, thus refers to us:

"We differ entirely with our brother, the *New York Dispatch*, in his views on 'the warrant.' We deny that this charter can be taken from off the pedestal of the W. M. and carried into an adjoining apartment, without necessarily closing the lodge at once. It would be impossible for the W. M. in that case to do a single lawful Masonic act. The building in which a lodge meets has many apartments in it, and to say that the one in which the lodge congregates for work, is impliedly, or constructively the whole building, and the charter or warrant may be in any part of the building and yet be in the lodge as its authority for its work, is a doctrine subversive of all the landmarks of Masonry."

We did not say that the warrant might be taken into any part of the building and still be in the lodge; for part of a building might be used for a clothing store or a dining-room, or other necessary purposes with which the lodge had nothing to do. What we did say was, that it might be taken into the adjoining apartments of the lodge, as the Tiler's room, the examination room, or the visitor's room: for all these are parts of the lodge room, just as the handle is part of a trowel. They are all subject to the direct control of the Master, and cannot be considered distinct, except for mere convenience sake.

Does not our brother draw it rather fine when he talks of such removal being subversive of the landmarks of Masonry, seeing that previous to 1717 there were no warrants, and that in 1870, the oldest lodge in England has none to display on the pedestal or to carry into adjoining apartment.—*Dispatch*.

A Successful and Reliable Institution.

The Continental Life Insurance Company, of New York, shows a record for 1870 of which its officers and agents may well feel proud. Last year this Company issued more Policies than any other Life Insurance Company in the World. Its Policies numbered 32,400 the first day of January 1871. This Company is a living example that fair and liberal dealing with its customers will win in the long run.

Mr. R. R. Huzza has recently been appointed General Agent for this enterprising company, with head quarters at Columbia, Mo.

The St. Louis Branch office under the management of Mr. Benj. Kimball will give appointments, as agents, to be trustees if they are energetic business men, in any unoccupied part of the State. Any communication addressed to "Benj. Kimball manager St. Louis," will receive prompt attention.

February Number.

The February edition has become exhausted and a 2d edition will have to be run off which may cause a little delay in the delivery of that particular number. It will however, be sent to all the January subscribers without further notice, a list of those who have not received it has been kept for that purpose.

KINDNESS TO ANIMALS.—Untimely or unreasonable whipping, angry or boisterous words are always out of place—always do more harm than good. The dullest animal appreciates kindness. The most celebrated horse-tamer in this country is said to have made these words his motto: "Firmness and kindness," and he never failed of success.

NOTHING LIKE SCIENCE.—Stephen Pearl Andrews, a professional philosopher and philanthropist of New York, has just enunciated, for a benighted world, the fundamental principles of "Universal Science." His claim is certainly startling. He affirms that the essence of being arises from Unism, Duism and Trinism. Just think of it! The essence of being! It seems incredible! He proceeds further to state that the first of these unities, the second differentiates, and the third "unites the Unism and Duism in a Hingewise (partly united and partly separated) Complexity."

ADAM DEFINED.—There must have been some curious specimens of Scottish humor brought out at the examination or catechising by ministers of the flock before the administration of the communion. Thus, with reference to human nature before the fall, a man was asked:

"What kind a man was Adam?"

"Oh, jist like ither folk."

The minister insisted on having a more special description of the first man, and pressed for more explanation.

"Weel," said the catechumen, "he was jist like Joe Simpson."

"How so?" asked the minister.

"Weel, naebody got onything by him, and many lost."

PRINTING—The following is given by an exchange as a specimen of printers, technical terms. It don't mean, however, as much it would seem to the uninitiated: "Jim, put George Washington on a galley; and then finish the murder you commenced yesterday. Set up the Ruins of Hierulaneum and distribute the smallpox; you needn't finish that runaway match, lock-up Jeff Davis, slide Ben Butler into hell, and let that pie alone till after dinner. Put the ladies' fair to press, and then go to the devil (his given name is Aaron in this case) and put him to work on Deacon Foggy's article on eternal punishment."

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VOL. V. No. 4.
WHOLE No. 52.

ST. LOUIS, APRIL 1, 1871.

SHEFFIELD & STONE,
Printers, 121 N. Sixth Street.

The Coming Age.

We look back upon the vast sea of humanity which has swept past, and study its characteristics from the history which is left. We have its monuments of imperishable works to remind us that positive influences produce positive results. The indefinite and superficial nature of mankind produces, and effects nothing. In the vast and fathomless maelstrom of the unknown "past" we find that everything has been swallowed up and carried forever from sight, except the iron monuments of fixed principles embossed with the enduring steel of living truth—all else is swept down in that fathomless gulf.

The question which most concerns us to-day therefore, apart from the issue of the hour, is, what shall the coming age be? This is a momentous question to every father and mother, as well as to all others who have any concern for the welfare and improvement of the human race. The germ of that age is in "the young of to-day." We except no sex or condition of life—all start equal, if they only start prepared. The little girl taking care of her doll and playing "keep house" and tormenting the cook with suggestions about her miniature pies, is to be yet the wife of a man whose study aims to carve the way to fortune and power, and she is to be the anxious mother of wayward boys who in their turn are to be the men of another age.

The little brown and sun burnt boy who to-day wrestles with the vicissitudes of his boy life, and has more troubles than he may ever have again, is to be the husband of some kind and loving girl, who will trust him with her all and share with him the vicissitudes of his "older boyhood" and by her sweet temper mould him into a Hercules of brains and nerves to win for him and her, a name and a competency.

This is the grand medium view of human life and strikes the "general average." But the all important question of to-day, is one that rushes unbidden into every household and asks in thunder tones of every person—"How are you bringing up your children?" What truths are you pressing upon them? In what armor are you clothing them, to prepare them as warriors of the coming age? These are fearful questions not intended for sleeping fathers and mothers—they are the interrogatories addressed to living people who are supposed to know somewhat of the present warfare and importance of human life and thoughts.

The "coming man" of the next age is going to be from the boyhood of this age, one who shall be compelled to invent, plan, devise and work his own way to fortune. He is going to be the man who has been educated in the broad and free schools of general ideas and not bound down by any conventionalities of profession or occupation. He is going to be a man who has had a chance to look at every side of everything and who will arrive at his own conclusion by the inexorable laws of practical experience and common sense. No wealth nor poverty is going to be the dictator of "his destiny, but with a generous impulse" inspired by the spirit of the pure, the good and the true, he will leap the frail barriers of local circumstances, and step forward as a soldier in the grand army of universal manhood and universal improvement. The mechanic's boy of to-day may be the intelligent farmer of that age instructing all around him in the principles of practical agriculture. The farmer's boy of to-day may be, at that time, the chief of the largest mechanical establishment of the metropolis. The son of the leading lawyer may be engineer of a railroad and the engineer's son of to-day, may be one who shall preside with dignity and justice upon the supreme bench in a few years more. Brains are born, and not

cast in golden crucibles. The great mistake of trying to make a boy learn the occupation of his father, or that most practiced in his neighborhood, has been the evil of the past. All nature revolts against it. It is a common thing to see two brothers of entirely different temperaments—governed by impulses so contrary, that a stranger would never judge them to be of the same blood. It is not possible that those boys shall both take voluntarily to their father's business, whatever it may be, unless it is to live on his money and do nothing. In this, nearly all boys will agree—they will only disagree as to the *manner* of spending it.

It is at this point that we want to draw the attention of our wealthy readers, to the one fact, that unless they early impress upon the minds of their boys, that they *have got to look out for themselves*, they will never find out the natural bent and talent of their children. "A boy is a boy," and we do not care whose boy he is, he will never look *within himself* for resources unless parental advice turns his eye in that direction; and we care not how dull the boy may be, as soon as he knows he has to be a *man* according to his own interest, purpose and occupation, he will, little by little, begin to study his own qualifications, and at the proper time, will be able to say "what he wants to do." Nine times out of ten a boy is a better judge of what occupation he should follow than is his father, unless his education has been most sadly neglected. Education, as we before said in a previous article in the FREEMASON, is the corner stone of everything and all our views on the subject before us, is based on the supposition, that the children of all our readers, have a fair education. At this point, we will remark, that there is no boy education equal to a first class newspaper. We speak from experience. We knew a boy who had studied all the classics—read Greek, Latin, and Hebrew till he "could not rest"—knew the ancient maps and histories by heart—could tell more and knew more about Asia Minor a thousand years before Christ, than he knew of his own adjoining county of Kent—could tell the latitude and longitude of the mouths and sources of all the rivers—could recount all the wars from the crossing of the Red Sea down to the last India insurrection—could tell all about the English dynasties and French revolutions, but could not absolutely tell whether the Indians occupied the suburbs of St. Louis or whether his own county was raising enough wheat and corn to pay the county taxes for the next year. He then lived on a farm, and when he came home from school his guardian asked him "how many bushels of wheat should be planted to the acre?" He "hemmed and hawed" a while, and "guessed about fifty." His guardian asked, "What are the imports and exports of the country?" He could not tell whether it was \$500, or \$500,000,000—he asked, "are the railroads completed between the Atlantic Ocean and the Mississippi River, and if so, how many there were, and what was the chief article of trade between those sections?" He could not tell whether there was a railroad fifty miles beyond his college, for he went there by stage. He did not know whether they shipped corn from Delaware to Missouri, or whether Missouri shipped rice to Delaware. In short, his guardian was a good, sensible and practical man—he was a bachelor and loved boys (probably for the reason that he never had any), and the boy loved him. He soon found out that what his ward knew did not amount to a row of pins for the practical and useful affairs of life. He refused all appeals for any further progress in the classics till he had learned something of his own country. He commenced a system of his own teaching and compelled the boy every night to read the *Congressional Globe* to him, containing the full discussion of the tariff question, the

Mexican war, internal improvements, the disposition of the proceeds of the sale of public lands, and the thousand and one other issues of the day, and not satisfied with that, he subscribed to the daily *N Y Herald*, and had him to detail all about commerce, railroads, steamships, imports, exports, &c., until actually at the end of one year he knew more of the ways of the *living* world, and was better prepared to enter it, than if he had remained at college until (as the Irishman would say) he had died.

Brethren, we can tell you honestly and candidly, before God and man, that the best reading material for a boy is a first-class newspaper that contains the actual and practical affairs of life. It will teach them more of the world as they will ever see it or want to know of it, than all the histories of the world. We want it to be distinctly understood, however, that we do not ignore school education. God forbid—we have fought too hard and long for that and know its benefits—we would that we were able to establish schools sufficient to educate every child in the universe, but we do emphatically protest against using up the whole youthful age of a boy in studying something that will only prepare him to teach some other boys what he has learned. Any college that does not have a reading room containing all the leading *newspapers* (not literary magazines, &c.) of the day is no school at all, and fit only to be called a *manufactory of literary mummies*.

We have so far dwelt upon the sons of the rich, or those in "good circumstances," and shall in conclusion say—if you are worth untold millions in money and have only one boy, educate him well, but above all compel him to realize that he (and not you) is to *make a man of himself*. Teach him above all things, that a man who is not a "producer," is a "consumer," and that whenever a man becomes a consumer and does not earn the money, either by labor, brains, or proper use of capital, he becomes a pauper—in other words, he places himself in the position of getting that which he does not pay for.

To those in more moderate circumstances we would suggest a few thoughts:

As we have before stated, we hold that genius is not confined to any rank or condition of wealth—it inhabits the cottage of the poor as well as the palace of the rich. It is a gift of God—the brightest pearl of Heaven.

We have seen the lowest born men of the world and those possessing the least soul and intelligence born in great wealth as well as in the greatest poverty. We have seen the brightest genius spring from the lowly hut as well as from the couch covered in richest laces—in other words—brains are not confined to material wealth, but to blood, and blood knows no end in its coursing through human veins. The beggar of to-day may be the descendent of the gifted millionaire of a thousand years ago, crushed down by a combination of circumstances which no human power could overcome. The child of luxury to-day may be the progenitor of an unfortunate pauper hundreds of years hence, and we know of no antidote to this fluctuating pulse of human vicissitudes, except a pure and practical education. Year by year the age is becoming more *practical*,—utilitarianism is the watch word of the coming age.

We believe honestly that an education in the classics, sufficient to understand the roots of the words we use to be all that is practically necessary, unless the boy or girl is to be teacher, or is going to enter some profession where a perfect knowledge of the dead languages is an absolute necessity, and such professions scarcely exist in proportion to the demand for those who want to fill them. This "forcing" process, too commonly used in schools, and encouraged by fond and ambitious parents and by professors who have a pride in their own knowledge has been the means of undermining and sapping the brightest intellects of the age. A talent for the acquisition of languages is a natural one in some and can only be cultivated in others to a limited extent. We have seen boys who knew all the dead languages better than they did their own, and yet amounted to absolutely nothing in mathematics and so *vice versa*—and we have seen boys who could puzzle a mathematical professor crazy, and yet had not enough practical sense to get out of a shower of rain—in fact we once roomed with one who had this talent so great that he could answer *any* question in a moment, even if the answer involved united millions in amount, and this too, all mentally, and yet we had to help him clothe himself and remind him to wash his own face. Now it is all nonsense, in fact it is murder, to try to force

children to learn the same things equally and to "keep up in their classes," as the teachers say. Dr C A Walker, of the Boston Hospital, says:

I cannot doubt that the modern system of forcing the tender brain of youth lays the foundation for the brain and nervous disorders of after years—the cases of melancholia, paralysis, softening of the brain, and kindred diseases, becoming so fearfully prevalent. Lessons that require more than two hours out of school are too long.

Another physician writes.

I have had two sons complete the Latin-school course of instruction, and both had ruined constitutions in consequence. One sleep in Mt. Auburn, the other was obliged to leave college without finishing the course, and has never been able to resume his studies.

We have helped to bury such boys ourself. *The Missouri Republican* recently and truly said:

It is time this forcing business was stopped in every well-regulated community. Children are not plants to be placed in a hot-house and driven to unnatural precocity at whatever cost of brain or muscle. They must grow as the trees and the flowers grow, naturally and unartificially; then alone is the growth substantial and permanent, and thus alone can they secure the greatest of earthly blessings—a sound mind in a sound body.

The "coming man" of the "coming age" is going to be the body whose mental and physical qualifications shall be developed upon the active and practical basis of life in all its wants and impulses.

We hope to see that age so formed and prepared out of the living boys and girls of to-day, that the future husbands and wives will be men and women who will understand the *duties* of life, and not drawn together by the superficial bond of mere temporary expediency or impulse, to be separated after a few months or years of experimental existence, but shall be bound together by that indissoluble bond of pure affection, enlightened reason and practical relationship which distinguishes man from the brute creation. The world has been experimenting long enough on artificial brains and education and the result proves the experiment to be an emphatic failure. The country boys and girls of all others must be attended to, for in them, is the hope of the future. Their practical ideas are to be the basis of a practical development and education. Let them have a free and *full* education; not that sort which is tied down to the procrustean bed of some parish priests' idea, that knowledge is the source of all evil, but allow those young folks now romping over the fields, to develop all the muscle there is in them, and when the time comes to give them a fair chance to develop their brains too, and not expect that because their school costs so much, that they should learn enough at once to make Websters out of them, but give them time, and in that time examine them yourselves. Let home education go hand in hand with their scholastic studies—encourage, rather than criticise—stimulate the impulses of great purposes and finally, develop as fast as possible the *natural talent* of the child in reference to future occupation, and when you have fully arrived at that, then let him go ahead and help him on in his work. Brethren and sisters, above all things, in the name of all that is kind, good and pure, *never forget that you were once boys and girls*, and try and place yourselves in the position of your children, and if you do this, you will form the coming age of the world.

GOD BLESS YOU.—Who has not felt the power of these words? Who does not treasure up those hallowed moments of the irrevocable past, when from the lips of some loved one fell upon your ears a "God bless you," that found an echo in the truest and purest feelings of the heart? A God bless you that will go with us through life, and bring peace and comfort when all things else are shrouded in gloom, and no joys seems awaiting the heart so long acquainted with sorrow. Dying lips in feeble accents have murmured "God bless you." It greets the ear of infancy and reclains the wayward youth. It has been heard at the bridal altar and said at the tomb. Loved voices breathed it in our ears when we parted, and the sound still lingers to cheer our saddened hearts. Oh! may we hear it through life, and when we stand on the brink of those waters which flow between time and eternity, may the last words that break upon our listening ears be the God bless you which comes from the lips of loved ones left behind.

A correspondent of the *New York World* tells a very pretty story about certain presents made to Miss Vinnie Ream while abroad, on account of her connection with the Masonic fraternity. It claims that Vinnie is a Mason, and has received eight degrees. It makes a very nice story, but, unfortunately, can not be true. If Miss Ream claims to be a Mason, and "travels on it," she is an impostor as well as a sculptress. It may be that some obliging brother has conferred the Oriental and other side degrees upon Vinnie, but that would hardly make her a Mason—*Masonic Ritual*.

Origin of Masonry in New Jersey.

We are indebted to the author, M W Wm Silas Whitehead, P G M, for a copy of an historical sketch of the foundation of Masonry in New Jersey, intended to precede a republication of the transactions of the Grand Lodge from its organization in 1786, by Bro Joseph H Hough, Grand Secretary. It was our intention to make some extracts from this sketch, but upon careful reading we find it so interesting that we are certain the *Dispatch* family will thank us for giving the document entire, as an exceedingly valuable contribution to Masonic history.

The early history of Freemasonry in New Jersey is involved in much obscurity. Prior to the institution of the Grand Lodge in this State, the craft pursued their labors under authority derived, directly or indirectly, from the Grand Lodges of England, both of the Ancients and Moderns, and had no central local authority around which their interests were clustered. Being also at that time colonies, and, before the declaration of Independence, politically dependent upon the mother country, the brethren were not actuated by that State pride which exercises so great an influence in preserving the local records of societies and communities. For these and other reasons, among which may be classed the sparseness of the population, the infrequency with which it may be presumed the lodges were in the habit of meeting, and the general upturning of society occasioned by the war of the Revolution, the records of the early masonic lodges in this State have become dispersed and destroyed, and the materials which have been collected furnish but a narrow basis for a history of the craft. This is greatly to be regretted, because there is perhaps no State in the Union whose early Masonic history, if it could be brought to light and written, would be more interesting than that of New Jersey.

The records of the Grand Lodge of New Jersey from its institution in 1786, to the present day, are fortunately full and complete. The Grand Lodge at its Annual Communication authorized the publication of those records. The annexed sketch is intended to collate as far as possible the facts connected with Masonry and Masons in New Jersey, prior to 1786, which the investigations made by the Historical committee have disclosed, and which have been derived from other sources, as a preface to that publication. While from the scantiness of the materials to which the compiler has had access, this sketch must necessarily be little more than a skeleton, yet it is hoped that it may prove interesting, and that its general perusal by the craft will incite further inquiry and research, which may eventually result in filling up many gaps now remaining vacant.

It had long been known to masonic antiquarians in the United States, that in or about A D 1730, a deputation had been granted to a Provincial Grand Master of New Jersey. In Preston's "Illustrated Masonry," the author speaks of the success of the Grand Lodge of England under the Grand Mastership of the Duke of Norfolk, during the reign of George II, and says that in 1730 "he established a Grand Lodge by deputation, at New Jersey in America."

In Calcott's "Disquisitions upon Masonry," is a list of Provincial Grand Masters, with the date of the appointment of each. Daniel Cox is mentioned for New Jersey in 1730.

An old "History of Masonry," printed in 1754, says that "a deputation was granted to Daniel Cox as Provincial Grand Master in New Jersey in 1730."

In the historical work compiled by Bro J W S Mitchell, he says that "Anderson, in his 'History of Masonry,' states that a warrant was issued by the Grand Lodge of England in 1729 for a Provincial Grand Lodge in New Jersey, America."

It will be seen from the above extracts that the information existing with reference to this subject was so shadowy and unsatisfactory as almost to amount to the vagueness of tradition. The researches, however, of the Historical Committee of the Grand Lodge in New Jersey, have removed the obscurity with which this subject was shrouded, and have fixed definitely the date of the deputation, the name of the Provincial Grand Master, the extent of his jurisdiction and the power and authority vested in him by the Grand Lodge of England.

The investigations of the Historical Committee in the records of the Grand Lodge of England, furthered by the fraternal courtesy of R W Bro William Gray Clarke, late Grand Secretary of the Grand Lodge of England, have resulted in finding the record of the original deputation. The copy was furnished by Bro Clarke, and is certified by him as a true copy. Below is a copy of this record:

"Copy of the Deputation to Daniel Cox, Esq., to be Provincial Grand Master of the Province of New York, New Jersey and Pennsylvania in America.
"Sic Subscribitur.

[L. S.] NORFOLK, G. M.

To all and every our Right Worshipful, Worshipful and loving brethren now residing or who may hereafter reside in the Provinces of New York, New Jersey and Pennsylvania, His Grace, Thomas, Duke of Norfolk, Earl Marshal and Hereditary Marshal of England, Earl of Arundel, Surrey, Norfolk and Norwich, Baron Mowbray, Howard Segrave, Browne of Gower, Fitz Allen, Warren, Clan Oswald, este Maltravers, Greystock, Furnival Verdon, Lovelot, Strange of Blackmere, and Howard of Castle Rising, after the Princess of the Royal Blood, first Duke Earl and Baron of England, chief of the illustrious family of the Howards, Grand Master of the free and accepted Masons of England sendeth greeting:

Whereas application has been made unto us by our Rt. Worshipful and well beloved Brother, Daniel Cox, of New Jersey, Esq., and by several other brethren free and accepted Masons, residing and about to reside in the said Provinces of New York, New Jersey and Pennsylvania, that we would be pleased to nominate and appoint a Provincial Grand Master of the said Provinces: Now know ye, that we have nominated, ordained, constituted and appointed, and do by these presents nominate, ordain, constitute, and appoint, our Right Worshipful and

well beloved brother, the said Daniel Cox, Provincial Grand Master of the said Provinces of New York, New Jersey and Pennsylvania, with full power and authority to nominate and appoint his Deputy Grand Master and Grand Wardens for the space of two years from the feast of St John the Baptist now next ensuing, after which time it is our will and pleasure, and we do hereby ordain that the brethren who do now reside, or who may hereafter reside in all or any of the said Provinces shall and they are hereby empowered every other year on the feast of St John the Baptist to elect a Provincial Grand Master, who shall have the power of nominating and appointing his Deputy Grand Master and Grand Wardens. And we do hereby empower our said Provincial Grand Master, and the Grand Master, Deputy Grand Master and Grand Wardens for the time being, for us and in our place and stead to constitute the brethren free and accepted Masons now residing or who shall hereafter reside in those parts into one or more regular lodge or lodges, as he shall think fit, and as often as occasion shall require. He, the said Daniel Cox and the Provincial Grand Master, Deputy Grand Master and Grand Wardens for the time being taking special care that all and every member of any lodge or lodges so to be constituted have or shall be made regular Masons, and that they do cause all and every the regulations contained in the printed book or constitutions, except so far as they have been altered by the Grand Lodge at their quarterly meetings, to be kept and observed, and also all such other rules and instructions as shall from time to time be transmitted to him or them by us, or Nathaniel Blakely, Esq., our Deputy Grand Master, or the Grand Master or his Deputy for the time being, and that he, the said Daniel Cox, our Provincial Grand Master of the said Provinces, and the Provincial Grand Master for the time being, or his Deputy, do send to us or our Deputy Grand Master, and to the Grand Master of England or his Deputy for the time being, annually an account in writing of the number of lodges so constituted, with the names of the several members of each particular lodge, together with such other matters and things as he or they shall think fit to be communicated for the prosperity of the craft. And lastly, we will and require that our said Provincial Grand Master for the time being or his Deputy, do annually cause the brethren to keep the feast of St John the Evangelist, and dine together on that day, or in case any accident should happen to prevent their dining together on that day on any other day near that time, as the Provincial Grand Master for the time being shall judge most fit, as is done here, and at that time more particularly and at all quarterly communications he do recommend a General Charity to be established for the relief of poor brethren of the said province.

Given under our hand and seal of office at London, this 8th day of June, 1730, and of Masonry 5730.

True Copy: WM. GRAY CLARKE, G. S.
Freemasons' Hall, London, April 10, 1863.

This deputation is said to have been cotemporaneous with the establishment of a provincial Grand Lodge in Lower Saxony, in Europe, and the granting of a warrant for one in Bengal, Asia. It will be seen that the jurisdiction of Daniel Cox was not limited to New Jersey, as appears to have been the opinion of the writers whom we have quoted, but embraced also New York and Pennsylvania. The error probably arose from the fact that the residence of Bro Cox was in New Jersey, as hereafter appear.

Diligent research in the Archives of the Grand Lodge of England, and thorough inquiry for letters and papers bearing upon the subject, among the descendants of Bro Cox, have failed to disclose any testimony whatever of the exercise by him, or any one acting under his authority, of the prerogatives contained in the deputation. Upon this subject, Bro Clarke, Grand Secretary of England, in a letter to our Historical Committee, says:

"I cannot find any application from Bro Cox and others for the appointment of Provincial Grand Master. Bro Cox did not make any report of the appointment of Deputy Grand Master or Grand Wardens; neither did he report the congregating of Masons into lodges. He did not transmit any account of having constituted lodges, and does not, indeed, appear to have established any.

At the period which he was appointed, it was a rare thing for any reports to be made by the Provincial Grand Masters abroad of their doings. Brief details came in once or twice from Bengal, but I find none from any other foreign country.

The names of members belonging to lodges abroad, I imagine, were never sent home until the year 1768, when the system of registration was established. This was done for the purpose of raising funds for the ordinary expenses of the Grand Lodge, &c."

The other mention of Bro Cox to be found on the records of the Grand Lodge of England appears on the journal of the meeting of the Grand Lodge, January 29th, 1731. Upon that occasion, the record states that "Bro Daniel Cox, Provincial Grand Master of North America, was present, and his health was drank."

By the foregoing deputation, the fact is established that Daniel Cox was the first appointed Provincial Grand Master of Masons in the New World. His authority antedates that of Henry Price, Provincial Grand Master of Massachusetts, by nearly three years, the deputation of the latter having been dated April 30th, 1733. From the fact that Bro Cox was referred to at the meeting of the Grand Lodge of England, in 1731, as "Provincial Grand Master of North America," we think it may reasonably be inferred that there was at that time no other Provincial Grand Master in any portion of North America.

Although no returns were ever made to the Grand Lodge of England by Bro Cox of his transactions, by virtue of his deputation, it is by no means conceded that nothing was done by him under that authority. On the contrary; some known facts would seem to prove that the authority was brought into practical operation. It is a fact gathered from the columns of the press of that day, that there existed a lodge in Philadelphia in 1732, of which Wm Allen, the recorder of the city, was Master. The source from which this lodge derived its authority cannot be ascertained. If it was warranted by Provincial Masonic authority, it must have been the offspring of Bro Cox's deputation, as the Provincial Grand Lodge of Massachusetts had no existence until 1733, and no record can be found of any Provincial authority prior to Bro Cox's. It appears, also, that on the 21th day of June, A D 1731, a warrant was granted by Henry Price, Provincial Grand Master of Massachusetts, to Benjamin

Franklin, constituting him Master of a Lodge in Philadelphia. At that time, Coxe's authority under the deputation had expired by its own limitation, which will account for the fact that the application for Franklin's warrant was made to Price, and not to Coxe. Franklin must have been made a mason prior to this time. When and where that interesting event took place, is not known. We think, however, from such information as we possess, and in the absence of any positive evidence to the contrary, that it may be safely inferred, from the circumstances of the case, that Benjamin Franklin was made a mason under the authority contained in the deputation to Daniel Coxe, above recited.

It will doubtless be interesting to the craft to know more of this Daniel Coxe, whose name has become so prominent in American Masonry.

In the third volume of the collections of the New Jersey Historical Society (Fields "Provincial Courts of New Jersey"), we learn that he was an eminent lawyer, the son of Dr. Daniel Coxe, known as "the great proprietor" in New Jersey, and that for many years he was a member of the Council of the notorious Lord Cornbury, and Speaker of the House of Assembly during a portion of the administration of Governor Hunter. His name appears frequently from 1705 to 1735, in the "Analytical Index to the New Jersey Colonial Documents," New Jersey Historical Society's collections. From this volume we learn he went to England in 1716 or 1717. To an immense tract of land lying between the 31st and 36th degrees of north latitude, and extending westward from the western boundary of Carolina, "so comprising the territory lying between the Gulf of Mexico and the southern boundary of Kentucky." Bro Coxe claimed title through his father, Dr. Daniel Coxe, the assignee of a charter granted by King Charles I, to Sir Robert Heath, in 1630, and his claim was fortified by charters from King Charles II, about thirty years after the aforementioned grant to Sir Robert Heath. In 1722, Bro Coxe published in London "a description of the English Province of Carolina, by the Spaniards called Florida, and by the French La Louisiane, as also of the great and famous river Meschacoebe, or Mississippi, the five vast and navigable lakes of fresh water and the parts adjacent, together with an account of the commodities of the growth and production of the said Province, and a preface containing some considerations on the consequences of the French making settlements there." Judge Field says that this preface contained suggestions connected with the formation of our federal government, and that the celebrated "Albany plan of Union," recommended by Dr. Franklin in 1754, is little more than a transcript of the design sketched by Daniel Coxe many years before. He was appointed Associate Justice of the Supreme Court of New Jersey in 1734, and remained upon the bench until his death, which occurred in 1739. His early career was clouded by his connection with Lord Cornbury and his differences with Gov. Hunter, but he lived to enjoy the confidence and respect of the community, and his judicial duties appear to have been discharged with ability and integrity.

In Smith's "History of New Jersey," we find frequent mention of his name, and this volume gives a slight trace of his residence. He is mentioned as Colonel Daniel Coxe, of Gloucester county, in the list of members of the Assembly which convened in the spring of 1716, at which time he was elected speaker. From all that can be gathered from other sources, it is believed that he was a resident of Burlington. That he was there buried, there can be no doubt, as in the east transept of the old church of St Anne's (now St Mary's) Parish, there is a marble slab bearing this inscription:

DANIEL COXE,
DIED APRIL 25, 1739.
ÆTAT 65.

The Masonic annals of England furnish us with the names of Daniel Coxe, in 1730, by the deputation above recited; Richard Riggs, in 1737; and Francis Goelet, in 1751, as each having authority to congregate the brethren and establish Masonic lodges in New York. There is no recorded certainty that either of these, except Francis Goelet, acted on his commission, and the only record of his proceedings in his Provincial Grand Mastership, which has been met with, is an account found in a newspaper of that day, from which it appears that upon the installation of George Harrison, as successor of Francis Goelet, on St John the Evangelist's day (December 27th), 1753, in the City of New York, a Grand Lodge which had previously existed in the Province was convened. George Harrison presided as Provincial Grand Master for eighteen years, and during that time established lodges in the city of New York, and at other places in the Province of New York, and one in the Province of New Jersey, of which we now come to speak.

On the 13th day of May, A D 1761, a constitutional number of Master Masons residing in the town of Newark, made application for and received from the hands of Mr W George Harrison, Provincial Grand Master of the State of New York, a warrant, empowering them to enter, pass, and raise candidates for the mysteries of Freemasonry, according to the Ancient Constitutions of the Order, the customs and usages of the craft, and the rules and regulations of the Grand Master, as set forth in his Warrant of Dispensation. Wm Tukey, Esq., was appointed Master; David Jamison, Esq, Senior Warden; James Banks, Esq, Junior Warden, and Lewis Ogden, Secretary.

The place first selected for meeting was the Rising Sun Tavern, but it was finally changed to the private residences of the members, the first change being to the house of John Robinson. The original

minutes of the lodge for three years from its institution are still in existence in the archives of St John's Lodges.

From 1761, until January, 1768, and during a portion of 1769, the minutes were suspended. In 1769 they were reopened, and continued until January, 1772. From that date until April, 1783, and during the darkness of the American Revolution, the lights were extinguished, and the sound of the gavel was no longer heard.

In the old minute book, under date of December 24th, 1779, a time when the lodge had ceased labor, we find a memorandum, which is here appended, *verbatim et literalim*:

"An acct of sundrie articles taken out of the Lodge Chest of Newark St John's Lodge. No 1 by consent of Bro John Robinson, Bro Lewis Ogden, Bro Moses Ogden & Lent unto Bro T Kinney & Bro Jerry Brewin to carry as far as Morris Town, said Bro's Kinney & Brewin promising on the word of Brothers to return the same articles as p'r Inventory below unto our Bro John Robinson, present Secretary when called for witness our hands Brothers as below—

24 Aprons, besides one that was bound and fringed which Bro Kinney claims as his own.

2 Ebony Truncheons tipped with silver, the other they are to get if to be found.

3 Large candlesticks.

3 Large candle moulds.

1 Silk Pedestal cloth bound with Silk Lace.

1 Damask cutchion.

1 Silver Key with a blue Ribbon stripped with black.

1 " Levell " " "

1 " Square " " "

1 " Plumb " " "

Newark, Dec'r 24, 1779.

(Signed)

THOMAS KINNEY.

JERH BRUEN.

At the close of the year 1779, the headquarters of General George Washington were at Morristown, New Jersey. At this place various military lodges which had been organized in the American army were at work. On the 27th of December, 1779, a festival meeting of the American Union Lodge was held at Morristown, to celebrate the festival of St. John the Evangelist. Further reference to this meeting will hereafter be made in the proper place. Bro George Washington was present at this meeting. From the coincidence of dates we have no doubt that the Masonic furniture and jewels above mentioned were lent by St. John's Lodge for the purposes of this festival. This view is strengthened by the fact that the minutes of this meeting of American Union Lodge, now in the possession of the Grand Lodge of Connecticut, record the names of Brothers Kinney and Bruen (who became responsible to St John's Lodge for the return of the articles loaned as above) among the visiting brothers on that occasion.

It has always been a tradition in St. John's Lodge that Bro Lafayette was made a Mason at Morristown, with the assistance of the jewels and furniture lent by St. John's Lodge as aforesaid. As there is no record, however, of the time and place of Bro Lafayette's initiation, the truth of the tradition cannot at present be verified—[To be continued.]

A BALD-HEADED gentleman was recently importuned by some young ladies to present them with his photograph. He complied with the request; but instead of presenting them with a picture of his handsome features, sent a very striking view of the back of his head. The joke was duly enjoyed, but the projector was much surprised shortly after to see copies of the picture in the windows of a print shop. On enquiring of the attendant, he found to his horror that the sharp photographer had published it as "A remarkable picture of the moon."

MARRYING IN RUSSIA.—The ladies in Russia are very anxious to marry because they have no liberty before marriage. They are kept constantly under the maternal eye until given up to their husbands, and then they take their own course. Almost as soon as a girl is born in the better ranks of society her parents begin to prepare the dowry she must have when she goes to her husband. She must furnish everything for an outfit in life, even to a dozen new shirts for her coming husband. The young man goes to the house of his proposed bride and counts over her dresses, and examines the furniture, and sees the whole with his own eyes before he commits himself to the irrevocable bargain. In high life such things are conducted with more apparent delicacy; but the facts are ascertained with accuracy, the business being in the hands of a broker or notary. The *brossau* is exposed in public before the wedding day.

THE difference between the diet of the ancients and that of us moderns is very striking. The ancient Greeks and Romans used no alcoholic liquor, it being unknown to them; nor coffee, nor tea, nor chocolate, nor sugar, nor even butter; for Galen informs us he had seen butter but once in his life. They were ignorant of the greater number of our tropical spices, as clove, nutmeg, mace, ginger, Jamaica pepper, curry, pimento. They used neither buckwheat, nor French beans, nor spinach, nor sage, tapioca, salad, arrowroot, nor potatoe or its varieties; not even the common, but a sort of marshgrown bean; not many of our fruits, as the orange, tamarind, or American maize. On the other hand, they ate substances which we now neglect—the mallow, the herb ox tongue, the sweet acorn, the lupin. They liked the flesh of wild asses, dogs, the dormouse, the fox and the bear.

Our Exchanges, Masonic and Otherwise.

The season has again "rolled round" when we shall pay our respects to our beloved *confreeres* who grace our table by their literary productions. We can of course only refer to those exclusively or in part devoted to masonic subjects, for if we were to recapitulate the whole secular press, whose representatives are always gladly welcome, we should extend our article beyond all practical limits, and would furthermore lay us open to the criticism of giving preference to certain political prejudices, although unintended. *They* know they are welcome, because they still come, and get the *FREEMASON* in exchange, and from their columns we gather many choice selections for our monthly bouquet to the family centre table. We recognize the secular press as the grandest civilizers of the age, for by it, is moulded the public sentiment of the land.

If we shall omit any of our masonic cotemporaries, it will be by accident, as we have not at this present writing our mail book at hand.

The oldest on the list is the

FREEMASON'S MONTHLY MAGAZINE

published at Boston, Mass., by R. W. Bro. Chas. W. Moore a veteran editor and masonic writer. We have read the magazine for many years and it continues on in the even tenor of its way, devoted considerably to the "higher degrees"—so-called, although devoting a reasonable space to the symbolic system. Bro. Moore's views are generally sound and founded on a good practical basis.

THE MASONIC MONTHLY

of the same city edited by a volunteer corps, of which Bro. Samuel Evans is the principal, is a sprightly journal and possesses considerable originality of character and has made some very fine points on the issues of the day. It comes very irregularly however, and we are afraid that its publisher has entrusted the mailing department to incompetent hands. We like a free and independent journalism and hope the *Monthly* may yet come "square up to the front."

LATER.—Since writing the above we have received the Nov. and Dec. Nos. and from them we learn that hereafter the *Monthly* will be issued as a *Quarterly*, under the same management, and while it has failed to be a success, financially, monthly, we hope for it a prosperous course in its new role as a *Quarterly*.

THE KEYSTONE

of Philadelphia is a most interesting weekly and deserves a live support, as it follows out a sound and conservative policy that can do the craft no harm, but much good. We have often spoken of it before very favorably and have nothing now to retract.

THE LANDMARK

of New York City is now under the editorial control as a weekly, of Bro. Geo. F. Hsley an excellent gentleman and mason and as far we can judge from his brief career as an editor we should say, a sound and spirited masonic writer. We should like to see the "Landmark" ever adhered to.

THE NEW YORK DISPATCH

a weekly secular journal, has a most admirable masonic department under the control of one of the safest and best masonic writers of this country, viz, M W Bro. John W. Simons P G M of New York. He is strictly conservative and not much of a man for masonic nonsense—his articles are therefore always refreshing and instructive. Here is our hand Bro. John, wishing you many years of usefulness.

THE NEW YORK COURIER.

A secular weekly of New York city, whose valuable Masonic department is under the control of a courteous and good Masonic editor, but whose modesty prevents him from announcing his name, and we must say, he need not be ashamed of it, for both his masonic department does him credit, and the paper he is associated with stands in our opinion as "first-rate." "Hang your banners on the outer walls" Bro — and let us call you by name. The craft would like to know you more intimately.

LOOMIS' MUSICAL JOURNAL,

Published at New Haven, Conn., is not only a valuable family musical reporter, but contains a very interesting Masonic department. In fact its Masonic news is worth as much as that of some journals devoted wholly to the subject. We are always glad to get it.

THE TRAVELERS' JOURNAL,

Published at Hartford, Conn., also has an interesting column devoted to the craft, and it has given us pleasure to recognize some of its valuable items copied into our columns.

POMEROY'S DEMOCRAT.

A secular weekly of New York city, has also a fine Masonic department under the entire control of Bro. F. G. Tisdall (33) who is neither ashamed of his name nor "them figgers" for they shine forth in all their glory upon every minor occasion. We like brother Tisdall because he is free, frank and honest in his sayings. He undoubtedly possesses ability—he hits hard whenever he feels like it, and takes a hit back like a man, therefore we never show him any quarter in a fair fight, and as all our fights have been fair and no undue advantage taken by either, we meet and part friends. He is too old to be boyish about unintentional "insults" and therefore philosophically takes the world as he finds it. Keep on that way brother Tisdall, and you'll wind up in the end—the end of life—with this epitaph, "he was a good fellow with all his faults."

THE TIDINGS,

of Lockport, N. Y., is a semi-monthly, and presided over by one of the most amiable of the craft, viz: Brother John Ransom, who never does anybody an intentional injury, gives due credit and helps his fellows all he can. We love him for this, although we never saw him. His paper is a good one. Brother Simons says "it ought to have 10,000 subscribers in New York alone"—of course it "ought" John, but even the Sts. John knew that *oughts* stand for "nothing," therefore they never counted them in their addition table. We "ought" to have 10,000 in Missouri, but if we had the half of it we would begin to think that the Craft of Missouri, were in search of *light*. We find that the patronage of a single State is a good deal like staking your fortune on a single die—"mighty uncertain"—hence we get up a paper that has a circulation outside of Missouri, nearly as large as it has in it. Therefore, "Brethren Johns" of the *Tidings*, go on in your good work and recollect this "that a prophet is never without honor, except in his own country."

THE COSMOPOLITAN,

a secular weekly of New York city, edited by Brother C. C. Northrup "32d" has a well selected Masonic department which graces well the part assigned it, and hope that he shall soon get courage enough to give us some of his individual ideas of "matters and things," and make our sanctum more cheerful, and light up the altars of thought. Remember, that thought "is the only oil which keeps the soul burning bright."

THE CORNER STONE,

of New York city, is a very sound little weekly, and fills the vacuum needed by those who want to get the city Masonic news at a reasonable price, and from what we have seen of it would like to see it grow, for its fruit, though small in quantity, makes us want to taste more. Brother Ben Franklin once said, "to be healthy, get up from the table hungry." We could never understand that philosophy. We always went to the table because we *were* hungry, and if there is enough on it to satisfy hunger, we are going to feel contented when we get up unless it be that we have to leave something for the servants. Come "Corner Stone," give us more of those good things.

THE MASONIC RITUALIST.

Another Masonic weekly contains much of legitimate Masonry. Its title we always thought a misnomer, for the reason that a ritual cannot be published. But we forgive the title and welcome this paper cordially to our table; it is not a half dead and alive affair, but really interests one who has got tired, heartily tired of dead and buried issues.

THE WEEKLY MIRROR,

of Pittsburg, Pa., is a secular with a masonic department, well selected, but not half enough of it. Brother Editor, make brother Hopkins give you some of his experience, and tell him to give you good fresh items of some fun he had in Europe on his trip and we will transplant it for our readers and give due credit. He had a "gay old time" and yet he has only given us a lot of matter of fact,

sober-sided, historical affairs—we have had enough of *that*—let us have light from personal observation.

THE MASONIC TOKEN,

Of Portland, Me., is a wee little bit of an affair and only published *quarterly*. Just think of it! With all the rich juiciness of a New England "Berry", ripened by the carbonic rays of a regular blazing "Drummond"; it is a shame to give us only four crops a year, and that too in the smallest kind of a basket. "As you are" we are right glad to welcome you and shake hands, but that is not enough—one sip of such nectar is simply tantalizing—give us more. Let there be "light in the East."

We have now used up the Atlantic Monthlies, Weeklies, &c., as far as we can recollect, and if we have missed any they can give us a fly hint, when we will give them another dose and watch the result. Having got through with our Eastern diagnosis we turn to our Western patients and say, "How are you?" Let us see. The first should be Cincinnati, and with that city we have only the unfavorable recollection that there is a journal published there called the *Review*, edited by Bro. Cornelius Moore, who some years ago became so jealous of the FREEMASON that, forgetting all his ministerial proclivities he descended to the lowest scale of personal ribaldry on account of our having hauled him over the coals for persistent and inexcusable appropriation of other peoples' brains, and palming it off for his own, that we publicly cut him off our exchange list and ruled him an outlaw on Masonic literature. We have not seen the *Review* for several years, and as our cotemporaries are continually quoting from it "original" articles that *we know* were written by others, we judge that it continues its "old tricks" and we have no desire to give a live and fresh journal in exchange for a reprint of an editor's "scrap book." Going south of that city we find the

MASONIC RECORD,

Of Nashville, edited by Bros. John Frizell and George S Blackie, two as good masons and journalists as there are in the country. They are amiable, courteous and true, and their magazine comes as near giving the worth of its cost as any we know of. It is situated in a section of the republic that should be able to support a good paper. We wish it every success.

Coming a little further north we strike Frankfort, Ky., where we find the

KENTUCKY FREEMASON,

That gives a large amount of news especially of that jurisdiction, yet of general interest, for every mason should know what goes on everywhere, and with such a rich state as Kentucky, there is no excuse why the K F M should not live and prosper, yet we are reminded by its late warning that the craft must "come to time" or it would "throw up the sponge." We hope such will not be the result in the warfare of journalistic life.

In "swinging around the circle" we land in Indianapolis and drop into the sanctum of the

MASONIC ADVOCATE,

Edited by Bro. Martin H Rice, who gets out as good a monthly under its new form as you can well come across. He works hard and does well, and should be well sustained. He deals on general principles, but from what we have seen of his writing, we would like to have more of it. Such is human selfishness—the more we get, the more we want. We cannot help it, and therefore say, "Give us more, Rice."

Having left the Hoosier State, we come among the "Suckers," and run across the father and son of the Reynolds Family and shake hands with

THE TROWEL.

This is an institution about two or three years older than ourselves, and we are therefore very modest, for the *Trowel* has generally endeavored to exercise a sort of supervisory control over us, but we being somewhat of a refractory nature have as generally "kicked the traces" and said, "p'ease let us alone." However we never get mad at parental advice and never fail to follow it if it suits us, and if we have not followed the *Trowel* it was simply because we thought it too "old foggy," *i e*—we could never see the point of giving all the brethren their military or civil titles—we like the old Masonic title which alone gives Masonic honor. Well, the *Trowel* is a good paper—it often has a good original point in it and would have more if

the editors only had less modesty and were not ashamed to say what they think. In a few years more, by hard work it will come up to the mark. We like to talk plain to the *Trowel* for they never get mad—oh no! not a bit of it—but the way it will scorch us for this review will be a caution to beginners. Well, we won't get mad if they do, but enjoy our laugh and say, "Didn't we make Rome howl?"

Leaving the flat and broad town of Springfield, we go to Chicago. Not for a divorce but just to see the Masonic publishing houses, and for the life of us we cannot tell which is the best, for we are strangers to both, but we will risk pulling the latch string of the

MYSTIC STAR,

Edited by Bro. Jas Billings, and just from his productions we'll bet he is a fat and lazy sort of fellow with a pair of scizzors at his belt, bright as a dollar. He is one of those confiding individuals who has got more faith in other men's brains than he has in his own. This is bad, Bro. James, go in on individual muscle and trust in God. God made brains and the truth, and if the world don't like that, let it go to the — office of rejected patents and hunt up some antiquated model which shows the process of transforming old clothes into bran new shoddy. The *Star* has a fine field if it only chose to shine, but we can assure it that a full sun beats a reflector all to pieces especially in this cloudy age of mingled ideas and purposes.

A few squares off, "they say" the

VOICE OF MASONRY

is published by Bro. J C W Bailey, but like "Mark Twain's" turtle in Palestine, we have not heard it for some time—it took a dive and "drowned its voice"—else some P M (not Pastmaster) has fallen in love with its siren song and thus robbed our sanctum of the faint melody of "other days." We would rather at any time *hear* one good song than read a volume of music. Come Bro *Voice* sound your notes once more and with a fresh Nilsson in the ring you will be quite interesting.

Just a little to the east of Chicago we strike Kalamazoo, in Michigan. They say it is not a bad town to stop over night in, especially if we can find Bro. S C Coffin bury, P G M, who edits the

MICHIGAN FREEMASON,

This is one of our fresh favorites that always tries to leave the beaten track and through the living energies of its editor says something fresh and sweet. We have heard that Bro. C. has been sick and is under the weather, and as he is a doctor that ought to know how to kill western chills and fevers by about forty drops of bitters, we see no reason why he should suffer long. The M. F. M. started out right and we don't want to see it give up the ship—it is a necessity in the Northwest. Come Bro. Coffinbury, if we were at your bedside we would make you wake up and take a new lease on life or else acknowledge that there was no virtue in human sympathies. We like you and your style—give us lots of it—long may you live.

ACROSS THE RIVER.

This we believe closes up the list of all journals east of the Mississippi river. We cross the bank and we find ourselves in our own sanctum as the oldest of the living Masonic Journals on "this side." We don't exchange with ourselves, therefore we have nothing to say, except, as we come to the centre of the "circle" we drop this, *en passant*—"we occupy the geographical centre of the U. S.—we receive light from every point of the circumference—we are equally near and dear" to all our brothers of the quill, and if there is any virtue in faith and prayer, we trust that our little candle in the middle of the ring may lend no uncertain ray to the subscribers we have from the Atlantic to the Pacific—from the Lakes to the Gulf.

Just above us sprouted awhile

THE EVERGREEN

at Dubuque, Iowa, under the editorial control of Bro. E A Guilbert. He was a bright light that shone "through a glass darkly"—that is, he had a "colored" view of masonry and his editorials partook "muchly" of that shade—well, nature always finds its level and when the sun begins to grow dark, it finally sets and goes out—thus did Bro. G—we sympathize with the luminary, but as one could not stand a setting sun forever we hail the rising orb in the double rays of Bros. T E Parvin and W B Langridge. They are no ordinary stars on the stage of masonic literature and we have every reason

* NOTE. Since the above was written, the *Trowel* office has been burnt out, as noticed in our last.

and right to expect that they will shine in such original light as shall command the gaze and admiration of the craft of Iowa, and elsewhere. We honestly wish them a most glorious and unclouded reign.

From the west bank of the Mississippi we make our last editorial call in the U. S. by making a pilgrimage of several thousand miles to the placid shores of the Pacific, and in the beautiful and thriving city of San Francisco, we shake hands with Messrs. Bishop, Sherman & Co., publishers of the

MASONIC MIRROR

a thriving and energetic weekly of the Pacific Coast. It is successful and it deserves to be, and if there is anything we love in anything, it is nerve and enterprise. With the London *Freemason*, however, we take the liberty of calling the attention of the publishers to their habit of mixing up advertisements with the reading matter—it is not right brethren, it gives us too much trouble to sift the wheat from the chaff—Keep each article together. To be sure, it is none of our business, but we have a right to say what we think, and none will be less likely to get mad at us than those we love, and Bro. *Mirror*, we love you, and wish you most heartily all the success in the World. Command us and we are at your service.

We are reminded by the mail, just in, that we overlooked some of our Eastern friends, one the

MASONIC HANDBOOK

published at Philadelphia by Bros. Hyneman & Jones. This monthly journal is devoted to the republication of masonic histories on the modern and ancient mysteries and affords the brethren an opportunity of getting them in cheap form and having them bound for the library as each may see proper.

DER TRIANGEL

This is a semi-monthly published in the German language by Bro. Edward Roehr, at Williamsburg, N Y⁴⁴ and affords a fine review of German Masonry, both at home and abroad.

CANADA.

Our Canadian friends are also well supplied with Masonic tidings. The

CRAFTSMAN

is the oldest one over the border and is published at Hamilton, Ontario, by Bro. J J Mason & Co, and contains general masonic news of the province as well as fine original articles. It deserves a good circulation.

THE GAVEL AND FREEMASON JOURNAL

Is a union of two journals of the above titles, and is now published at Orilla, Ontario, by Bro Thos. Parsons at Montreal. It is a good exponent of Quebec masonry and its articles are well prepared and refreshing.

THE MASONIC MIRROR

and "Knight of Pythias Journal" is a monthly, published at St. Johns, New Brunswick, by Bro R Parkin, and devotes a large portion to the general and legitimate masonic intelligence. It is very well edited and looks as though it will and should be successful.

FOREIGN.

It is from no desire to be invidious to our foreign brethren that we have traveled over our own country first, but simply because it came to us first, and in leaving it to visit the literary retreats of our brethren over the water, we do so with a pleasure darkened only by the regret that we cannot do it in person.

In the great City of London we find our namesake the

FREEMASON,

Edited and published by Bro Geo Kenning a good writer and editor. His paper is a weekly and devoted ably to the general interests of the craft, and we are glad to know that it is well received in our own country and hope its circulation may extend generally and continually. We do not always agree with his ideas of Masonic polity, but that is no reason why he is wrong, but only proves that two men can look at the same subject from a different stand point. It is a fresh and living journal and has our genuine masonic sympathies. We used to get some years ago, the FREEMASON'S MAGAZINE from London, but as it ceased to come and can hear nothing from it, we believe it has gone to the tomb of the Capulets. It was a good old and reliable journal and we regret its decease. The only other foreign journal published in the English language, is the

MASONIC RECORD,

of Western India, published at Bombay and Byculla by Bro George Bease. It is a most excellent magazine and deserves great credit for presenting such a live and enterprising face on the very frontiers of the masonic world. It is always truly welcome and wish it a prosperous career both at home and abroad.

In Germany we have;

DIE BAUHUTTE

published at Leipzig by Bro J Findel a spirited writer who looks at the policy of masonic government from the German point of view, and cannot therefore expect to very popular with the American reader. This however does not detract from its merit of originality and enterprise.

Italy sends us the

REVISTA DELLA MASSONERIA ITALIANA

published at Florence, and is devoted to the general masonic ideas of Fraternity from the Italian view.

Previous to the war in France, we received from that country the BULLETIN, the CHAIN OF UNION and the MASONIC WORLD, all of which we presume will be resumed when peace is once more restored.

CONCLUSION

We have thus made our annual trip of journalistic visitation, which will be interesting to our readers if from no other fact, that it will give them an idea of the vast amount of masonic publication in a serial form. We have not had the pleasure of meeting personally many of our Bro editors; in fact we know but very few of them, yet we fraternally wish them all a most prosperous career, and that when their light shall have gone out in this world, the truths they taught will live forever after. This brings us to the great responsibility of a journalist—he must tell the TRUTH or he must take the fearful reward of those who sow the tares of error in the great moral vineyard of the world. Brethren, our latch string is out—call in whenever convenient.

We Meet upon the Level.

A writer in the British Freemasons' Magazine asks for the author of the song beginning as above, and where it can be found. We answer: The "Level and the Square" was written by Bro. Morris, in 1851, and was first introduced in public by Bro. Henry S. Deming, Member of Congress from Hartford, Conn., as an appendage to a toast at a banquet at Hartford, Sept. 1856.

We meet upon the Level and we part upon the Square;
What words of precious meaning these words Masonic are?
Come let us contemplate them, they are worthy of a thought—
In the very soul of Masonry these precious words are wrought.

We meet upon the Level, though from every station come,
The rich man from his mansion and the poor man from his home;
For the one must leave his wealth and state outside the Mason's door;
And the other finds his true respect upon the checkered floor.

We part upon the Square, for the world must have its due;
We mingle with the multitude, a cold, unfriendly crew;
But the influence of our gathering in memory is green,
And we look upon the Level to renew the happy scene.

There's a world where all are equal—we are hurrying toward it fast;
We shall meet upon the Level there, when the gates of death are past;
We shall stand before the Orient, and our Master will be there,
To try the blocks we offer by his own unerring Square.

We shall meet upon the Level there, but never thence depart;
There's a Mansion, 'tis all ready for each trusting, faithful heart;
There's a Mansion and a welcome—and a multitude is there,
Who have met upon the Level and been tried upon the Square.

Let us meet upon the Level then, while laboring patient here;
Let us meet and let us labor, though the labor be severe;
Already in the Western sky the signs bid us prepare,
To gather up our Working Tools and part upon the Square.

Hands round, ye faithful Masons, from the bright fraternal chain,
We part upon the Square below to meet in heaven again,
Oh! what words of precious meaning these words Masonic are—
We meet upon the Level and we part upon the Square.

It is not the best things—that is, the things that we call best—that make men; it is not the pleasant things; it is not the calm experience of life; it is life's rugged experiences, its tempests, its trials. The discipline of life is here good and there evil, here trouble and there joy, here rudeness and there smoothness, one working with the other, and the alternations of the one and the other, which necessitate adaptations, constitute a part of that education which makes a man a man, in distinction from an animal, which has no education. The successful man invariably bears on his brow the marks of the struggles which he had to undergo.

ONE of our oldest lawyers says that the three most troublesome clients he ever had were a young woman who wanted to be married, a married woman who wanted a divorce, and an old maid who didn't know what she wanted.

Scotland.—Its Invasions of foreign Jurisdictions.

The London Freemason in an article says: "The facility with which Scottish candidates can attain, not merely the Craft degrees, but the grades of the Chapter, the Priory, and the Ancient and Accepted Rite, would never be tolerated in any country. It is but a few months since, that a Greek resident of Manchester, went to Scotland, was entered, passed, and raised in one day: 'arched,' as they call it, the next; 'knighted' the third; made a Knight Kadosh; and, to crown all, this man—who, probably, knows as much of masonry as a Malay, and who has certainly never presided over a Lodge—has been chosen a member of the Supreme Grand Council, 33d, for Scotland! Now, we contend that all this is simply calculated to bring the Order into contempt. It not only offends the good and zealous Mason who thus witnesses the promotion, for a *pecuniary consideration*, of insignificant mediocrities, but it disgusts thinking men, whether in or out of the Fraternity, with the legislation that thus sanctions such a perversion of the original designs of the Institution."

Some of our Scottish brethren desire to stop these proceedings—at least so far as the Craft degrees are concerned—and we heartily wish them success.

In order that there may be no future misunderstanding about any action which the Grand Lodge of Missouri may see proper to take as a last alternative in defense of its rights, we shall publish herewith a special report unanimously adopted its last session in Oct. 1870.

EXTRACT FROM COPY OF THE RECORD.

SCOTLAND.

With the Grand Lodge of Scotland, however, I have not been so fortunate, as in that jurisdiction the principles of independent jurisdiction are not so well established or recognized, as will be seen by the following correspondence.

Not knowing who was Grand Master, or what was his address, I sent my letter through R. W. Bro. Hervey, Grand Secretary of England

OFFICE OF GRAND SECRETARY,
GRAND LODGE A. F. & A. M., STATE OF MISSOURI,
St. Louis, January 25, 1870.

To the Most Worshipful the Grand Master of Masons of Scotland:
MOST WORSHIPFUL AND DEAR BROTHER—I am directed by the Grand Lodge of Missouri to call your attention to the fact that St. Merron Lodge, No. 129, at Paisley, Scotland, in June, 1868, initiated, passed and raised a citizen of this State, by the name of "John Burnside."

By reference to page 65 of the proceedings of the Grand Lodge of Missouri, October, 1869, a copy of which I send addressed to you thus, "M. W. Grand Master of Masons, Edinburgh, Scotland," you will observe that it has been made my duty, in the name of this Grand Lodge, to protest against the invasion of this jurisdiction, and to express the belief that it was not done with your sanction, but that the act will be ignored and the offending Lodge reprimanded as the case may justify.

I regret, also, to state that this Grand Lodge (during its existence of half a century) has not received an official communication from the M. W. Grand Lodge of Scotland, although such communications have been addressed by the proper officers of this Grand Lodge upon especially various important subjects, the one before us now being treated of in 1869.

I am not certain that the letters from this office have reached you or the parties to whom addressed, but I shall take the liberty of addressing this one through R. W. Bro. Jno Hervey, Grand Secretary of England, who will see it properly directed and mailed, and I trust that you will direct your Grand Secretary to inform me of his exact post-office address, so that published and other Masonic documents may be safely exchanged.

Hoping to hear from you in time to report to the next annual session of this Grand Lodge (October, 1870.) and that you have corrected the evil complained of, I am, Most Worshipful brother,

Truly and fraternally yours,

[SEAL.] GEO. FRANK GOULEY,
Grand Secretary and Committee on Foreign Correspondence.

REPLY OF G. M. OF SCOTLAND.

VILLA PANMURE, CANNES,

ALPES MARITIMES, FRANCE, March 29, 1870.

SIR AND BROTHER—I have only this day received your letter of the 25th of January last, in which you call my attention to the fact that an American citizen has been initiated into the craft, passed and raised, in a Lodge in Paisley. I confess that I can see no irregularity in this, and should certainly not consider it a subject of grievance if any Lodge in Missouri did the same to a countryman of mine, who might desire in that country to join them. If the Grand Lodge of Scotland had proposed to erect a Lodge hailing under her banner in Missouri, that would have been an invasion of your jurisdiction which could not be justified; but I hold that any Lodge on the face of the globe, being satisfied that a man is of full age and of

sound morals, may admit him to membership, of whatever nation he may be. Such is my individual opinion, but I shall submit your letter to the Grand Secretary, to ascertain if the Grand Lodge take my view of the matter, and likewise that he may explain the other matters referred to in your letter.

I have the honor to be yours fraternally.

DALHOUSIE.

Grand Master of Scotland.

My address, and the Grand Secretary's, is Freemason Hall, Edinburgh.

To this letter of the Grand Master of Scotland, I submitted the following reply:

OFFICE GRAND SECRETARY,
GRAND LODGE A. F. & A. M., STATE OF MO.,
St. Louis, April 19th, 1870.

Earl Dalhousie, Grand Master of Masons of Scotland, Edinburgh, Scotland:

MOST WORSHIPFUL AND DEAR BROTHER:—Your esteemed favor of 29th March, at hand to-day. Thanks for your prompt reply and full expression of your views on the question at issue.

From your letter, I observe that you hold that citizenship does not enter into Grand Lodge jurisdictional questions, but that any subordinate has the power to make a Mason of a sojourner. This, I take it, is the theory of the Scotch practice, and as such, is the opposite of that observed by American Grand Bodies.

I will here state that no Lodge in the United States would dare to make a Mason of a foreigner or of one of an adjoining State, unless the party had required a citizenship by *bona fide* residence of at least one year. No number of years would give us jurisdiction. If the party claimed any other State or country as his home. I think the reasons for this usage will be palpable to your mind by a brief explanation—per example:

Jno Smith is a resident of St. Louis—is well known—he applies for the degrees and is rejected on account of a bad character known only to few members of the Lodge—his parents were Scotch—he visits Scotland and finds Masonic friends among his relations—he sojourns a few weeks or months, and before he returns home, he receives the degrees in a Scotch Lodge—he presents his diploma here and demands admittance—he is refused for two reasons, viz: 1st, his bad character—2nd, he had no right to receive the degrees away from home without our consent—he is permanently ruled out—he writes to his Scotch Lodge, and the members thereof naturally feel aggrieved—hence bad feelings grow up between the two jurisdictions.

The case might be decided upon your view of the question, but fortunately for the American usage, no such case can occur against one of our Lodges.

The imaginary case of Jno Smith is parallel to the one John Burnside, of whom I wrote in January last, except that Bro. Burnside's character is good—yet the principle involved is the same.

In performing this duty imposed by my Grand Lodge, I have to request that you will exercise your good offices in remedying the cause of this complaint by suggesting to your M. W. Grand Lodge the propriety of instructing its daughter Lodges to respect the jurisdiction of this Grand Lodge by not making Masons of citizens of Missouri while sojourning in Scotland on temporary business or pleasure.

I do not, Most Worshipful Brother, pretend to deny or dispute the legality of your view, but if such were the general usage, in a country like yours, where rejected candidates are continually moving from one place to another, all the safeguards of Masonic harmony would be broken down, and the animosities between one jurisdiction and another would become the order of the day.

Your great experience and judgment will cause you to see at a glance how a great wrong may be done against our Lodges, should it be once known to rejected candidates that they can get the degrees almost at sight the first time they visit Europe, and that, too, at less prices than we charge here.

Some years ago, a Lodge in New York city made a Mason of a citizen of Missouri sojourning in that State on business, after having been rejected by a Lodge in this city. Our Grand Lodge remonstrated in fraternal terms, but the Grand Lodge of New York did not properly attend to the matter, and it resulted in this Grand Lodge severing all Masonic communication between the two bodies, which unhappy condition of affairs continued until the question was finally settled, and amicable relations again restored.

There is no more sacred principle in Masonic jurisprudence in this country than strict obedience to this very issue of Grand Lodge jurisdiction; it is one on which depends much of the harmony between the States and other countries, and as we respect the jurisdictional limits and powers of others, we have also to ask that others shall respect ours. I think you will grant that this is not asking too much.

It will ever be the great pleasure of our Grand Lodge to receive and continue a fraternal correspondence, and to entertain and accommodate our Scotch brethren, and I shall therefore renew the earnest request that this question will receive your official attention at the next session of your M. W. Grand Lodge.

With many regards, I am, M. W. Brother,

Truly and fraternally yours,

[SEAL.] GEO. FRANK GOULEY,
Gr. Sec. and Com. on Correspondence.

Since writing the first letter, I have learned, through the Foreign Correspondence of Bro. Blackie, of Tenn., that it was submitted to the Grand Lodge of Scotland, and referred to the Board of General Purposes, who took the same view as the M W Grand Master; but whether my second letter was submitted, or whether the Grand Lodge has since met, I am not advised, as the Grand Secretary of Scotland never prints any report, and so far as this Grand Lodge knows, never conducts any correspondence, so that the remaining Grand Lodges, at least those in the United States, are left in the dark respecting the proceedings of that Grand Body.

Thinking it better that the Grand Master and Grand Lodge of Scotland may have another year to reflect upon this matter, and that the members of this Grand Lodge may have time to determine whether they will adopt a resolution ignoring all jurisdictional limits between the two bodies, and thus accept the principle laid down by Earl Dalhousie, or else suspend all Masonic intercourse between the two bodies until the integrity of the jurisdiction of this Grand Lodge shall be recognized by the Grand Lodge of Scotland, I have to recommend that any further action by this Grand Lodge in the premises be postponed until its next annual communication.

Fraternally submitted,

GEO FRANK GOULEY,

Gr. Sec. and Com. on Correspondence.

This is an important question that will demand the attention of the Grand Lodge of Mo., at its next session, and will ultimately engage the consideration of other Grand Bodies.

OFFICIAL.

Jurisprudence.

The Official Correspondence of Bro Thos B Garrett, M W Grand Master of Missouri. Continued.

VOTING AT TRIALS.

A brother is on trial for unmasonic conduct, and pleads "guilty." Question—Is it necessary to take a ballot on the innocence, or guilt of the accused?

Our laws governing trials expressly state the ballot shall be taken. No proviso is made for the pleadings.

The lodge may possibly vote the brother who has pleaded "guilty" guiltless of the charge, and this has been done. If the brethren vote at all they certainly have the right to vote as they please. The right to vote implies a choice. If any of the brethren feel aggrieved at the result of a trial and the proceedings have all been regular, their only recourse is to memorialize the Grand Lodge.

THE LEGAL EFFECT OF RECONCILIATIONS.

Two brethren belonging to the same lodge have a difficulty which by its expression and notoriety, brings scandal upon the fraternity at large. Through the intervention of their brethren they at length become reconciled with each other. All differences are healed between them, and they meet as brothers should meet in the lodge.

Question—Do they owe any explanation or apology to the lodge?

They do. They have violated its rules and the general laws of the Brotherhood. The lodge should take cognizance of the facts which subject them to its discipline. If they have wronged each other and become reconciled, they should become reconciled with the lodge which never wronged either of them, but which they have grievously wronged. A reconciliation should take place within the lodge, and explanations should be made which would be satisfactory to the brethren.

FEES FOR DEGREES CANNOT BE RETURNED.

A lodge received and acted upon the petition of a minister of the Gospel. He was elected to receive the first degree, and before the degree was conferred, on motion, the brethren voted to return the fees. Before the warrant is drawn for the amount the Master writes to know whether the lodge did right.

I answer, no. The lodges in this jurisdiction are expressly forbidden by law to remit the fees of any candidate, no matter to what class or profession he may belong. This action of the lodge is therefore null and void.

NON-AFFILIATES MAY APPLY TO ANY LODGE.

A non-affiliated mason may petition any lodge in this jurisdiction for membership, without reference to the place of his residence—so he lives in the State.

STATUS OF CANDIDATES WHO REMOVE FROM THE JURISDICTION.

When after petitioning, an applicant for the mysteries removes from the jurisdiction of the lodge which received his petition, the lodge still holds jurisdiction over him. The lodge may waive jurisdiction if it is deemed proper.

SIGNING OF BY-LAWS.

The By-laws of a lodge have been approved by the Grand Lodge. They contain a section requiring every mason that becomes a member of the lodge to subscribe to them by signing his name, and giving his post office address. A brother refuses to sign. Question—Can the lodge subject him to acts of discipline for the refusal?

I think not. A brother cannot be forced to subscribe his name to any document. The By-laws of the lodge, so far as they relate to his masonic duties are not less binding upon him because he refuses to sign them. The lodge holds him responsible for their faithful performance all the same. All the lodges in this jurisdiction have not the same local law and it would not do for one lodge to constitute a penal offence of a negative act which could be no crime in another. If it were a Grand Lodge law the case would be different.

MANNER OF REINSTATING AN EXPELLED MASON.

A mason was suspended by his lodge for a definite period; charge, unmasonic conduct. There had been no appeal to the Grand Lodge in the case. The time of the suspension had not expired, and the lodge without previous notice to the members took a vote on his re-instatement. The resolution was carried.

Ruled, the proceedings irregular, and the action of the lodge null and void. There was a very small attendance at the meeting. The brother who had brought the charges was not present, and still refuses to affiliate with the suspended mason.

Instructed the lodge as to the proper method of reinstatement in such cases as follows:

A petition for reinstatement should come from the suspended mason himself. It must lie over, at least, till the next regular meeting, and in the meantime all the resident members of the lodge should be duly notified of this special business for the stated communication. The petition could then be legally acted upon, and a two-thirds vote could restore to good standing and membership.

RELATIVE TO ELECTION OF DISTRICT LECTURERS.

Having been called upon for a decision whether the resolution adopted by the last Grand Lodge in reference to the election of District Lecturers was intended to create a vacancy in that office, in districts already supplied with lecturers, I decided in the negative. The intent of the resolution evidently was to fill the offices in all the districts as soon as possible, and not to displace those already filled, providing the craft were satisfied with the lecturer they had selected.

RE-EXAMINATION BEFORE BALLOT FOR ADVANCEMENT.

It is necessary for a F C who has been rejected for the third degree to be examined every time he applies for advancement, subsequently. The lodge votes on proficiency as well as other qualifications, and the brethren called upon to vote should hear the examination.

PASTMASTERS IN THE ABSENCE OF CHARTERED OFFICERS.

Question. Can the Master or one of the Wardens—there being only one of these officers present—open the lodge, transact the regular business, and then absent himself, leaving the lodge in charge of a Pastmaster to confer degrees?

Ans. He cannot. Our laws require one of the three principal officers to be present, and in his proper place as W M in the lodge during the whole of the session. He may, however, call upon any well qualified brother to conduct the work, and give the lectures.

ELECTIONS FOLLOWING CONSTITUTION OF LODGES.

A lodge is set to work under its charter—say in October or November after the session of the Grand Lodge at which the charter was granted. Officers are elected and installed according to law.

Question. Should the lodge hold an election for officers in the following December as may be provided by their by-laws?

Decidedly it should not. The whole spirit of the Masonic order as now organized into Grand Lodges, is against such a rapid accession of officers, as the affirmative of the question would involve. Thus the new lodge would create two Masters in one year, which no old lodge could possibly do.

The elective officers of a lodge should serve at least twelve months, and until their successors shall have been duly elected and installed.

NEGLIGENT MANNER OF DOING WORK.

Several letters received from different parts of the State indicate that the officers of lodges and brethren sometimes fall into a careless and slovenly way of doing business, both in their lodges and on public occasions, which is reprehensible, and ought to be corrected. They do not mean to do wrong, but they are not sufficiently anxious to do right. They should take pride in all their work, and thus indicate their deep interest in the welfare of the order. Especially in public should they avoid such faults of omission and commission as would excite unfavorable comment. A few straggling masons of a large and thriving lodge at the funeral of a brother is a sad commentary on our fraternal professions. Notoriously worthless masons in the ranks on such public occasions, dimitted masons who have not attended lodge before for years, do not give the profane exalted opinions of the select character of the fraternity.

Our good brethren should hew off these excrescences, as they have the power to do, if they cannot be reduced to a shapely consistency with our otherwise fair proportions. We have late instances of non-contributing and long dimitted masons acting as marshals in funeral processions of the order, when there were brethren well qualified for this duty, members of the lodge. Such thoughtlessness, if it were nothing else, cannot fail to result in permanent injury to the lodge that commits it. If masons wish to thrive in their lodges, and do all the good they can in their several communities, they must discountenance such errors in their public movements. In the lodge grave mistakes are often made, it is to be hoped, from want of thought. Candidates who have been in waiting are turned away without their degrees, when there is plenty of time to do the work, and lodges are closed with examining committees and visitors in the ante-rooms, whereas, the business of the communication is not completed until all the work is done that can be done, and all such committees have reported. If examining committees cannot satisfy themselves in a reasonable time they ought to dismiss the visitor, and report to the lodge before it is closed.—[To be continued.]

Impostors.

From Grand Master Brown of Kansas, we are posted about one P H Gilbert who is trying to impose on the craft. He has served a term in the Mo Penitentiary. He is a tailor by trade. Is five feet 4 inches high; heavy set; about 45 years of age, wears spectacles; dark complexion; black hair mixed with grey. He is an habitual drunkard.

ANOTHER

From the Mississippi *Clarion* by Grand Secretary Power, we learn of one H J Singleton claiming to be a member of Milford Lodge 262 Texas. There is no such person in that lodge. He has been going through the Masons and Odd Fellows whenever he could get any one to believe his lies. The *Clarion* says:

The regulation of our Grand Lodge positively forbid relief to non-affiliates who do not contribute annually to some Lodge an amount equal to the dues of said Lodge; and Worshipful Masters and Lodges should, in all cases, require the most unmistakable proof of good standing before granting relief. Nine-tenths of the applicants for relief are worthless drones or miserable imposters, and they are usually able-bodied vagrants, who roam from place to place seeking whom they may devour. If Lodges have funds to risk on such objects, let them first seek in their own communities, the needy widow or the destitute orphan, who may be too proud or too helpless to ask for bread. "Charity begins at home," and if judiciously expended, there will not be much left for the use of swindling beggars, who are bringing a disgrace on Masonry, but the aid and comfort which members of the order extend them.

ANOTHER.

WALNUT GROVE MO., Feb. 28th 1871.

All masons are hereby warned to be on the lookout for an individual claiming to be a mason, now living in Polk county, Missouri, named R W West. Said West is a dangerous character and has been imposing upon the confidence of the craft both in Green and adjoining counties.

He claims to be a doctor and dentist, is about six feet high, black hair, eyes, and eyebrows, rather brown whiskers, dark complexion.

F W COLTRANE, W M.

O'Sullivan Lodge No 7.

J D VAN BIBBER, Secretary.

For the Freemason.

The Three Ancient Languages.

BY COMP. JNO. P. LITTLE, G. H. P. OF VA.

In the time of Solomon, and for a long time before, there were only three written languages in the known world. They belonged to three great nations; and these three nations were the only ones who had studied the liberal arts and sciences, and who had paid special attention to architecture. They were the only nations who had knowledge of letters, and possessed literature. These languages were the Chaldee-Syriac, the Egyptian, and the Hebrew.

There was a peculiar writing, called hieroglyphic, used by the Chaldeans and Egyptians; the Hebrews used letters. And I am inclined to think that Moses invented them, or was taught them by God.

All the Chaldeans and Syrians, including the Tyrians, used the same language, and this is shown by their having the same name for God. The descendants of Noah undertook to erect the Tower of Babel in Chaldea; afterwards the city of Babylon was built on or near the same spot, and was named from the God Belus or Bel, to whom both were dedicated.

It was the image of this God, set up in the plain of Babylon, to which the famous Three refused to bow down, and were consequently cast into the fiery furnace. It was this God whose priests were exposed by Daniel; and it was in honor of this God that King Belshazzar was named. This name of God was also common to the Syrians; we find it written Bael, Baal, Beel, Bal, and Bel, especially among the Tyrans, and their colonies. Hannibal, Asdrubal were named from this God. And we find it in compounds, Brizebul, Belseor, Beltamar, &c. Bel therefore was the name of the great God in Chaldea, Syria, Tyre and Carthage; it means master or possessor, that is The Almighty. If one spoke in Chaldee he would use the word Bel, just as we would translate the Latin word Deus, by the English word God.

It was applied as a general name to the Sun or solar fire, which is the most active and apparently the ruling principle in nature. When those who used this name of God became idolaters, they worshipped the sun, substituting the symbol for the deity; fire was always used in this service as emblemation of the Sun.

They were fire-worshippers.

Another idolatrous form, of later origin, in worshipping Bel, was an ox or rather heifer, as expressive of perseverance and power, labor and toil; the ox being the chief animal used in agriculture. The bull Apis of Egypt, and the calf made by Aaron, are instances of this worship. Bel therefore was the great name of God in Chaldea and Syria; and we can no more separate the languages of these two countries than we now can those of England and America.

It was especially the name among the Tyrans, and we well know how powerful and wise was Tyre, how extensive her commerce, and how intimate the relations of Solomon with Hiram her king.

In Hebrew, a sacred name of God was Jah, which is supposed to be an abbreviation of Jehovah, meaning of course The Supreme.

We know well the mighty power of Egypt, her cultivation of literature and of all the arts and sciences.

We know that Solomon married the daughter of Pharaoh, traded extensively with his people, and with his permission sent fleets through the Red Sea to explore the East and bring back its treasures. He was then in close alliance with these two sovereigns.

We may mark it as a singular fact, showing the intimacy between these three languages and nations, that Abraham the ancestor of the Hebrews, originally came from Chaldea, visited Egypt, and dwelt and died in Canaan.

Mark too that the Hebrews themselves dwelt many years in Egypt, and were also carried captive into and released from Chaldea.

And after the final destruction of the Temple, and the dispersion of the nation, their chief schools of instruction and places of assembly were Tiberias, in their own land, Naharda, on the Euphrates in Chaldea, and around On in Egypt, where they long kept up a temple and some form of worship,

With the languages of these nations they were familiar, and among them they were accustomed to dwell.

Now, the great name of God among the Egyptians was On. It was the most ancient name among them, and meant Life or all creative power. All these names and titles, therefore of similar meaning, and one was merely a translation of the other.

This Egyptian name of the Supreme God (On) is often written Om pronounced like a breath, as though one say, Ah! It was sometimes written with three letters, A U M.

We find it most widely spread; not only did it exist in ancient Egypt and her colonies (Joseph married the daughter of the High Priest of On) but in other and distinct nations it took a compound form. When Alexander conquered Egypt it was called Am-On; and the Romans named their chief God Jupiter Ammon, a compound and a corruption of Jehovah and On. It was known in India, and is still found there through Thibet and all Tartary. The Brahmans say that the letters A U M refer to their three chief gods, Brahma the creator, Seva the redeemer, and Vishnu the preserver.

In Thibet, and wherever Bhoodism prevails, we have this mystic sentence engraven on robes and headdresses, written on the walls of houses, and on the very rocks of the desert: Om, Mam, Padme, Houm.

It is the sacred sentence of the Bhoodist faith. Translate it literally, as the words stand, it reads:

God! the Gem, the Lotus. Amen.

Translate it properly and we have, "God, (the gem, the glorious precious thing or being) is (the lotus, or lily of Solomon) Perfection. Amen." Houm or Amen. means submission, so be it, assent, or blessed be God.

The true meaning of this formula of faith thus is: God is all perfect, all wise, all powerful, and we submit in all things to his most holy will. The ancients of many races spoke of the lotus or lily in high terms of praise as a religious symbol; and of "the lotus eaters" as men who have attained perfection, and who are in perfect peace, that is, at rest. Obedience taught that good men are at death absorbed into God, that is, attain perfect peace. Hence too, the doctrine of Lethe, or complete forgetfulness of the past and of self, in contemplating the perfection and greatness of God, and that the creation emanating from God, by perfect submission to his will, was again restored to and become a part of God.

The lotus was a symbol of this great being, On, Om, or Aum; the Ox of Bel; and we find about the Temple of Solomon, dedicated to Jehovah, the lotus used as an ornament, and the brazen laver supported by twelve oxen.

I infer that these three names were synonymous, and were merely translations one of the other. I infer also that idolotry largely consisted in substituting the symbol for the substance, in giving that worship to the form (the ox, or the sun) which is due to the great creator of all forms. Just as it would be treason to a monarch, for his people to look up to and obey a self-appointed delegate, instead of the monarch himself, as the power of law. This was afterwards the sin of Solomon; he adored and set up symbols.

"The Still Small Voice."

It is not the man who makes the greatest pretensions, who does the most good; nor he who continually boasts of his charities who gives the most; nor he who occupies the highest places, who receives the brightest smiles of Heaven.

The blustering "north wind" of crushing power, destroys more than it creates; and the sharp cutting "east wind" of chilling sentimentality withers the heart and meets no kind response from the affectionate soul; but the soft and balmy "south wind" of kind words and good deeds is met by the pure natures of the world, as friendship that may be depended upon, and this idea has been beautifully versified for *Pomroy's Democrat* is the following lines.

WHO KISSED THE ROSES?

Over the garden the north wind blew
"Give me a kiss," cried he.
The roses shook from their heads the dew.
And cried, "No, no! not me."

Then the east wind came with her fierce breath,
Thinking to steal him a kiss,
But the rose-buds bowed low to the earth,
Chafing him out of his bliss.

When the mild south wind passed along,
The roses loved him well,
So he kissed each one, humming this song,
"Pray, don't tell, sweet love don't tell."

L. S. T.

How is this for high?--\$100 in gold reward.

ABOUT ALBERT PIKE.

"In one of our exchanges we came across the following about our esteemed personal friend and Ill. Bro. Albert Pike, 33°, Sov. Gr. Commander Southern Supreme Council:

Albert Pike was met in Vicksburg, Miss, a few weeks ago by the editor of the *Jackson Pilot*, and the latter tells how he was struck thus: "His long and luxuriant hair, gray with the frosts of many winters, hung down in masses which almost covered his broad and stalwart shoulders. His eyes were clear and piercing. The element of poetry, which is so strongly recognizable in his character, shone very plainly, notwithstanding he was smoking a pipe of enormous construction, and whose strength and villainess would destroy the eyesight of ordinary men. He wore an old 'slouch hat,' and his clothes were seedy, but he had that lordly air about him which his seedy clothing and careless habits could not disguise; a lionine aspect--the very face and front of Jove (as we remembered Jove)."

Now, the above is pretty good for a first observation, and as regards the general appearance of our Ill. friend is in the main correct: for if Albert Pike wore the costume of a Choctaw, he would still look the intelligent gentleman he is. But there is a nasty sting in the above we don't like. It is about the pipe and the tobacco. As to the former, it is one of the finest specimens of the meerschaum ever seen in America, it being the official pipe used by Frederick the Great, when he presided over the Supreme Council in Berlin, and signed the Statutes of 1786, and now, by hereditary descent, the rightful property of Bro Pike, as his lawful successor."--*Pomroy's Democrat*.

If there is anything in the world we like, it is a joke. We like those full blooded jokes that admit of no phlebotomy--no slow or fast bleeding--none of your leeching processes that draws the life out of a man by "degrees", the way lawyers go to heaven.

That "official pipe" is good--very good--its too good to be lost; and we now propose to make it the subject of the 34°. Such a pipe would and should be immortal; it should be a first class calumet, to be smoked by all the craft in the eternal bonds of peace--in fact, we think if such a pipe had been placed to King William's lips, there would have been no war with France, and no hundreds of thousands of people laid out in the cold. Oh, that "official pipe"!

"Illustrious" Bro Tisdall has made a discovery that should be the means of creating him the "Grand Guastientes" of the "Mother Supreme Council of the World." Well, we have lived to little purpose and Freemasons have been the grandest ignoramus in the world, not to have found out before this, that there is such a thing as an "official masonic meerschaum"--egad, we think that one whiff out of that would make a fellow see stars--i.e., police stars, if he smoked strong Frederic tobacco. Then only think of it, Frederic smoked that pipe "when he presided over the Supreme Council at Berlin and signed the Statutes of 1786." Just imagine how "Old Fritz" must have held that pipe--the "official pipe"--when he signed his august name to the Statutes! The smoke must have burnt his eyes, for the signature is very crooked, or else the old fellow had just got through a first class wine dinner.

We like that "hereditary descent"--that is richness unalloyed, and as for the "lawful successor" it is strawberries smothered in cream. If we had the imagination and gullibility of a Tisdall and the effrontery and brass of a Pike, and the power of the Almighty, we could create a dozen worlds that would beat this one all hollow. But, dear reader, you have heard of the end of the boy that had an "if" to his name--he went where the woodbine twineth--up a spout.

But here comes in the "joke"--alas, poor Tisdall! We are willing now to pay

ONE HUNDRED DOLLARS IN GOLD,

for any man living, dead, or expected to live, or expected to die, who can by any testimony that would be received in any court of Masons or anti-Masons, who will prove that Frederic the Great of Prussia ever signed the so called Scotch Rite Statutes of 1786 or ever saw them. In fact, we will give the largest kind of a reward to anybody who shall refute and answer the evidence we have already furnished, that Frederic not only did not sign these Statutes, but that his signature thereto, is the basest forgery that was perpetrated in the 19th century. Furthermore, we have proven, that Frederic was not only diametrically opposed to any such degrees, but absolutely CONDEMNED THEM.

We had formed a high opinion of Bro Tisdall, the Masonic editor of *Pomroy's Democrat*, as a straightforward Masonic writer who did not deal in superlative nonsense, but, we must say, that of late we have "let down" on him a little, and when he came out with the above, it was "the straw that broke the camel's back," and now we say emphatically, (and we mean no foolishness by it either), that if

Bro Tisdall can produce the *reliable* evidence that the signature of Frederic the Great was not forged to the Statutes of 1786, and that the date of those Statutes is not a forgery then, he can draw on us for ONE HUNDRED DOLLARS IN GOLD, and until he can do that, we want no special pleadings and no explanations, *ex parte* and no tirades nor backbiting. We want "good work and square work" and we will not accept any work of impostors. It is an outrage on the Masonic fraternity and a falsification of history that a paper with the tremendous circulation of *Pomeroy's Democrat* should be used for the dissemination of such Masonic nonsense under the head of "Masonic intelligence."

It is pretty near time that such misrepresentation was stopped. The craft have been gulled and bamboozed by all sorts of false statements, of so called "Masonic history" about long enough, by persons claiming the right of position to tell the world all sorts of stuff; and to this whole business, "THE FREEMASON" has been opposed from beginning to end and intends to be, as long as we have anything to do with it.

We believe in telling the TRUTH and "nothing but the truth," hence the opinion of this paper is taken as that which amounts to something. If our opinion is asked upon any question, we give it *according to the law*, whether we agree with the law or not, but there is not money nor official positions enough to hire us to bend the knee to any power on the planet Earth, to say what we do not know to be a fact. Sycophancy has no place on our editorial staff, and we intend to plunge the lancet to the hilt into all masonic exeresences, whether nurtured by friend or foe. We know no motto but the TRUTH, and we will stick to that till the last plank of life is swallowed up in the abyss of death. As for that "official pipe" it must be mighty *strong* by this time—and in fact we will bet the cigars that Frederic never saw the meerschaum in question.

Forged Seals.

Three times during the past year we have had occasion to examine masonic documents, in which we were perfectly satisfied that the seals were forged; that is, the seals themselves were genuine but they were cut off the documents to which originally applied and attached to forged papers. All this arises from the negligence of secretaries. Again and again, have we drawn attention to this matter and urged upon secretaries this simple rule—viz—never use wax, nor separate pieces of paper, especially on parchment, but *stamp the seal on the document itself* and in doing so, *stamp it on some part of the written or printed matter*. Every day we get letters from secretaries with the seal stamped below and apart from the written matter, and had any one of them miscarried in the mail and the letter come to the hands of some scoundrel who had use for a masonic paper, all he had to do was to forge the signature and cut out the impression and write anything he wanted. Once more, brethren, we urge you to exercise some judgment and *make your seal cover at least something that is written or printed*, except on parchment documents, for parchment cannot be pasted on anything else; and on parchment documents never paste a paper seal, for it can easily be taken off and used on paper certificates.

Too Poor.

Moore, of the *Rural New Yorker*, was sitting in his office, one afternoon some years ago, when a farmer friend came in and said: "Mr. Moore, I like your paper, but times are so hard I cannot pay for it."

"Is that so, friend Jones? I'm very sorry to hear that you are so poor; if you are so hard run I will give you my paper."

"Oh, no! I can't take it as a gift."

"Well, then, let's see how we can fix it. You raise chickens, I believe."

"Yes, a few, but they don't bring anything, hardly."

"Don't they? Neither does my paper bring anything, hardly. Now I have a proposition to make to you. I will continue your paper, and when you go home you may select from your lot one chicken and call her mine. Take good care of her and bring me the proceeds, whether in eggs or chickens, and we will call it square."

"All right, brother Moore;" and the old fellow chuckled at what he thought a capital bargain. He kept the contract strictly, and at the end of the year found that he had paid about four prices for his paper. He often tells the joke on himself, and says he never has had the face to say he was too poor to take a paper since that day.—*Model Farmer.*

EDITORIAL.

Questions and Answers—Jurisprudence.

SUICIDES.

Question.—Is a Master Mason who commits suicide by hanging himself, entitled to Masonic burial?

Answer.—This is a question which should properly be left to each lodge to decide for itself. Our own opinion is, that nearly every such suicide is a case of insanity, and that the insanity is as much of a disease, as is the typhoid fever, and if the brother had lived a life worthy of masonic consideration, and had not forfeited a masonic burial, except by the mere act of hanging himself, we would as willingly attend his funeral, as a mason, as though he had died of consumption.

If that insanity was produced by a disgraceful life, or by the commission of crime, then we would not agree to give him masonic burial; not because he committed suicide, but on account of his character generally. Of such cases, no Grand Lodge can be the proper judge; but only those who are immediately acquainted with the circumstances.

To issue a general edict against burying a brother, simply because he commits suicide, we should look upon, as less barbarous, only than the decrees of the middle ages.

CLOTHING FOR FUNERALS.

From North Carolina we receive the following:

Question 1. Is, or is not, the Black Gown usually worn by Episcopal clergymen, commonly called a "Student's Gown?"

Question 2. Is there any Masonic impropriety in its being used on Funeral occasions by the Chaplain of a Lodge?

Answer 1. So far as we know, the simple black gown is called or known as a "student's gown," at least it looks like one.

Answer 2. The point of propriety is one that must be determined entirely by the law and usage of that jurisdiction. If a black gown is a part of the clothing of a Lodge Chaplain in North Carolina and so recognized by the Grand Lodge, we see no impropriety in its being worn at a funeral. If, on the other hand, it is not so recognized, then its use in public would be manifestly improper, for it would be the introduction of a garb unknown to the public clothing of the craft. The only public funeral clothing (masonically) in this jurisdiction, is white aprons and gloves, black clothes, and the officers designated by their jewels. Such things as gowns, student's or otherwise, would be looked upon, in Missouri, as an innovation, but as the Grand Lodge of Missouri does not make laws for other jurisdictions, the question of propriety above asked, is one that belongs exclusively to the Grand Lodge of that State.

SUNDAY WORK.

A good brother and a most sensible W M of a young lodge in this jurisdiction, states a case that has probably occurred before and may occur again.

It is this: His lodge met on Saturday evening, at a stated communication, when three brethren refused to assist in conferring the second degree unless the Master could get through by 12 o'clock, and gave as their excuse that it would be a violation of God's Law, and an unjust and unpardonable sin to work after that hour.

Rather than offend the feelings of any member, or create discord, he consented to their objection; and postponed the work until a special meeting, when the objecting brethren could be present. While extending this courtesy, however, he yet has opinions of his own, which are worth reproducing and which we extract from his letter as follows:

"Bro Gouley; I am a young mason and the youngest charter member of this lodge, and I would like to know if it is sinful to teach brethren or men, Morality, Friendship, Brotherly Love, Relief, Truth, Faith, Hope Charity, Temperance, Fortitude, Prudence, and Justice, and above all, never to mention the name of God, only with that reverential awe which is due from the Creature to his Creator. If I understand the Art, we are doing the work of Him who is the Creator and Preserver of the universe; who has laid the foundation stones of the world; the work of Him who has created all things, and who has no beginning of days nor end of years.

* * * * *
Him who we adore as our great Grand Master; in short, we are doing God's work. If it is sinful to do God's work as masons one-half or one hour after 12 o'clock, it is sinful to do it any time, and I would like to know and be instructed.

I will not offend any person, nor will I violate the laws of God, wilfully. Brother Gouley, I would like to have your opinion on

the above for instruction. Please answer letter by mail or through your most excellent paper the FREEMASON.

I do not believe in working at late hours, neither in holding special meetings too often and calling the members from their distant homes.

Yours, truly and fraternally,
W. M.

Answer.—The question of calling lodges on Sunday to do work, has already been settled in this jurisdiction, as being contrary to the teachings of the second degree, and therefore improper, but relative to continuing a meeting a few minutes or an hour or so, after 12 o'clock on Saturday night, has not, to our knowledge, been brought before the Grand Lodge, or decided by any Grand Master, and is therefore an open question, to be determined by the lodges themselves, according to the circumstances under which they are situated.

We most fully and emphatically agree with our young "W M," and if any body can refute his position on the basis of common sense, we would like to see it done.

Straining at gnats and swallowing whole menageries, is a feat that has been tried successfully for many years, in fact a case was mentioned nearly two thousand years ago, and from the coloring given it at that time, we must say if we wanted to raise money for some object of charity, and if we called for more than two bits, that we should not expect a cent from that narrow minded class of human beings who would refuse to teach a great and sublime truth at 12½ o'clock A M, simply because it was not laid down in the church service for repetition by some man at 11 A M.

If it ever should be discovered that a mattress made out of split hairs, will sell for twice as much as the present style, then such canting masons can make their everlasting fortune by going into the hair splitting business, and we will guarantee that they can so construe the scriptural laws, that they will be enabled to work till breakfast time every Sunday morning. To be brief, we will simply say this, that any mason who *honestly and conscientiously* before God and man, believes it to be an "unpardonable sin" to teach a candidate the sublime lessons of reverence for the name of God at half past twelve o'clock on Saturday night, should be excused from further service and allowed to retire and snore out the balance of the night; but as we have seen so much infernal hypocrisy and sanctimonious cant among men whom we *know* to be only borrowing the livery of heaven to serve the devil in, that we have lost all sort of patience with some people. We have seen men with such long faces, on Sundays, that they could scarcely keep from tramping on their chins while walking to church, and yet have seen those same men on Monday, euvre a fellow church member out of all his property by fore-closing a mortgage under the grave excuse that "the law must take its course." We doubt not that they would say that they would be committing an "unpardonable sin" against the State, if they interfered with the law and allowed Mercy to have her say in the matter. Of all the unpardonable sins in the world, religious hypocrisy is the worst, yet rather than judge a brother wrongfully, we are always willing to allow full latitude to conscientious scruples and have never failed to respect them when we believed they were sincere, and the best test of sincerity is, the demonstration afforded by the actual facts of a man's life. We approve the course of the W M in postponing the work out of deference to certain conscientious brethren, for the sake of "Harmony," the corner stone of our institution; yet for the life of us we do not understand the force or logic of some their reasons.

National Convention of Reporters.

It has been suggested by Bro Thos Carson of New Jersey, in one of his reports on Foreign Correspondence, that at the triennial meeting of the National Grand bodies in Baltimore in September next, that the foreign correspondents of the United States and Canadas, hold a sub-convention for mutual gratification and improvement, and we believe that if such a course was properly determined upon, all the State bodies could be represented, of whatever degrees, and thus brought into harmonious action and a better acquaintance and knowledge of each other.

Men always love each other better when they get personally acquainted. Missouri expects to be represented—who speaks next?

EXTRACT FROM THE RECORD.

Canada and Quebec.

[At the earnest solicitation of many brethren who have not been able to get copies of the official proceedings of the Grand Lodge of Mo., for 1870, we publish somewhat of the *special report* as relates to the Grand Lodge of Quebec, Ed. F. M.]

The Committee on Foreign Correspondence to whom was referred the proceedings of the Grand Lodges of CANADA and QUEBEC, received by him, relative to the difficulty existing between the Craft in that jurisdiction, submitted the following report and the appended resolutions, which were read and unanimously adopted.

QUEBEC.

The following is the circular issued by the new Grand Lodge, in pursuance of a convention held at Quebec, October 20th, 1869, which call forth the emergent meeting.

[The published proceedings of those bodies were submitted, but owing to their great length, are not printed herewith.]

The proceedings of the convention we have received, and find that the Grand Lodge was organized in the usual form as other Grand Lodges, with 21 Lodges represented, and shall not, therefore, occupy the space necessary to publish the same.

CLAIMS TO RECOGNITION, AND WHY IT SHOULD OR SHOULD NOT BE GRANTED.

This is a delicate question, affecting two great principles of Masonic policy. First, the integrity of Grand Lodge sovereignty; and, secondly, the relationship of Masonic boundaries to political divisions.

During the past year we have had our attention called repeatedly to this subject, and, throughout it all, we have measured the subject by but one rule of Masonic policy so long ago adhered to by this Grand Lodge, viz: That when a Grand Lodge is once established and its jurisdictional limits once confirmed over the territory assigned it, that it cannot be curtailed by any civil power, nor can its supremacy be infringed upon by other Grand Lodges, and its territory and power can only be altered by its own action in Grand Lodge assembled.

We hold this to be the only safe rule of conduct between sovereign and independent bodies. Any other course is rebellion and anarchy.

As your Committee, and for the time being, your exponent through foreign correspondence, we have had but one course to adopt in this unpleasant difficulty, viz: to decide, that under all the circumstances of the case, the Grand Lodge of Canada is the supreme Masonic authority over the territory assigned it, for the past fourteen years, which jurisdiction she has refused to yield; therefore, a rival power within her limits cannot be considered by us in any other light than an illegal and clandestine power. In using these terms, we do so purely in a technical and legal sense, and not with any personal or unfriendly motives.

We will first state briefly the case presented in a territorial point of view.

It is well known that the various Canadian provinces have been aggregated into what is known as the "Dominion of Canada," and in the organization, certain provinces were divided, among them, the Province of Canada, which was divided into two districts, provinces or states (or whatever they may be called) named respectively "Ontario" and "Quebec." The Grand Lodge had no particular "East," but it was principally located in the present confines of "Quebec;" however, that makes no difference, as the power and authority of a Grand Lodge are not determined by the mere locality of holding its Annual Communications.

This division having been made by the parliament, it was held by certain Lodges in Quebec that the authority of the Grand Lodge had ceased over them. Such must have been their conclusion, for they acted without its authority or consent, and if they recognized its authority, then they are in a state of rebellion. If it was true that the division of the province destroyed the power of the Grand Lodge over that part now called Quebec, then it must have also destroyed its power over that now called Ontario, for its power over both was identical.

If this theory is true, then the division or segregation of any part of a state, however small, would destroy the Grand Lodge entirely, and a new one would have to be formed every time a single county was taken out or added to, for the *quantity* of land has no bearing whatever upon the subject, it being solely one of principle involved in Grand Lodge integrity. This brings us now to the point whether the jurisdictional limits of a Grand Lodge are or are not affected by political subdivisions: For one we answer most emphatically, "No."

We hold that there is no legislative power in this or any other commonwealth, or even in the United States itself, which can legally pass any ordinance saying to the Grand Lodge of Missouri, that her boundaries and power over her Lodges shall be changed. We say this because we dare to presume that the members of every Lodge in her jurisdiction are obedient to their solemn covenants, and will obey the conditions of their Charters.

If a legislature may not do this directly, how much less can it do it indirectly? When the Dominion of Canada divided the provinces, it certainly did not think or care anything of Grand Lodge jurisdictions. Therefore, the Legislature, not wishing to interfere with the limits of the Grand Lodge, and not being able to do so, if it did wish, it follows as a first consequence, that any division must

be effected by the Grand Lodge itself. Did the Grand Lodge so decide to divide and set off Quebec as a separate territory? No, she emphatically and by a large majority voted not to do it, for reasons best known to those interested in the welfare of the Grand Lodge.

Now as the Grand Lodge voted not to divide, and no other power could do it for her, how comes into existence the Grand Lodge of Quebec? The brethren who formed it could not find the right in their covenants as Master Masons; they could not find it in their charters; but they found it only in the right of Masonic rebellion or secession from the mother body, and for one we deny that any such right legally exists, and that it can only be exercised by a direct violation of a solemn vow of obedience. This is strong language, but it is the logical and irresistible conclusion to which every Master Mason must be driven who will take the trouble to analyse the case. Now, for ourself, we do not believe that so many brethren, if any, in the province of Quebec, could be brought to do it? We present the other horn of the dilemma, and call it "want of knowledge." We regret to present this alternative, but it is a far more honorable one than the other. It was ignoring that fundamental principle of Grand Lodge sovereignty which we have already cited in the beginning of this review.

Certain parties carried away by sophistry and special pleading, held, that because two provinces were created out of one that therefore there must be two Grand Lodges; but they forgot to carry their reasoning a little further to see that their logic would not only divide the Grand Lodge, but annihilate it, for if the Grand Lodge of Canada was not a Grand Lodge for Quebec, it could not be for Ontario; therefore it could be for nothing.

There has been no legal precedent for such a case in the history of the Masonic world. The only one that assimilates to it was the case of West Virginia, and that was a precedent born from the womb of one of the greatest civil wars the world has ever seen, and it was baptised in the name of a "military necessity," overriding the sovereign reserved and vested rights of a State, and the Grand Lodge of Missouri emphatically refused to endorse any such violation of the integrity and Masonic honor of the venerable Grand Lodge of Virginia, and she refused them without the slightest ill will or prejudice, political or local, against the appellant for recognition. We believe that every member of this Grand Lodge is incapable of being influenced by any such petty considerations, although one or two parties were petty enough to charge her with it. That charge, however, we overlooked, as it was the natural exultation of small minds to take place of sound arguments. Finally the Grand Lodge of Virginia agreed to compromise the matter of recognizing the Grand Lodge of West Virginia upon the latter paying certain dues. Thus was that difficulty compromised, and the Grand Lodge of Missouri acquiesced and extended her recognition.

It must now be borne in mind that not one of the Grand Lodges which so hastily and in the excitement of the hour, extended recognition in advance of the Grand Lodge of Virginia, would have dared to have a planted a single Lodge in West Virginia after it was made a State by the vote of Congress—and why? Simply because they knew it belonged to the sovereign and supreme authority of the Grand Lodge of Virginia? There the whole argument is answered in a nut-shell. Every Grand Lodge in America knew that the territory of West Virginia belonged alone to its original Masonic jurisdiction; it is not, masonically speaking, "unoccupied territory," therefore no other Grand Lodge could plant Lodges in it. Some of the brethren in the new State believed (undoubtedly honestly) that they had a right to form a Grand Lodge, and did form one, and in doing so they recognized the heresy, that the civil government controls and defines the boundaries of Grand Lodges independent of the Grand Lodges themselves. We say it is a heresy because it has none of the elements of sense or justice in it, and is in violation of Masonic courtesy, Grand Lodge integrity, and international Masonic comity; it is, if persisted in, a heresy that will undermine the entire structure of Masonic Government and obedience.

We are now asked to recognize this heresy. Can we do it? As your Committee, we cannot recommend it; however, we entertain no enmity to the brethren of the province of Quebec, and assign them to no other motives for their action, but those of sincerity and honesty, and regret much that they have been misled into this unfortunate predicament by those who should have known better.

Recognition of new Grand Lodges in this country is extended frequently without any investigation or reference to the principles involved, and for one, we hope that this reckless career may be checked, and that in future, Grand Lodges may be more circumspect. It is a proud monument to the Grand Lodge of Missouri, that, for fifty years of her existence she has never extended her recognition of a new body until first recognized by the mother power having original control. We say it is a pride, because it shows a conservative adherence to the golden rule; "Do ye unto others as ye would they should do unto you."

In conclusion I submit herewith the following resolutions for your consideration:

WHEREAS, The Grand Lodge of Missouri has for many years recognized the supreme control of the territory heretofore known as Canada, and is at present in fraternal correspondence with said Grand Lodge, and

WHEREAS, The Grand Lodge of Missouri does not recognize the right of any power, civil, religious or masonic, to divide its legitimate and original jurisdiction, except by its own act in Grand Lodge assembled, and

WHEREAS, The Grand Lodge of Missouri cannot encourage the spirit of rebellion or revolution against a regularly constituted Masonic authority, and

WHEREAS, The Grand Lodge of Canada has, by a large majority, refused to divide its original jurisdiction with certain Lodges in the province of Quebec, and has placed those Lodges in suspension for disobedience of its lawful commands. Therefore, be it

Resolved, That the Grand Lodge of Missouri cannot extend to the so-called Grand Lodge of Quebec, any Masonic recognition, until it shall first have received the approved recognition of the Grand Lodge of Canada, it being the original and supreme Masonic authority in the province of Quebec, and be it

Resolved, That the Lodges in this Grand Jurisdiction be and are hereby forbidden to hold Masonic intercourse with any brethren or Lodges holding under the jurisdiction of the so-called Grand Lodge of Quebec, until it shall first be recognized by the Grand Lodge of Missouri, and be it

Resolved, That the Grand Lodge of Missouri regrets the action of the brethren in Quebec, believing they have been misled as to the position they should occupy, and it fraternally and earnestly requests them to return to their proper Masonic obedience, feeling assured that they will be fraternally provided for by the Grand Lodge of Canada.

Fraternally submitted,

GEO FRANK GOULEY,

Committee.

Adopted unanimously

Recent Elections.

MISSOURI.

ARLINGTON LODGE 316. T C Harrison, W M; Wm T Hawkins, S W; Frank J Colly, J W; Robt M Tuttle, Sec.

MARBLE HILL LODGE 298. J Henry Rider, W M; F F Dickman, S W; Jno M Roberts, J W; Jno B Roe, Sec.

EASTON LODGE 101. J S Talbot, W M; Joseph Robinson, S W; E J Woodward, J W; C W Beright, Sec.

O'SULLIVAN LODGE 7. T W Coltrane, W M; S A Edmunson, S W; W C Wadlow, J W.

KIRKVILLE LODGE 105. W T Baird, W M; F A Grove, S W; D Baird, J W; A L Wood, Sec.

CALDWELL CHAPTER 33. A L Shepherd, H P; J T Smith, K; J J Spencer, S; Jos Baum, C H; F A Grove, P S; M Armstrong, R A C; W T Baird Sec.

SIGNET CHAPTER 68. R O Boggess, H P; M A Cabler, K; A Weaver, S; B Davidson, C H; W A Clayton, R A C; E C Deacon, Sec.

NEW MEXICO.

KIT CARSON LODGE 326. M Bloomfield, W M; B F Houx, S W; Walter Conly, J W; Wm H Middaugh, Acting Sec.

Grand Chapter of Louisiana.

At the Twenty-fourth Annual Convocation of the M E Grand Chapter of Royal Arch Masons, held in the City of New Orleans, on the 14th and 15th February, 1871, A Inv. 2401, the following officers were elected and installed for the year 1871:

M E Girard, M E Grand High Priest, Vermillionville.

Jos P Hornor, M E D Grand High Priest, N O.

Wm R Whitaker, R E Grand King, New Orleans.

Wm Robson, R E Grand Scribe, Shreveport.

H R Swasey, R E Grand Treasurer, N O.

J C Batchelor, R E Grand Secretary, N O.

The Masonic Jewel.

This is the title of a new candidate for masonic patronage, published monthly at Memphis, Tenn., by Messrs A J Wheeler & Co. editor and proprietors. It is an eight page folio at \$1.00 per annum. The first number has been received and from its typographical execution and selections, we should judge that it starts out to an interesting journal, and we only regret that its price for a monthly will necessitate its being curtailed in its quantity of reading matter, for from what we have received we should like to see more of it.

It occupies an excellent field, which we sincerely hope it may be able to thoroughly cultivate and improve, and its mission of advancing the Truth, we wish it the most flattering success.

Price of London Freemason.

The London Freemason can be subscribed for in the U S at \$1 currency, with the present rate of premiums on Gold and the rate of Exchange. This includes free postage to the U S.

Order for subscriptions may be sent through this office.

Louisiana and Quebec.

The following comprises the principal point of argument submitted to the Grand Lodge of Louisiana, by R W Brother J C Batchelor, why the Grand Lodge of Quebec should not be recognized. It is another confirmation of the action of the Grand Lodge of Missouri. This question involves the sovereignty of Grand Lodges and should be well understood by the craft:

This, M W Grand Master, is the real question at issue in the case, whether a new Grand Lodge may be erected within the *recognized jurisdiction* of a grand Lodge without its consent, and not the right of an independent State or province to have an independent Masonic government, a right recognized by the Grand Lodge of Canada, as well as by us. In the case of Virginia and West Virginia this Grand Lodge decided this question, and your committee in their last year's report say the principle involved is the same; they might further have said, that the difference that do exist in the two cases, were in favor of the Grand Lodge of Canada. A portion of the jurisdiction of the Grand Lodge of Virginia, during a civil war, was erected into a new State, and the lodges therein created a Grand Lodge, which this Grand Lodge refused to recognize until it required the recognition of the other Grand Lodge. Why? because it was erected out of territory *within* the recognized Masonic jurisdiction of the Grand Lodge of Virginia, and yet, it was an independent State to all intents and purposes; and if the argument of your committee were to obtain, it had the right to demand the recognition of the Grand Lodge of Louisiana and all other Grand Lodges. On the other hand the Grand Lodge of Canada was formed by lodges of *two separate and distinct provinces*, and recognized as including both provinces in her jurisdiction, and met alternately in each. These provinces are the same to-day as they were in 1855 (under other names); the addition of the provinces of Nova Scotia and New Brunswick to the general government of the Dominion, not effecting the question at all, and no good reason has been advanced, why the jurisdiction of this Grand Lodge should be severed without her consent any more than in the case of the Grand Lodge of Virginia. Nor can the Grand Lodge of Louisiana decide differently in this case, without abandoning the principle heretofore maintained by her—the *Sovereignty of Grand Lodge jurisdiction*—a principle of very great importance to all American Grand Lodges. The very decided manner in which the Grand Lodge of Louisiana has heretofore expressed her opinion in favor of the inviolability of Grand Lodge jurisdiction, should make her exceedingly careful, in my opinion, not to express an opinion in opposition to her provisions decisions, and calculated to weaken a principle of Masonic jurisprudence fast becoming universal in this country.

Should she do so, she will not only decide contrary to her previous decisions, but will thereby decide that a portion of the lodges in a Grand Lodge jurisdiction many at their pleasure *say*, that a sufficient change has occurred in their political organization to authorize them in setting up an independent Grand Lodge jurisdiction, without the consent of the mother Grand Lodge (a principle that came very near being enacted upon in our own jurisdiction, during "the late unpleasantness.") Nor do I think the Grand Lodge of Louisiana would be justified in supposing, that a Grand Lodge, with whom she has for years been in fraternal correspondence, and whose officers and members occupy so high a moral, social and intellectual position as that of the Grand Lodge of Canada, would, without good and sufficient reasons therefor, refuse by so large a majority as it did at its last annual grand communication, the request of those, who for *peace sake*, asked for the recognition of the so so-called Grand Lodge of Quebec.

Were this M W Grand Master, a question of policy, of whether, in the opinion of your Grand Lodge, it would be better and more to the advantage of the lodges and brethren of Canada, to have two instead of one Grand Lodge, then your decision might be in favor of the Grand Lodge of Quebec, and the opinion of the Grand Lodge of Louisiana would have great weight with our Canada brethren; but, as I before stated, this is *not* the question, it is *not* a question of policy, but as the *law or facts appertaining to Grand Lodge jurisdiction*. Your committee state, "that by the examination of the last proceedings of the Grand Lodge of Canada, they find the number of lodges holding under the Grand Lodge of Canada, the same as of last report." They might have said further, that in the same proceedings (a few pages further on) that, "letters were submitted from the Grand Lodge of Ireland refusing recognition to the so-called Grand Lodge of Quebec, and from Tamaska Lodge No. 130, Granby Province of Quebec, to the effect that it had, by an unanimous vote, returned its allegiance to the Grand Lodge of Canada."

M W Grand Master, your committee state that fifteen Grand Lodges have recognized the Grand Lodge of Quebec, and submit it as an argument to influence the decision of the Grand Lodge favorably to the recognition asked for and recommended.

M W Sir, the very fact, that in more than two years, but fifteen Grand Lodges have been influenced to recognize it, while others have positively refused, and many unwilling to decide, and that, too, in a case where (as M W Grand Master Peters, of New Brunswick, says), "our sympathies are naturally with our Quebec brethren," shows conclusively that grave doubts of the legitimacy of this Quebec body exists among the large body of American Grand Lodges. And I may here say, and in all charity too, that had these fifteen Grand Lodges, and some of our Masonic newsvenders, who, like

Micawher, "wait for something to turn up," have been less anxious to meddle in the local affairs of a sister Grand Lodge, that the great probability is, that had the desired change been properly advocated by a considerable majority of the lodges of the Quebec district, and in a *Masonic manner*, that the desired end would have been obtained long ere this, and the craft benefitted by friendly and social intercourse, instead of injured by the wrangling of factions.

If the Quebec brethren were to be benefited by the desired change, suitable application and earnest support of a just claim would effect that, which a noisy and clamorous demand, as a *right*, would be calculated to loose.

Individually, M W Sir, I may say as a native of the city of Quebec, my sympathies naturally incline me to side with the brethren of my native Province, but from all I can learn, from both sides of the question, I must admit that I am uncharitable enough to suppose, this determined and very positive disposition to establish this Grand Lodge of Quebec without the consent of the mother jurisdiction, originates from other and less creditable ambition than that which emanates from Love, Truth and Justice, from that charity "which beareth much and suffereth long for the good of those it loveth."

Proof Reading.

If the readers of the newspaper understood one-half of the difficulties in procuring accuracy, instead of wondering and scolding at mistakes, they would be surprised that there are not more. How few readers appreciate the services of the individual who examines the "proofs" of a paper before it is printed. He is one of the most important agents to the production of a correct literature, and one of whom no reader seems to think. His is the most thankless of all the employments among men. Let him bring out a paper without a fault for weeks and weeks in succession, and no body thinks of him. But let him allow an error to go uncorrected—as we happened to do in a five-line church item a few weeks since—and immediately he is known to be censured and his paper subjected to ill-natured criticisms. He has no thanks for his labored patience, but blame if he is not faultless. He is certain of one or two things—forgetfulness or censure.—*Exchange*.

We disagree somewhat with *Exchange* in this, that the task of a "proof reader" is a thankless one—it is appreciated and we regret that he was "absent" when the March number of the FREEMASON went to press, which accounts for about a thousand "printers errors" in that number and for which we have to ask the pardon of our readers. There are four persons in whom everything depends for a readable and beautiful paper—viz: the editor who furnishes the "copy"—The foreman who has the genius to have all the matter properly spaced and arranged,—the "proof reader" who keeps out all errors, and the "pressmen" who thoroughly understands his business and loves it. The first must understand the wants of his readers—the second must have the genius of an artist who knows to pose his subject—the third must be a perfect scholar, with a ready eye and keen appreciation of the sense of composition, and the fourth must be a master of his business—if either fails, the whole fabric comes to the ground. The best test of appreciation, is the approbation of readers and critics. For one, we must say, that we have no mercy for those who profess to do a business they do not understand—we have no commiseration for "botches," of any kind—Freemasonry teaches emphatically, that a man "must be master of his work"—this is an ancient charge. We have struggled for this excellence in this paper since November last, and we keenly appreciate the following from the *Kentucky Freemason* of February last.

The St. Louis Freemason is the most tasteful of all our exchanges. It looks as neat as a rosy girl in a dress of white tulle. Its leaves are all cut, and with its tinted paper back is as alluring temptation to even the most indigent of readers. It seems to invite reading with a typographical smile.

Advertising as Masons.

It has been expected of us in noticing the the advertisements of Masons, that we should refer to them as members of the Fraternity by the title of "Bro" &c.

This we have never done, because we believe it to be wrong, for two reasons—1st it is making use of masonry as a business and 2d, it is manifestly unjust to the advertising non-masons who pay the same price and have the right to expect as much consideration in the business department of our paper as any one else. These reasons must be palpable to every reflecting mind. When mentioning brethren, in their character as such, in masonic affairs, we always use the proper title, but cannot consent to do so as an advertising medium, and hope therefore that none will be offended, for we show no partiality if we know it.

South Carolina.

GRAND CHAPTER.

This body met in Charleston, February 14th. In the absence of the Grand High Priest and Deputy Grand High Priest, Companion James A Hoyt, Right Excellent Grand King, opened the Grand Chapter with the usual forms and ceremonies.

The roll of Chapters was called, when it was ascertained that twenty-one subordinate Chapters were duly represented, and the acting Grand High Priest announced the Grand Chapter as being organized with a constitutional quorum and ready to proceed with business.

The Grand High Priest, Comp Montgomery Moses, not being present, his annual address was read by Comp Henry Buist, in whose hands it had been placed for that purpose. The address admirably sets forth the flattering condition of Royal Arch Masonry within this jurisdiction. On motion, the address was received and appropriately referred.

The Grand Secretary, Comp A T Smythe, presented his annual report of the transactions of the Secretary's office for the past year.

The hour for the special order having arrived, the Grand Chapter went into an election for officers to serve the ensuing Masonic year, with the following result:

James A Hoyt, of Anderson, M E Grand High Priest.
James Birnie, of Greenville, R E Deputy Grand High Priest.
E W Lloyd, of Florence, R E Grand King.
W H D Gaillard, of Pendleton, R E Grand Scribe.
John M Carlisle, of Charleston, Rt Rev Grand Chaplain.
C F Jackson, of Columbia, R E Grand Treasurer.
Augustine T Smythe, of Charleston, R E Grand Secretary.
On motion, Comp Augustine T Smythe was unanimously elected Chairman of the Committee on Foreign Correspondence, for the ensuing year.

Comp James Birnie, chairman of the Committee on Foreign Correspondence, presented an able and elaborate report upon the condition of Royal Arch Masonry in foreign jurisdictions, which was received as information, and ordered to be spread upon the minutes.

The hour of eight o'clock having arrived, the Grand Chapter proceeded to the installation of its officers. Comp R S Bruns, Past Grand High Priest thereupon installed the Grand High Priest elect, M E Comp James A Hoyt, in full and ample form. On assuming the gavel, the Grand High Priest briefly tendered his thanks to the members of the Grand Chapter for their confidence and esteem, which was manifested in conferring this honorable distinction upon him, and expressed the hope that the robes and the jewels of office might be transmitted untarnished to his successor. The remaining officers were then duly installed into their respective positions, and were saluted with the public grand honors.

GRAND COUNCIL OF ROYAL AND SELECT MASTERS.

The Grand Council of Royal and Select Masters of South Carolina met in annual convocation at Masonic Hall, in the city of Charleston, on the 15th of February, A Dep 2871. After transacting the ordinary business of the Grand Council, the following officers were elected and installed, namely:

James Birnie, of Greenville, Most Puissant Grand Master.
E W Lloyd, of Florence, Thrice Ill. Deputy Grand Master.
G F Berg, of Columbia, Ill Grand Conductor of the Works.
C F Jackson, of Columbia, Ill Grand Treasurer.
A Lindstrom, of Charleston, Ill Grand Recorder.

Working in the Latin Language.

We are indebted to Ill. Bro. Alfred Creigh, 33^o, of Pennsylvania, Grand Historiographer, &c., for the following curious piece of information, which we doubt not will be as new to nearly all our Masonic readers, as it was to us. Our Ill. friend and Brother writes:

"In the *Scot's Magazine*, published in Edinburg, Scotland, January, 1785, I find the following interesting fact, which speaks volumes for their literary attainment of the Masonic Craft of that city:

"At a meeting of the Grand Lodge of Freemasons in Scotland, held in Edinburg, on Monday, February 7, the Rt Hon. and Most Worshipful Lord Haddo in the chair, a petition was moved and read in the name of several respectable Master Masons of the city, praying for a Charter to constitute and erect a Lodge there, by the name of the ROMAN EAGLE, and the business of it to be conducted in the *Latin Language*. After some little altercation, it was unanimously agreed to grant the charter, and it was granted accordingly. The Lodge met for the first time on Thursday, February 17."

Bro Creigh asks us, "Is there such another instance on record?" Who will answer?

Aid for the French.

In response to the appeal in the FREEMASON we have received from Lebanon Lodge No 77, Steelville, Mo, the sum of ten dollars in behalf of the suffering French masons.

Loosing and Living.

Forever the sun is pouring his gold
On a hundred worlds that beg and borrow;
His warmth he squanders on summits cold,
His wealth on the homes of want and sorrow.
To withhold his largess of precious light
Is to bury himself in eterna. night.
To give
Is to live.

The flower shines not for itself at all;
Its joy is the joy it freely diffuses;
Of beauty and balm it is prodigal,
And it lives in the life it sweetly loses.
No choice for the rose but glory or doom,
To exhale or smother, to wither or bloom.
To deny
Is to die.

The seas lend silvery rain to the land,
The land its sulphure streams to the ocean,
The heart sends blood to the brain of command,
The brain to the heart its lightning motion.
And ever and ever we yield our breath--
Till the mirror is dry and images death.
To give
Is to live.

He is dead whose hand is not opened wide.
To help the need of a human brother;
He doubles the strength of his life-long rifle
Who gives his fortunate place to another.
And a thousand million lives are his
Who carries the world in his sympathies.
To deny
Is to die.

Masonic Mutual Benevolent Association.

This institution incorporated by the State of Missouri, and recommended to the craft by the Grand Lodge of this jurisdiction is doing a good work, and is in a healthy condition, and should be more thoroughly patronized by the brethren of this State. It has already paid out a great deal of money to those who would otherwise have left their families in unfortunate circumstances. It only requires an initiation fee of five dollars, and thereafter, one dollar and ten cents for each member that dies, so that the heirs of each deceased brother receives as many dollars as there are members on the roll, hence, its greatest benefit is secured by increasing its membership to several thousands, at least. Its business is managed upon the most economical basis possible, and is in the hands of true and trusty brethren. Each member is notified of each death, with the name of the deceased, and the lodge of which he was a member. Any Mason in good standing is eligible to membership whether living in the State or not.

Bro's Martin Collins is President, Jno H Pottinger Vice-President and Richard W Watters Secretary. Office No 205, N 3d St, St Louis. Send for circulars and instructions.

Grand Lodge of Louisiana.

At the Annual Grand Communication of Grand Lodge, held on the 16 day of February, the following named brethren were elected Officers of the Grand Lodge for the ensuing Masonic year, and have been duly installed in their respective officers:

Sam'l Manuing Todd, M W Grand Master.
Amos Kent, R W Deputy Grand Master.
William Robson, R W Senior Grand Warden.
John B Sorapurn, R W Junior Grand Warden.
Henry Rufus Swasey, W Grand Treasurer.
Jas C Batchelor, M D, W Grand Secretary.

In Memoriam.

BRO J C JOHNSON.

At La Plata, Mo, February 18th, 1871, Bro J C Johnson. He was much esteemed by the craft and community, and La Plata Lodge 237 adopted resolutions of sympathy for the bereaved family and ordered the lodge room draped in mourning for thirty days.

BRO. AUG C L ARNOLDS.

At Malden, Mass, Feb 1st, 1871, Bro Aug C L Arnold. He was an eminent masonic writer and produced as fine articles upon the mysteries and principles of the institution as we ever read. In fact, we owe to him our first exalted appreciation of the principles of Freemasonry from his contributions to the *Masonic Quarterly Review*, which we read in 1857. At the time of his death, he was at work upon a "History of Freemasonry," for which he was peculiarly fitted, and his death is much to be regretted.

"Bear ye One Another's Burdens."

BY J WILLIAM VAN NAME.

Bear ye one another's burdens,
As ye struggle on through life;
Turn not on your ciring brother--
Add not to his care and strife;
Let your heart beat kindly for him,
For this world with sin is rife.

If his burden is so heavy
That he stoops beneath the care,
Help him bear it--of your vigor
Give him as you well can spare;
Of his weakness do not taunt him--
Of your strength give him a share.

Wipe away the tears of sorrow
Falling from his weary eyes;
Point him to a joy eternal
In the land above the skies,
Ere his pining heart in anguish,
Bitter, hopeless anguished, die.

Sympathy and love can lighten
Burdens that are hard to bear;
Spirits bright will help you nobly--
Spirits from the lands so fair;
They will bless you if another's
Burdens you will nobly share.

Wrap not close your mantle round you--
Mantle dark, of selfish pride;
In your bosom gentle impulse
Do not strive to crush or hide:
There is much of good and evil
In this world so broad and wide.

Much for willing hearts, of labor,
Much for good there is to do;
Then arouse, leave not the burden
Bearing heavy on the few.
There are burdens waiting, laggard,
Should be bravely borne by you.

Foreign Appeal for Aid.

The just and lawful Lodge Leopold zur Treue, of Carlsruhe, to all the honorable J A I Lodges of free and accepted Masons on the face of the globe, greeting:

CARLSRUHE, December, 1870.

Right worshipful M: Worshipful Officers and honorable, dearly beloved Brethren:

It is perhaps the first time that a single Lodge, relying upon the rapidity of modern communications, deeply impressed by the feelings of lively compassion and encouraged by the firm and joyful trust in the helping hand of brotherly love, undertakes to call out to the whole masonic fraternity of the globe:

T. M. J. S. O. T. W.

What would be the meaning of that brotherly chain, which surrounds the globe; what the sublime consciousness of human community, this fundamental column of masonry, if we could hesitate to call out the assistance of every brother in so great a misfortune. Only the combined help of all may be capable to re-establish the material existence of our unfortunate brethren!

The neighboring towns of Kehl and Strassburg have undergone heavy damages during the siege and defence of the fortress of Strassburg, which took place in August and September of the present year. Whole streets have been entirely changed into ruins by fire and balls, and among those poor inhabitants, who have been thus hardly struck by the destruction of their houses and other property there are about forty freemasons, whose damages have been estimated at two and a quarter millions of francs.

The gifts of love, tendered by our great German country, liberally as they were given, have scarcely been able to calm the misery of those creatures, who have lost their homes and their daily bread. The Lodges of Germany, though heavily taxed in every possible direction by the evils of the war, have already done their utmost for their unhappy brethren and will not cease in their efforts, but their means are too feeble for such enormous damages--their assistance is disappearing like a drop in the ocean.

Therefore, dear Brethren, we beg you heartily to reach your helping hand to these unfortunate brothers of Strassburg, who belong to the lodge of the "united brethren" in the east of this town, and those of Kehl, who form part of our sister-lodge "Allfather of the free thought" in the East of Lahr, that they might be able to re-establish themselves and that the truth may be confirmed again, that the great fraternal chain of freemasonry allows no one of her worthy and innocently distressed members to sink into ruin.

The present occasion, sad as it is, presents us notwithstanding the great satisfaction to exchange our brotherly salutations with you, dear Brethren, and to thank you cordially from the depth of our hearts for all you will have the kindness to do for our poor, intensely suffering brethren of Kehl and Strassburg.

Besides this we beg to mention, that we shall receive the most moderate gift with joyful thanks, being a dear proof to us of your fraternal benevolence.

You will receive this circular-letter through the friendly mediation of your M W Grand Lodge, which we have requested to collect your donations and to forward them to the subscribed

BARONET CORNBERG,
Carlsruhe, Grandduchy of Baden,
Germany.

If any Lodge should wish to send her gift directly she will please do so by forwarding their remittance to the above named Receiver.

All Editors of masonic newspapers are requested to kindly insert this circular in a prominent place and to permit us to publish receipt of all the moneys and the use we made thereof.

We again send you greeting, beloved brethren of all rites, zone and landmarks: I O S N, and remain in true brotherly love, yours,

O. BAR. CORNBERG,
Mast. O. T. Lodge.

[SEAL]

R. BREGENZER,
Master of Ceremonies.

Deputy Mast., A Bielefeld; Speaker, W Schmitt; Sr Warden, H Leichth; Jr Warden, Kollnar; Secretary, Goldschmidt; Representative O G L, F Krug.

British Columbia

From the letter of a Brother corresponding with the *Masonic Mirror*, of San Francisco, we extract the following:

In British Columbia there are nine Lodges of Master Masons, and one R A Chapter; of these lodges four are in the city of Victoria. The aggregate number of members in good standing is 380. These lodges are not under the same jurisdiction; the most of them are under the Scottish jurisdiction of the Grand Lodge of Scotland. The balance is under the jurisdiction of the Grand Lodge of England. I have had the pleasure of visiting the Vancouver and Quadra Lodges here. They are under the Scottish Rite. The work is precisely the same as that which I learned in my own lodge in California. They do all their work in the third degree; but the lodges under the English Grand Lodge do their work in the first degree. I would impress upon every mason who travels, that he should not forget to carry with him a certificate of his initiation, &c., particularly if he desires to work his way into an English Lodge; for they attach much importance to documents. To an American Mason, this seems too much like redtapeism, but it is a very prudent practice. Quadra Lodge was formed three weeks ago; I was present at its first regular communication, and the newly installed officers were well up in their duties. "Quadra" was the former name of Vancouver Island--hence the name of this young lodge. The fee for the three degrees in it is \$100, which is \$25 higher than any other Lodge here. Bro Heisterman is Secretary of Quadra Lodge, and is one of the progressive men of the order. In this lodge members are required to appear in full masonic dress, and it has a very pleasing effect.

THE GRAND LODGE OF BRITISH COLUMBIA.

I may here tender my cordial thanks to Bros Waite, Duck, Keyes, and Crump, of Vancouver Lodge, for the kind welcome they gave me to their lodge. I must give them credit for the close and careful "trial" I was subjected to at their hands. But this by the way, has little to do with the project of a Grand Lodge. On Saturday the 18th of March, a Convention of the Masters and Wardens of the Lodges will be held in the Masonic Hall, in this city, for the purpose of forming a Grand Lodge of British Columbia. The Brothers whose names I have mentioned in this letter, are among the energetic promoters of the desirable object of having a supreme authority close at home. All concerned are favorable to the project. England is too far away as a seat of government for almost any purpose. I have to close this letter; I wish all the brethren in California all manner of prosperity, and particularly those of my own Lodge at Forbestown. Yours fraternally. A. M.

VOCALISM OF THE SWAN.--The singing of swans has been supposed to be a fiction, but John A Hjaltalin, an Icelander, writes, that he has often heard singing in one of the firths of Western Iceland, where hundreds of them congregate. In the morning and evening their singing is so loud that it can be heard miles away, and the mountains on both sides ring with the echo, for each one seems to join in the chorus. The singing has not the slightest resemblance to the cackling of geese or the quacking of ducks. It is clear and full, and has a metallic ring.

The notion that the singing is sweetest just before the swans' death, is prevalent in Iceland.

Their nests are in small inland lakes or tarns, only one pair nesting at a single lake.

TRIUMPH OF ART.--It is stated that on January 10th a pigeon arrived at Paris with dispatches which, when printed, filled four columns of the newspapers, together with fifteen thousand dispatches for private individuals. The extraordinary compression of mail matter was due to microscopic photography.

Come Home Early.

A lady and lover the evening passed
With billing and cooing—the usual way.
They talked of the snow which was rapidly falling,
And spoke of the joys of a ride in a sleigh;
The hour waxed late, the lover must go,
So he rose to prepare himself for the street,
And, of course—well, “you know how it is yourself.”—
They never could part without kisses sweet.
While they stood in the hall fondly saying adieu,
The girl's father came home from a trip to the “lodge.”
He entered so still that the lovers were caught,
And found ‘twas no use attempting to dodge.
“Ho, ho!” says papa, “What time o' night's this?”
And he laughed at their fix, for to him it was fun,
The daughter then answered, “It must be past twelve,
For you see, dear papa, we are almost *one!*”

Is this the New or the Old World.

The recent discoveries of mammoth fossils, and the well-defined outlines of old fortifications and cemeteries, scattered all over the country, and of which the aborigines have no traditions, have awakened the inquiry, “Is this the old or new world?” Are these the remains of a people of whom history and tradition are absolutely silent, by reason of their great antiquity? Are those monster skeletons those of the primal creation, come directly from the hand of the great Father of all? How like the work of God! In comparison, those of the present day sink into very insignificance. It is a very grave question “whether the race of men and animals are really advancing, or only recovering from the fall!” All over this country there are innumerable evidences of the former existence of a people whose history is wholly lost, who, nevertheless, must have been as numerous as any part of the inhabitable globe now is. China, with its hordes of population, and its long existence as a nation, has no such monuments to leave behind as we find here. Pompeii and ancient cities all have their history, and are of comparatively recent origin, and their hieroglyphics are to-day all deciphered; but the mound builders, whose monuments are all around us, are lost to the historian. Their hieroglyphics have crumbled back to dust.

And yet there are the mounds, and into any one you may dive with the certainty of finding burned earth, broken pipes and arrows, with a broken vessel, unmistakable evidence of the total destruction of the entire people or nation, of whom no tradition even now exists. What untold ages must have rolled away since the builders swarmed over our broad prairies, and over our mountains, and along our streams and valleys! Some of the tallest and largest of our forest trees have grown upon the spot where once, unknown ages ago, was deposited the remains of the inhabitants of that early and remote period. Some of their habits may be inferred from these discoveries. Evidently they were worshippers of some deity, to whom they offered sacrifices by fire. It is also pretty clear that they burned their dead, as but few perfect bones are found; occasionally a well-preserved skull. What the religion and state of civilization of this people of the primitive time was can only be inferred from what is found in the history given by Moses. In the far distant beginning God made them. And they were *very good*. Anything else than this we could not expect. What this “very good” implies we will never know fully until we see as we are seen, and know as we are known, for God said let us make man in our own image. How are the mighty fallen! How gloriously grand and beautiful this first beginning of life! It is impossible that everything in nature is but development. No, God spake, and it was done. He commanded, and it stood fast. The evidences are innumerable that these broad prairies were once the grandest forest of the world! There is nothing now to be seen in the whole kingdom of nature that can at all compare with the primitive formation. The present formation is one of growth; the primitive was called into being in a state of glorious and beautiful nature.

H. I. C.

MAKE A NOTE OF IT.—The Chinese have some notions that might be advantageously adopted by Christians. The way they celebrate their holidays is one of them. The first thing they do is to pay off old debts and to square accounts to a fraction. Money matters having been thus adjusted, the next make up old quarrels, and shake hands all round.

Having thus got square pecuniarily and socially, they eat, drink and are merry, finally wind up with a sparkling discharge of Chinese fire-crackers. The paying of debts and the making up of quarrels is certainly a good way to begin a celebration of holidays.

THE FOR—The effeminate man is a weak poultice. He is a cross between root beer and ginger-pop, with a cork left out. A freshwater mermaid found in a cow-pasture with hands filled with dandelions. He is a teacup full of syllabub; a kitten in pantaloons; a sick monkey with a blonde moustache. He is a vine without any tendrils; a fly drowned in oil; a paper kite in a dead calm. He lives like a butterfly—nobody can tell why. He is as harmless as a cent's worth of spruce gum, and as useless as a shirt-button without a hole. He is as lazy as a bread pill, and has no more hope than a last year's grass-hopper. He goes through life on tiptoes, and dies like cogné-water spilt over the ground.

New Masonic Historical Register.

We have been shown a new “Historical Register” just revised and published by Messrs Parson & Co, of this city, and is the most complete book of the kind yet printed.

It contains 120 pages, with an index for names, and is sold for \$2.25 per copy.

It is a work that should be in every lodge, as by it, a full detail of each member can be preserved, from the time the candidate petitions till he finally loses membership (by death or otherwise) and all on one line. By the index, any name can be found in a moment. Such a book will last any lodge a hundred years. Old lodges will find it invaluable in making up their early history, and all new ones should commence with such a record.

Montague vs. Montacute.

Our readers will probably recollect that several years ago there was a discussion among the masons of Massachusetts as to the proper name of their patron English Grand Master, and after whom one of their lodges is named. R W Bro Chas W Moore, P G Sec, took the side of *Montacute*, and others that of *Montague*, as being the proper name of the Grand Master of England in 1733, and the controversy waxed so interesting, until it was at last determined to settle the question by appointing a committee with M W Bro John T Heard P G M, as chairman, and after giving the subject an historical research worthy of his reputation as a scholar, he at last submitted a report which does him great credit, and from which we find that *Montague* won the victory. As he truly says, historical data was so imperfect owing to commingling of names, that it was with great difficulty that the facts could be arrived at, yet by following the line of genealogy, he at last got the correct termination, and we presume that now the name of *Montacute* in the Grand Lodge Hall and on the Grand Lodge Register, will have to give place to the correct name of *Montague*, the Grand Master of 1733.

Church Edifices.

The extravagant adornment of church edifices with gold, silver and other embellishments, requiring the expenditure of large sums of money, has been criticised with severity, not only as inconsistent with the principles of true religion, but as injudicious, in withdrawing the precious metals from circulation. On this subject it has, however, been remarked that in modern times the expenditures for church ornamentation are much less than they were in the remote periods of the world's history. Thus, in the erection of the tabernacle in the wilderness, it is calculated that the gold and silver alone out of the vast offerings of other articles were equal in value to \$1,766,000. When the tabernacle was dedicated, \$18,618 of precious metal, and cattle worth \$3,500 were offered: In dedicating the temple, Solomon sacrificed 22,000 oxen and 120,000 sheep estimated to be worth \$2,022,000. Hezekiah received \$57,720 to carry out his religious reforms. The Passover was celebrated by Josiah at an expense of \$44,000. The gold and silver contributed to the second temple after the return of the Israelites was weighed by Ezra, and amounted in value to \$3,330,000. The offerings by David and the princess of Israel for the building of the first temple, exceeded any single contribution made by any nation for any religious purpose, and exhibits a wealth surpassing that of any modern nation. The amount given was 113,000 of gold and 1,017,000 talents of silver—estimated to be worth \$5,296,875,000.

An Extinct Family.

It is a curious fact that there are no known descendants of Christopher Columbus. He had two sons, one of whom, Don Diego, rose to the distinction of an Admiral, and the other; Fernando, as a scholar. Fernando was a great traveler. He not only thrice visited America, but subsequently traversed the whole of Europe and every accessible portion of Asia and Africa. He appeared to have been a profound scholar and a thoroughly good man. In his will he stipulated that his library, containing twenty thousand volumes, which he gave to the Cathedral of Seville should be free to the people, and it is to this day. From books in this collection, the late Washington Irving obtained a considerable portion of the information on which his “Life of Columbus” was founded. The following quaint epitaph, almost obliterated by time, appears on the tablet which marks the site of his tomb: “What doth it profit to have sprinkled the whole world with my sweat; to have three times crossed the New World discovered by my father; to have embellished the shores of tranquil Guadalquivir, and preferred by simple tastes rather than riches, or that I have assembled around the divinities from the source of Castalia, and offer to thee the riches offered by Ptolmey, if passing in silence over this stone, thou shouldst fail to address a single salutation to my father's memory.”

Correspondence.

PHILADELPHIA, March 18th, 1871.

DEAR BRO GOULEY :

As many of the readers of your truly excellent FREEMASON would be pleased to hear of the health and whereabouts of our estimable and learned Brother, J W S Mitchell, I take pleasure in informing them, as well as yourself, through the columns of your widely extended publication, that he is sojourning in the quiet city of brotherly love, and will remain here some weeks. He is in the enjoyment of health, and is busily engaged in superintending the publication of his valuable history of Freemasonry and the "Book of the Common Law of Masonry." He has arranged to have his books published in this city and has employed experts in binding and printing, and the best paper manufacturer perhaps in the country to supply him with that material.

The future editions of his books, will in my opinion be very superior to the former ones, and the binding may be relied upon as most substantial. Bro Mitchell has decided to condense the two volumes of his history into one volume, leaving out such matters as do not properly belong to a history of ancient craft Masonry. Bro Mitchell's history of Freemasonry is decidedly the best and most complete history of the Masonic institutions yet published, and it and his book of the Common Law of Masonry ought to be in the possession of every Freemason. They are both invaluable to the Masonic student. They have already attained the highest rank in Masonic literature, and the long years of earnest and laborious research employed by him in gaining the most reliable information from the best and most authentic sources has been appreciated by the Craft, as ten editions of the history are already exhausted, and the demand increases as the publications become known. The eleventh edition is now in press. No library can be complete without these books and to gain a knowledge of the history and laws of Masonry they should be carefully read by every member of the fraternity.

Bro Mitchell has passed his threescore and ten years, and has been a Masonic student a half a century. Age is making its impression upon him, but his faculties are clear and bright. On yesterday Bro Mitchell, in company with M E Comp Luse, Grand H P of Grand Chapter of Iowa, M E Comp Meyers, King of Grand Chapter of Penn., and myself, visited the Masonic Temple, examined the whole of the interior, and had a brief interview with the R E Gd Secretary Comp Thompson, Comps Blackburn, Clark and Kingston.

Fraternally yours,
LEON HYNEMAN.

New Advertisements.

THE PARK HOTEL, ST LOUIS.

Cor of 12th and Olive St, by Messrs Henderson & Cummings, is convenient to the business part of the city by the Street railroad which passes the door, and is well kept for the accommodation of visitors at reasonable rates.

THE VANDALIA RAILROAD

advertises great improvements in their popular route between the West and East, running through cars between St. Louis and New York embracing the cities of Columbus, Pittsburg, Harrisburg and Philadelphia *en route*.

Their Pullman Palace sleeping and drawing room cars are of the most improved style. The management of the road is under progressive and competent men, with Mr. France Chandler as General Ticket Agent who stands high as a courteous gentleman, and with Mr. Fred M Colburn the favorite of St Louis travellers, as manager of the Office, corner 4th and Chesnut street, in this city. We see no reason why the Vandalia should not receive a full proportion of public patronage. Try it.

WILLIAMS & CO,

successors to Alex Leitch & Co, cor 4th and Olive Sts, St Louis, maintains the enviable reputation of old house, where everything can be found in the drug and fancy line.

THE HASKELL BANK, ST LOUIS,

established in 1848 and incorporated in 1871. Is a staunch institution, being one of the very few that did not suspend in the great crisis of 1857. Mr J Stewart Steel the efficient and courteous cashier is always on hand, and with its capable board of Directors is worthy of confidence.

HORSTMANN, BROS & CO, PHILADELPHIA.

The advertisement of this house will be found on the inside of back cover. They are already well known throughout the U S, as

the most extensive manufacturers of Military, Templar and Masonic goods in this country, and as far as we can learn, have given great satisfaction, both for quality, price, and prompt execution of orders entrusted to them. Mr Ed Strickland, thoroughly understands masonic wants, and has charge of that department. We have met before under most genial circumstances and known him to be a "good fellow."

THE NATIONAL LIFE INS. CO. OF N. Y.

have sought a share of our immense circulation for the extension of their business, and as they are a first class Company and have secured the services of one of our most practical and sensible citizens as general supervisor of agencies, in the person of P M Plinckard Esq. We take pleasure in introducing the Company to our numerous readers, who will please read the advertisement for particulars.

Life Insurance is the grandest *organized and legalized* equitable charity in existence, and when founded upon correct principles it as safe and sure as the laws of nature, and any company that professes to do insurance for almost nothing, or below the rates fixed below the natural laws of mortality, and yet declare dividends, is a fraud on humanity. The "National," we believe does not pretend to do anything of the sort.

ALEX SMEATHERS & CO, ST. LOUIS,

are the manufacturers of Lotz patent folding bed Lounge, which took the first premiums in 1868-69-70. They are also manufacturers of parlor sets, mattresses, bedding etc, etc. 810 and 812 North 6th Street.

R F ADAMS, ST LOUIS,

is an extensive photographer, No 215 N 5th St, and makes splendid "Rembrandts" a speciality.

GEO W SHAW, ST LOUIS,

No 611 N 5th St. is a wholesale and retail dealer in spool cotton, spool silk, spool linen and needles for all machines. Fills orders from abroad.

W H HASKELL & CO, ST LOUIS,

416 and 418 N 2nd St. Stencil and Steel Letter worker, and manufacturer. Notarial and Lodge seals, and all kinds of engravings neatly executed.

JNO HALLUM,

Attorney at Law 413 Chesnut St, opposite Court House, St Louis.

CHANGES IN FIRMS.

SANFORD WELLS & CO. China, Glass &c, 214 N Main, St Louis, has changed to Rodney D Wells & Co, same stand.
Buskett Provines & Co, California Wines, 208, 210 and 212 Olive Street, St Louis, has changed to Provines Bissell & Co, same stand.

THE EVERETT HOUSE, ST LOUIS.

has undergone a change in proprietors and is now conducted by Messrs Pingree & Brown. Mr Dell Brown will be recognized by the numerous patrons of the House as the very accommodating clerk of former years.

ADVERTISEMENT THROWN OUT FOR NON-PAYMENT.

C M Jones, Wilmington Del'a, "Wonders of the World."

Expulsion for Non-Payment of Dues.

We believe our good sister State of Indiana is the only one in the world whose masonic laws *expels* a mason for non-payment of dues, and we must say, that not only for the sake of uniformity, for the sake of masonic common sense and charity, they will repeal such laws.

In looking over the Council proceedings for 1870 we find that they do not only expel for N P D, but do so by a *majority* vote, and require *an unanimous vote to restore to membership*.

We have heard of "blue laws" which expelled a man from church for kissing his wife on Sunday, or for not cooking all the Sunday meals before sundown on Saturday night, but, who in the name of common justice, ever before heard of a member being *EXPELLED*, and actually killed masonically, for N P D? Such a law is a burning shame upon masonic jurisprudence and we sincerely hope to hear of its repeal. It is as bad as capital punishment for chicken stealing.

No mason should be suspended, even, for N P D, except after due trial and then by a two third vote, and if he is to be restored to membership before the expiration of penalty, he should be restored by the same vote, but to expel by a majority and restore only by unanimous vote, is a species of one sided legislation that very much resembles holding a six months old pup by the tail while he fights a full grown bull dog with spikes in his collar. It is not a fair fight—please put a stop to it.

"AMONG the many curious phenomena which presented themselves to me in the course of my travels," says Humboldt, "I confess there were few by which my imagination was so powerfully affected as by the cow tree. On the parched side of a rock on the mountains of Venezuela, grows a tree with dry and leathery foliage, its large woody roots scarcely penetrating into the ground. For several months in the year its leaves are not moistened by a shower; its branches look as if they were dead and withered; but when the trunk is bored, a bland and nourishing milk flows from it. It is at sunrise that the vegetable fountain flows most freely. At that time the blacks and natives are seen coming from all parts, provided with large bowls to receive the milk, which grows yellow and thickens at its surface. Some empty their vessels on the spot, while others carry them to their children. One imagines he sees the family of a shepherd who is distributing the milk of his flock."

RELATIVE BEAUTY OF THE SEXES.—The relative beauty of the sexes is said to differ considerably in different countries. French travellers in England have reported that, as a rule, Englishmen are better looking specimens of the human race divine than English women. To this opinion our gallantry forbids us to defer. We, however, will state also that these impartial French observers have said that a beautiful English girl is the most lovely and loveable creature among created beings. In this opinion we at once and unreservedly express our entire concurrence. But of the relations between male and female beauty in other countries we can speak more freely. Under the sunny skies of southern Italy, fine figures are much more common among the male than among the female sex. In northern Italy this is less remarkable. In France this state of things is reversed. There, handsome women are to handsome men as one to six or eight. Among the snows and frosts of Russia, too, both in regard to feature and figure. Why is this? Is it not because in judging of female beauty our canons of criticism are much more strict than those we apply to the lords of creation?

At a court recently held in Lynchburg, Virginia, a distinguished member of the bar, appealing to the court for the discharge of his client, wound up with the statement that if the court sent him on for further trial, a stain would be left upon his character that could not be washed off by "all the waters of the blue ocean, and all the soap that could be manufactured from the ponderous carcass of the Commonwealth's attorney." To this the ponderous attorney replied, that while he "deemed it foreign to the case at the bar, he desired to advise the court, if they thought it advisable to boil his body into soap, that they should look to the opposite counsel for the concentrated lie out of which to make it!" The court, bar, and spectators exploded, and our informant knoweth nothing more, even now.

GOOD MASON.—The Good Mason is an example to his neighbors, and his name and character are proverbial. Those who are younger venerate him—his companions love him. In his family he is high without severity, and condescending without meanness; his commands are gentle, indeed, his wishes are his commands; for all are equally ready to ans his desires. To his wife he is the tender husband, not the usurping lord; to his children he is the kind, the providential father, not the domineering tyrant; to his servants he is equally the friend as the superior. Thus ruling, he is obeyed with cheerfulness; and thus his home, whether a cottage or palace, is, while he is present, the habitation of peace. When there he leaves it with reluctance; and when absent his return is expected with a pleasing avidity.—*Inwood.*

THE BARBER'S POLE.—Hundreds of people there are who do not understand why the barber uses the red-striped pole. It originated from the fact that, some centuries ago, it was customary for barbers to bleed people, and the pole, with alternate winding stripes of white and red, represented the bandage of the phlebotomized victim. In the course of time the apothecary excelled the barber as a blood-letting; but the old sign of the craft was retained by the latter after the function which gave it significance had ceased.

LAFAYETTE'S GRAVE.—The cemetery where rest the remains of the immortal patriot of two hemispheres is in the garden of the street of Pictus. It is twenty-two English feet wide, and one hundred and sixty feet long, divided into one hundred sepulchres, and that of the Lafayette family is at the further extremity. His grave is beside that of Madame Lafayette, and of their daughter Virginia, who died the wife of M. Lasterrie Dusailant: a hillock of earth carried from America covers his ashes, and two modest grave-stones cover those of his wife and daughter. You mentioned in your last issue that Lafayette was a Mason, and made so while in the field. The proof is probably lost, because the archives during the Revolutionary war were completely destroyed.—*N. Y. Dispatch.*

In the church system in Norway there is a very wise arrangement, whereby a clergyman past work may retire with a superannuation, which is charged against the income of his successor. There is also a widows' glebe attached to each glebe, so that on the death of a rector, his wife is not, as in the English church, driven from her own home without any place of shelter. These wise provisions tend to prevent the scandal too often seen in other churches, of ministers clinging to their post long after the power to perform their duties has ceased.

ONE of the greatest failings in the character of the Chinese is want of respect for woman; and the main defect in their unique and wonderful civilization, and indeed the chief hindrance of their progress to a more enlightened life, is the want of her influence in shaping and controlling the sentiments and customs of Chinese society. She has no social position or influence. Her condition is but one step above that of a slave. She is regarded, as she is, in fact, a tool for man's pleasure or convenience, and as greatly inferior to him in all respects. She is not cultivated, in our sense of the term. Her face is utterly blank of intelligence and refinement. Very rarely, indeed, is that chaste and delicate feeling, and tender, thoughtful sentiment, which is the crowning glory of the women of America seen sleeping in her features, or flashing from her eyes, or sparking from her lips; but the whole contour and expression of her face is painfully stolid and repulsive, and has in it more of the type of the animal than the angel.

R. M. HENDERSON.

A. J. CUMMINGS.

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"Masonry is the Centre of Union between Good Men and True."

{ GEO. FRANK GOULEY,
EDITOR AND PUBLISHER }

VOL. V. No. 5, }
WHOLE NO. 53. }

ST. LOUIS, MAY 1, 1871.

{ SHEFFIELD & STONE,
Printers, 421 N. Sixth St. }

Freemasonry as a Peculiar Institution.

It is one of the most difficult tasks for men to receive and practice different systems of education at one and the same time. It is common to see men carry the results of early influences and teachings into all the affairs of life, hence early education generally settles the course of life, often reaching the years of maturity. This is one of the greatest drawbacks to a thorough masonic education. No man can be admitted until he is at least twenty-one years of age, and we find that the average of candidates is about 32 years, hence nine out of every ten have their settled ideas and habits, socially, religiously and politically. While Freemasonry does not pretend and should not attempt to interfere with any of these individual rights, yet it must by the very laws of nature, be more or less effected by them, and in turn must effect the individual. Here comes the difficult task of the institution, viz, to hew off the rough corners without marring or defacing the block itself. It cannot teach politics, yet it has got to correct the ungainly angles of political education in order to make a first class citizen of the politician. An active politician at the age of forty years, say, comes into the fraternity and soon takes an active part in its affairs. In order to be a good mason, he has got to unlearn much, if not nearly all he may have graduated in as a politician. The very elements of power and strength in his party, viz, electioneering capacity, is the very worst element that can possibly be introduced into a Masonic Lodge, Grand or Subordinate, and if not summarily squelched by the older members, will inevitably lead to the destruction of all peace and harmony. We know of no phase of electioneering that can be tolerated with safety in masonry. It is grossly unmasonic to electioneer for candidates, for they must come of their own free will and accord. It is as unmasonic and dangerous to electioneer for officers or against them, as it must result in discord, and is subversive of the fundamental principles of making a free-will choice founded on capacity and merit.

The politician when first made a mason, is perfectly thunderstruck at the thought that men have been members of the fraternity for half a century and never in all that time ever heard the name of a political party mentioned in a lodge. Again, he may run for some public office shortly after being made a mason, and before he has learned the system of the institution he expects as a matter of course that all the members in his precinct will vote for *him* in preference to his opponent, who may even be an anti-mason, and is again dumbfounded to find they voted without the slightest reference to his masonry, and that in fact one of the most influential members stood all day at the polls and secured his defeat. This is something he cannot understand at first, but if he does not get disgusted with the institution on this account, and attends his lodge and learns after a while that Freemasonry has not and cannot have the faintest elements of politics in it, he will, if he has the elements of a statesman in him, learn to admire and love it more on this very account.

Even the lawyer finds himself compelled to ignore nearly the whole of his education at the bar, in order to do credit to himself as a prosecutor or advocate at a masonic trial. In the lodge he finds everything relating to a trial based upon the broad principles of equity and justice, and that all "sharp tricks of the profession" allowable in a court, are totally ruled out. As a young mason, he cannot understand this at first, but learns it by degrees, and this education should be most valuable to him as a judge.

The extra "progressive man", who thinks the world is standing still unless it is being turned *lopsy turvy* every day, gets into the

lodge, and at once commences grumbling at the solid conservatism of the ancient landmarks and regulations. He finds fault with the antique phraseology of the ritual and on the first opportunity summons old Lindley Murray and Noah Webster to the stand, to prove that the whole thing is wrong and should be referred to a committee for revision.

He cannot understand why he should be "rapped down" because he pays no attention to the rules of order, or because he deals in personalities. Such men generally soon get tired of the "old coach" and take the fast train of new progressive societies, where he is much more at ease.

Our impulsive religious brother, whose early, and in fact may be only actual, education has been in the channel of disputative theology, and is of course naturally desirous to have his view of religion the paramount one in his society, may at first think it is a free fight for the mastery and that any one can talk on the subject at any opportunity, finds himself disappointed in his maiden speech, by the Master gently bringing down the gavel and kindly informing him that all differences of religious views must be discussed in church or other places set apart for it, but that in a masonic lodge, it is against the rules. He may be in fact the more astonished, by the Master himself being his own pastor—such scenes have often occurred and will occur again.

Many young and zealous members of the church on becoming masons, have left the lodge disgusted, never to return, simply because there was no religion taught there, and several such have become open opponents of the institution for this very reason.

Of course a lodge does not like to lose the society and usefulness of intelligent and active men, in its great work of humanity, but she cannot help it. Her laws are inexorable in defense of the religious rights and views of all her members, and she cannot allow her humblest member to have his feelings hurt by the remarks of any other brother, however influential he may be.

If our young or old religious member would but keep calm and study the peculiar nature of Masonry, he would soon learn that there is a pure religion existing negatively in the lodge, which is as powerful for good, as some other systems which exist on an active propagandism. He would learn that "not every one who saith Lord, Lord, shall enter the kingdom of heaven, but he who doeth the will of our Father who is in heaven."

He would learn that the highest type of religious sentiment exists in the lodge according to sincerity in the discharge of conscientious duties, whereby each recognizes the other as his BROTHER. He would learn that while Freemasonry advocates no particular faith or creed, it also wars against none, and by that negative respect for all, it becomes the conservator and protector of all. Within the sacred portals of the lodge, there can enter no discordant elements, and any man who knows anything, must recognize the fact that disputation is the handmaid of discord—they are never found apart. In each particular church there need be no disputing, because all are of one faith, but to bring together different faiths, diametrically opposed to each other, there must come the absolute necessity of a quarrel if either is allowed to advance its peculiar dogmas, and if the privilege is allowed to one, it must be allowed to all, and it requires no further argument to elucidate the result. Hence, certain parties have been greatly astonished to learn, that within a masonic lodge no name of any particular creed is ever heard, and that in fact men may be members of the same lodge for a life time, without ever even knowing to what church the other belonged.

We see no irreligion in this, but rather that grand and liberal char-

ity of sentiment which is the highest order of any religion. The pure morality taught by Masonry is surely a work in which any minister should be able to heartily engage, and when we hear of one who takes no interest in his lodge simply because it is not the propagandist of a sect, we cannot but help feeling that he has mistaken his calling. It is the easiest thing in the world to preach, but to practice requires the active attributes of the heart, and a man who is willing to do nothing for a suffering world, except to harrangue the people and deliver long theological treatises, without being willing to forget and forgive the differences of opinion, and work together in the noble field of a common humanity, alleviating the distress of his fellow creatures, should never have the brass to call himself the servant of the living God. There are thousands however, of as pure and zealous ministers of all denominations, as ever lived, who have been able to appreciate the peculiar nature of our institution and have added honor, glory and usefulness to their religious calling by becoming active workers in the lodge, and remaining true to it during their lives. Such men honor their profession and are honored by the fraternity. When we look over the whole field of this subject of "masonic peculiarity," and consider that each masonic candidate becomes a masonic student only after he has probably graduated in some set school of ideas, it is not to be wondered at that there are many non-affiliates and luke warm members. The greatest wonder to us is, that as many remain in active fellowship as there are, and is a strong argument that Freemasonry possesses an undefinable charm, and an active element of heart and soul.

Public Masonic Displays.

The silence of Free Masonry is one of her virtues. Silence was the first lesson in the ancient mysteries; and under the protecting wing of night were they celebrated. Wise Pythagoras denied to his neophytes speech for a set time, requiring privacy and "the silent tongue," that they might learn to retain, undivulged, the esoteric teachings of his philosophy.

In silence mighty things are wrought,
Silently builded, thought on thought,
Truth's temple greets the sky,
And like a citadel with towers,
The soul with her subservient powers,
Is strengthened silently.

The statue of Silence, with significant monition, gives her warning as we enter the vestibule of this Temple. She stands guard at the portals of our Lodges, and frowns upon the idle and vain show of a Masonic display when there is no Masonic occasion.

The very object sought to be attained by these empty parades, is in contravention of the explicit teaching of the Royal Craft. Freemasonry does not proselyte, needs not these adventitious aids to help its progress, does not go out into the highways and hedges to compel men to come in. In the lives and works of those who are her true children are her truths to be exemplified and illustrated, and if these are unavailing to attract the earnest seeker, public displays may add to her numbers but not to her strength. If upon this subject, her teachings are heeded, there will be no following after strange gods, for whom there are no places in the Masonic temple; we shall have no trouble from those incongruous things styled Masonic Excursions, Masonic Walks, Masonic Fairs, or the like. With these, Lodges have nothing to do; they cannot be interpolated in our work, ritual, or law. This Grand Lodge, whose organic law forbids any procession in regalia unless permission be first obtained, no more countenances or tolerates such a demonstration without good and sufficient cause therefor, than she does the publishing in the public press of the proceedings of her Lodges, painting our emblems on sign boards, printing them on business cards or circulars, or the use of Masonic devices to obtain customers, by those who have more faith in their Masonry than in their wares.—
Bro Lambertson, G M of Pa.

Right of Objection.

The Grand Master of Pennsylvania decided as follows:

It is a fundamental regulation that the objection of any one member of the Lodge, shall be sufficient to prevent the initiation of a candidate even after approval, "for he is not under the term of good Masonic Report." Upon such objection being made in open Lodge, an effectual bar is interposed to the introduction into Masonry of the candidate. The fact of the objection must be entered upon the minutes, and report thereof be made forthwith to the R W Grand Secretary. Questions have arisen as to where and how objection should be presented, and vague and loose ideas are entertained upon this subject. As the work of the Lodge is done in the Lodge, so the objection should be made therein by a member of the Lodge. No reason need or ought to be given by the objector, for it is presumed that he who thus opposes the initiation, is moved thereto by good and sufficient cause, that he acts under a high sense

of Masonic duty and obligation, that he is swayed by no "petty malice, private revenge, partisan rancor, business rivalry, sectarian prejudice or other like unworthy influence." It is not sufficient that the objection be made privately to the Worshipful Master on the street. When objection is made elsewhere than in the Lodge, the Worshipful Master is not bound to regard it, or to refrain from his work upon the applicant. In the exercise of due caution, and of that discretion he ought to possess, he should be careful lest he admit the unworthy. But if he fail to require the objection to be made in the Lodge, and refuse to enter the candidate, he adopts the objection as his own, and therefore becomes the objector.

When an objection has been made and at a subsequent meeting is removed, the Worshipful Master should give oral notice in the Lodge of the fact of the removal, and that at the next stated meeting he would proceed to enter the applicant unless other objection be made. This notice and delay are proper, lest trusting to the objection already made some other member has interposed none, or lest after the objection was made others have become members of the Lodge, and have thereby acquired the right to a voice as to who shall be admitted to membership in the Lodge.

For the Freemason.

Language of Symbols.

BY COMPTON P. LITTLE, G. H. P. OF PA.,

THE SIGNET.

Owing to the great services of Zerubbabel to the craft, his known adherence to Truth, and his having adopted this word upon his signet ring, his name became synonymous with the word, although his name literally means, Born in Babylon, it has ever been taken as a synonym for truth itself.

THE ALTAR.

Altars were anciently of two kinds; altars of incense and altars of sacrifice. On the one, choice portions of animals were solemnly burned to Jehovah, and on the other, smelling gums were placed and set on fire, that the perfumed odor might ascend as incense before him.

And we as Masons should symbolically make use of these two altars. Upon the one we should consume every unholy passion, every unkind feeling, every impure thoughts, and from our hearts, as from altars of incense, should ever ascend prayer and praise in honor of Jehovah.

THE GOLDEN CANDLESTICK.

The rabbis state that it consisted of seventy parts referred to the mysteries of the Decana; that its seven lamps refer to the seven great planets, and are emblematical of the seven days of creation, the central one of the sabbath, the others of the six days of labor, the oil refers to the body, and the light to the spirit of man.

THE TRIPLE TRIANGLE.

Three equilateral triangles interlaced was the mystic seal or signet of Solomon. It is an emblem of Jehovah. It represents also his three chief attributes, Omniscience, Omnipotence, Omnipresence.

THE WORKING TOOLS.

Remind us that since the decree has gone forth, "In the sweat of thy face shalt thou eat bread," that it becomes us cheerfully to submit to our duty, and to labor industriously in our respective callings.

The *spade* reminds us of the last sad offices for the dead when our bodies are committed to the earth whence they came. May we ever have a holy and confident hope in the life hereafter. By the stroke of the *Pick* we are reminded of the sound of the last trumpet, when the grave shall be shaken and awakened to give up its dead.

The *Crow* itself an emblem of uprightness, teaches us that we must all appear on that great and awful day before our tremendous though merciful judge. Before him none can stand, save in righteousness.

THE KEystone AND THREE SQUARES.

Have been already spoken of and explained in preceding degrees. They here serve to remind us of the three worthies who have been sleeping ages in the dust, and on whose graves the tears of thousands continue to fall, nourishing the balmy cassia flourishing there.

THE ARK OF THE COVENANT,

Was made of shittim wood, a peculiar tree which grew in the desert. It possessed an aromatic odor which rendered it impervious to worms, was indestructible to decay, and hence was selected for this purpose.

THE POT OF MANNA.

When the children of Israel were starving in the wilderness God gave them food. Every morning there was found in abundance around their camp a small round thing as small as the hoar frost on the ground. And when they saw it, they said one to another, It is manna, for they wist not what it was. The word manna means, What is it? It was like coriander seed, white, and the taste of it was like wafers made with honey. They gathered each day for each man an omer, (that is five pints of our measure); this was a daily supply, forty years for the entire host of many millions, and also for their cattle. God daily gave them bread, for if any gathered and layed up more than one day's supply, it would not keep; it bred worms and stank.

Only on the sixth day they gathered two days supply, and it was preserved, that they might thus keep holy, God's Sabbath day of rest. None fell on the seventh day, so the people rested on the seventh day; and thus God taught his people, first to look to him for daily bread, and second to keep sacred one day in seven as a holy day.

To perpetuate a remembrance of this miracle in all their generations, God performed another miracle. He commanded his servant Moses to take a golden vase or pot, to go forth himself and gather an omer of manna in it (a day's supply for one man) and place it in the sanctuary as a memorial. Although the manna when kept, soon became corrupt, this did not corrupt; it remained forever fresh and pure, a token from God, a proof to after ages of that very bread wherewith he fed his people in the wilderness.

Like the bow of promise in the summer cloud it ever inspired hope in God; and is an impressive memorial of the overruling Providence and miraculous goodness of the great Jehovah.

AARON'S ROD.

Aaron became an object of jealousy to the children of Israel. Before this, every head of a family would offer sacrifice to Jehovah. But God, by the law given to Moses, confined this privilege to Aaron and his descendants. Hence this feeling of jealousy. Two miraculous interpositions confirmed him in his office of High Priest, and made it of divine appointment. The first was the destruction of Korah, the Levite who claimed that office for himself, he and two hundred and fifty other Levites with their families, who claimed with him, were destroyed. The earth opened and swallowed them up alive. The second was the blossoming of Aaron's rod, which was designed to cause the murmuring of the Israelites against him to cease, by showing that he was chosen of God for the office of priesthood. The destruction of Korah having plainly shown that Aaron was the chief of the tribe of Levi, Moses by the command of God, called the chiefs of the other twelve tribes before him, and causing each chief to write his name upon his rod, he placed them in the sanctuary before the ark of God. The day following, the rods were taken out and examined, and while the other staves of office of the tribes were just as they were when put in place, the rod of Aaron (being an almond rod) had budded and brought forth buds and bloomed blossoms and yielded almonds. This rod therefore was laid up by the ark to perpetuate the remembrance of the miracle, and to be a token of the right of Aaron and the sons of Aaron to the priesthood. There was no controversy ever after in the camp of Israel. It is to us an emblem of life.

Can a Mason look on this symbol, budding, blossoming, and bearing fruit in a day, and not reflect on the progress of nature from youth to manhood and from manhood to trembling decrepitude. How soon do the buds of infancy bloom upon the cheeks of youth, and as soon are the blossoms of time succeeded by the fruits of eternity.

THE BOOK OF THE LAW.

The rabbis state that when the Temple was destroyed the Book of the Law was lost, and that it was restored by Ezra. This sacred treasure, long lost but found by our ancient brethren, is worthy of the strictest perusal by every one, whether a brother or a stranger. It is too, a memorial of the service which our craft has rendered to the world in preserving the Holy Scriptures.

THE KEY.

It should impress upon the mind of every Royal Arch Mason the importance of those valuable secrets which have been transmitted

through centuries, amidst bitter persecutions, for the benefit of the craft; and as we have thus received them untrammelled by the touch of profane curiosity, and unimpressed by the revolution of time and empires, so should we deliver them in all their purity and perfection to our succeeding companions. And remember, that as the key is contained within the holy writings, so are we taught that it is only in the revelations of the Supreme Architect of the Universe, that truth is to be discovered.

THE TRIANGLE.

This, with the ineffable characters which made the Omnific Name, surrounded by rays of light, appeared to our three ancient brethren on this great occasion.

They had removed the chief treasure which they found, from its pedestal, the stone of foundations, a famous white stone of Enoch, and the sun being at meridian, darted its rays upon it with such effulgence as to dazzle the eyes of the beholders. The Omnific Name was lit up with rays of glorious light.

THE COAT OF ARMS.

This is a figure representing a symbol peculiar to a representation of the Royal Arch degree.

It consists of a shield of four compartments, each of which contains a separate figure, the lion, the ox or heifer, the man, and the eagle. These were emblems of the four banner tribes of Israel in the march through the wilderness; Judah, Reuben, Ephraim, and Dan. United they constitute that figure we call the Cherubim. For us they typify the courage of the lion, the patience in labor of the ox, the wisdom of man, and the swiftness of the eagle, these should all characterise the true Royal Arch Mason. They also typify perfection of every kind in the very highest degree; and this should be the aim and object of every companion who has been exalted to the summit of Ancient Craft Masonry.

URIM AND THUMMIN.

The highest government in Masonry, like that of the Hebrew commonwealth, is priestly, not kingly. It is that of the High Priest. It governs all. The robe of this officer consists of many colors; it is therefore truly a rainbow robe, and indicates the promise of God which inspires hope in man.

Upon his head he wears the mitre or sacred cap, with Holiness to Jehovah engraved thereon. And on his breast the mystic plate with twelve gems, and a name of a tribe carved on each. With this he divined, or revealed the will of God to man.

When the nation made solemn inquiry of God whether any enterprise should be undertaken, and who should lead in the enterprise, the High Priest put on all his sacred vestments, and after sacrifice entered the sanctuary, and laid the matter before Jehovah. If when he came forth the whole breastplate shone with preternatural light, it was an indication that the answer was favorable. And when he went in again, and asked which of the tribes should go up, on his coming forth, the tribe was indicated by the peculiar splendor which shone forth from the gem on which the name of that tribe was engraved.

This was for great national matters; in lesser affairs the sacred lot was used. In a bag or pouch at the back of the breastplate were three small plates of gold; on one the word, Yes, on another, No, and the third blank.

When the question was asked, and it was always put in a direct form, sacrifice and prayer were offered, and then the High Priest thrusting his right hand into his bosom drew forth the lot; the question was thus determined one way or the other, and the matter settled.

The words Urim and Thummim are plural, and mean lights and truths. They imply that the one who governs should have truth in his heart and seek light from God; and that he should dispense light and truth to the uninformed.

On this breastplate, as I have said, were twelve gems, and a name of a tribe engraved on each.

When these gems are arranged in a peculiar order, called Kabbala by the Rabbis, their initial letters formed a sentence in Hebrew, which translated means, A gift of the Spirit of God bring forth. This was called Urim.

Again, take the names of the tribes similarly arranged and we have the sentence, To the beholders it will manifest the secret. This was called Thummim.

Thus were the ancient people of God governed. The High Priest appealed directly to Jehovah for guidance, and by High Priests, men possessing light and truth, are Royal Arch Masons ruled.

Personal Examination of Candidates.

It is an express regulation, that "it shall be the duty of the Committee appointed upon an application for initiation or membership, to see the applicant personally, to read to him carefully his application, and to be assured that in these respects, himself and his application are right." In the right performance of their duty, the Committee should not only be assured that the applicant offers himself of his own free will and accord, is uninfluenced by mercenary or other unworthy motives, is free born, but is also possessed of those moral, intellectual and physical qualifications required and exacted by the very Constitution of Free Masonry. By carelessness or want of skill on the part of Committees and Officers, in several instances there have been received candidates who in other respects qualified, yet lacked the physical requirements. The main or the blemish, the deformity or the dismemberment, derogates from the standard and makes disqualification. In the several cases brought to my knowledge, I have ordered the progress of the candidate to be arrested, his name stricken from the roll, and his money refunded to him. It is one of the fifteen articles, now nearly a thousand year old, that if the Master "unknowingly employ an imperfect man, he shall discharge him from the work when his inability is discovered," for he cannot "instruct an apprentice faithfully and make a perfect workman" of him who is physically incompetent to do perfect work.

BRO LAMBERTON, G M OF PA.

Masonic Halls.

The magnificent Temple in Philadelphia is rapidly approaching completion and will be, not only a pride to the city of "Brotherly Love," but of the whole nation. The Grand Hall being built in N Y City, is announced as being half completed, and it to will be a model of architectural grandeur and worthy of the craft of that great City and State.

Wilmington Delaware is also erecting a fine hall, which it has needed for many years.

Atlanta Ga, has just dedicated her grand Temple, and thus throughout the land, the links of masonic architecture are being added, until from ocean to ocean and from Lakes to the Gulf, we will have a chain of masonic temples worthy the grandeur and mission of our noble institution.

We cannot agree with our good Brother of the *Masonic Tidings*, that fine halls should be discouraged, for fear of a "masonic aristocracy." We might as well fear the aristocracy of human nature, because men would rather live in a comfortable home than in a cabin. It is a sure type of the advance of civilization, when we see people endeavoring to improve their social and habitable condition, and as it is with individuals, so it is with societies. There are many young and feeble lodges throughout the country who are financially unable to erect or obtain halls suitable for the mysteries, owing to the few members interested and the newness of the country, where the pure principles of the institution are as much revered and practiced as anywhere, yet that is no argument or reason why, when they become stronger and better able, that they should not improve their lodge condition as fast as their means will allow, without a too heavy taxation upon individual members.

We hardly think, that even the poorest man will charge his neighbor with being an "aristocrat" simply because he washes his face or wears clean clothes; and so with Lodges, we do not think any of them are unmasonic enough to begrudge seeing their sister Lodges in good apparel and furniture. Bare floors, naked walls and dry goods boxes can be used under emergencies, and we sympathize deeply with lodges who are compelled to thus work for a time, and we rejoice greatly when we hear of their being able to go into comfortable quarters. We think every lodge room should be a comfortable place to meet in and should be as well taken care of as is the best kind of a home. It is in fact the "Masonic Home," around whose altar gathers the worshipers of God in the bonds of Brotherly Love.

Notice of Suspension.

We have been requested by the Secretary of Alleghany Lodge 114 at Plainsville Ga, to announce the suspension of C C Sharp on March 11th, 1871, for unmasonic conduct, and that he is about 35 years of age, a South Carolinian by birth and a school teacher by profession and that he is a fugitive from justice.

OFFICIAL.

Jurisprudence.

Decisions and Correspondence of Bro Thos E Garrett, M W Grand Master of Mo., communicated for the readers of the Freemason.

TRANSFER OF WORK AND WAIVER OF JURISDICTION.

Masonic usage permits an E A or F C to change his lodge either for the purpose of receiving the remaining degrees or degree, or becoming permanently connected with another lodge. In order to effect these transfers legally there are two distinct modes of procedure. In general terms the two cases may be respectively classed: Permission or request to do the work, and waiver of jurisdiction. In the first the lodge requests another lodge to do the work for it; in the second it relinquishes all control over the E A or F C. The processes of the two cases are as different as possible, and yet they are often confounded to the extent of causing confusion and illegal proceedings. Let us observe the distinction in its practical bearings.

Lodge No 1 grants permission to Lodge No 2 to confer the second and third degrees on A B, an E A, when found proficient. That is the substance of the certificate granted to A B, and it evidently does not waive jurisdiction, but simply grants permission to Lodge No 2, to do certain specified work for Lodge No 1. Instead of doing the work, Lodge No 2 prefers charges against Bro A B, tries and expels him from the communion and benefits of Masonry.

At length Lodge No 1 rescinds its action granting permission to Lodge No 2, to confer the second and third degrees of masonry upon Bro A B, and officially informs Lodge No 2 of this proceeding. It is evident this was done in good faith, and so considered, it must be granted that Lodge No 1 did not intend to relinquish jurisdiction over their E A, and did not believe it had done so. Decided—that the certificate was not a waiver of jurisdiction; that Lodge No 2 had no penal jurisdiction over A B, that its proceedings were irregular, and void. Advised Lodge No 1 to take immediate cognizance of the case, and proceed to trial in regular form.

Now, if jurisdiction had been waived by Lodge No 1, and a certificate of the facts granted to Bro A B, it would have placed him in the category of a non-affiliated mason, and any lodge under whose jurisdiction he resided would have acquired penal jurisdiction over him without any action whatever on its part. In that case Lodge No 2 could have taken up the case and proceeded legally. I had to take the facts as they appeared by the two official documents of Lodge No 1, and the above decision was rendered accordingly. At the same time it was plain that Lodge No 2 was actuated by zeal for the order, and had no intention of overstepping the bounds of its authority.

The whole case suggests the necessity for some regular form of transfer both of "work" and "jurisdiction" that would render such troublesome blunders impossible. The distinction between the two acts should be so marked that their features could never become interblended.

For instance: A lodge should retain full control of its own work and membership. To do this it cannot delegate its powers to another lodge. It sometimes happens that one lodge requests another to confer the second and third degrees for it, thus giving the lodge doing the work the authority to examine the candidate and elect when found sufficient. The first lodge in such cases, delegates to another a power which it should always hold in its own hands—that of selecting its membership. The E A has been accepted, it is true, but the right of rejection or objection ought not to be wrested from any of the members of the lodge during the whole progress of the three degrees. Therefore, the only just and safe way to transfer work is for the candidate to be examined and elected by his own lodge; then if it is more convenient for him to receive his degree in another, his lodge may request the other simply to do the work. No mistake or misunderstanding could possibly occur by this process, and both lodges would be duly exercising their legitimate functions.

So much for transferring work, or requesting, or giving permission to another lodge to do work, whatever terms may be used to express the fact that one lodge is doing work for another. Now for the waiver of jurisdiction. That means giving up all claims on the brother, and it should be expressly stated that *jurisdiction is relinquished*. The certificate of waiver of jurisdiction places the E A or

F C in the relation of a non-affiliated, to the order. He may petition any lodge he chooses to be accepted as an E A or F C, according to his grade, sending in his certificate—in lieu of a dimit—with his petition. If rejected he receives his certificate again, and retains the position of a non-affiliate, having the right to petition any lodge he may select. If elected he is simply accepted as an E A or F C, and the lodge has by that act obtained exclusive jurisdiction over him. He must then be examined as to his proficiency and another ballot must be taken for his advancement. An examination before election, and only one ballot will not do. The brother does not yet belong to the lodge to examine. It is evident that he must first be accepted by the lodge according to his grade—on his petition as a non-affiliate alone.

Then, we would have these distinct features to mark the two cases under consideration. For one lodge to do work for another no petition from the candidate, and no election by the lodge during the work is necessary. The lodge for which the work is done attends to that business which is properly its own. The second lodge merely does the work by request, and officially informs the first lodge when it is done. Under a waiver of jurisdiction the candidate must petition as a non-affiliate, an investigating committee takes charge of the case; reports, and a ballot is taken, all done in the regular form of disposing of the petition of a M M. Subsequent proceedings are as above stated.

These hints regarding the processes by which we may reduce a somewhat confused portion of our work to strict regularity are thrown out for the consideration of the craft. The Grand Lodge has not as yet adopted any forms at all to govern in the premises. It admits that a lodge may do the acts alluded to, but does not clearly define the method. Many brethren have felt the need of information on the points discussed, and if they will proceed as above they cannot, at least, go wrong.

ANOTHER CASE

growing out of uncertainty as to the status of a F C, over whom jurisdiction had been regularly waived has come under my observation.

Lodge No 1 granted a certificate of good standing to a F C, and gave him permission to join any other lodge. He petitioned Lodge No 2 under whose jurisdiction he resided and was rejected. (The letter stated he petitioned for the Masters degree.) He then comes and petitions for the Masters degree. The question is, can Lodge No 1, confer the Master's degree upon him without containing the consent of Lodge No 2. Now it was impossible to decide the case without knowing more of the proceeding. The Master's degree is thrust prominently in the foreground, whereas the case has nothing at all to do with the Master's degree. Lodge No 1 had evidently waived jurisdiction over the F C, for it gave him permission to join any other lodge. It therefore made him a non-affiliated F C. If Lodge No 2 rejected him on his petition to join, it did not change his status as a non-affiliate. By that act it obtained no right to him or control over him whatever. He is still free under his certificate of dismissal to join any lodge he may elect to petition.

If he selects Lodge No 1, he must petition regularly to become an F C of that lodge, presenting the certificate the lodge formerly granted him. The petition must be referred to a committee and take its regular course. If the petitioner is elected, he is not elected to receive the Master's degree, but simply as a F C of that lodge the relation in which the former stood to it. He must be examined as to his proficiency, and also considered as to his other qualifications, and may then be only elected to receive the Master's degree, or the lodge may reject this application, and he still remains a F C. of that lodge.

The other side of the case is thus presented. If Lodge No 2, by ballot accepted the petitioner as a F C, and rejected him on his application for the Master's degree, that lodge obtained complete control over him and he cannot petition any other lodge until Lodge No 2 waives jurisdiction by unanimous consent—and gives him such a certificate of dismissal as he formerly received from Lodge No 1.

The whole question necessarily hinges on the character of the rejection by Lodge No 2. Was the applicant rejected on his petition to join the lodge as a F C? If so, he is free to petition any other lodge.

Was he elected on his petition, and rejected on his application for the Masters degree?

Lodge No 2 has obtained entire control over him.

This was my solution, and the brethren of Lodge No 1 were advised to ascertain the particulars of the rejection, and govern themselves accordingly.

AN ENTIRELY NEW CASE.

A case has been presented, which is certainly a new one in this jurisdiction, and it is doubtful whether the question it involves ever arose anywhere else.

A lodge appointed a committee to examine into the state of its hall building, it being of brick and considered as about ready to fall down. The committee reported the building as "utterly unsafe," the lodge accepted the report, but continued to hold its meetings in the hall notwithstanding.

Subsequently the members were summoned to attend a trial, and some of them refused to visit the lodge at all while it met in that hall, either voluntarily or on summons. Acts of discipline were instituted against those who so refused.

Question—"Do you consider the hall as condemned, and if so, can a brother be tried and punished, if found guilty of disobeying the mandate of the W M, in requiring the attendance of any one in such a hall?"

Decided: The lodge, by its committee, and in its congregated capacity accepting the report of the committee, which report became or ought to have become a part of the minutes, specifically condemned the hall as a place of meeting, and by such action excused in advance any brother for non-attendance on any occasion whatever. The lodge virtually declared the hall dangerous to life and it would be little short of barbarity for it to drag a human being into peril of which it had already apprized him and warned him to avoid.

Under these circumstances the injustice of trial and punishment for unmasonic conduct is evident, and the proceedings were ruled irregular.

If the hall had been thus formally pronounced unsafe for the work of masonry on account of publicity, the excuse would have been equally valid, and the brethren who might have refused to obey a summons to meet in a place where the secrets of masonry could be exposed, could not be legally tried and punished for disobedience. I would not furnish the least excuse, or open a door to disregard of summons, but in such a case as the one just presented, I hold that the lodge itself has excused, and emphatically closed the door of that lodge room against its membership. The Master may exercise his right to summons as much as he pleases; the lodge has previously exonerated all who do not respond by their presence.

QUESTIONABLE TIDINGS FROM THE CRAFT.

One of the most palpable and gratifying public evidences of the prosperity of the Masonic order, is the continual increase and high-toned character of masonic periodicals in the United States. Their support indicates an intelligent and enterprising membership, and they have a wide and most productive field for culture. No one can dispute that they are doing a vast amount of substantial good in a quiet way—entirely in harmony with the vital agent, and grand objects of the masonic institution. Of course the general design of their management is to propagate the principals of Freemasonry, enlighten the membership at large, and collect all the news of interest pertaining to the work, government, and condition of the Order. The temptation is very great to give the details of masonic subjects and events, and it is not impossible that some of them may in their desire to present the fullest possible tidings from the craft overstep the bounds of legitimate masonic journalism. This is however, a question which belongs to each independent jurisdiction.

Now, there are certain things which we do not write, and there are certain proceedings of the lodge which in our view of the case ought not to be printed until their publication is permitted by the authority of the Grand Lodge; Among these are *suspensions* and *expulsions*. The act of suspension or expulsion cannot be considered as complete until it becomes a part of the record of the Grand Lodge, because it may under certain conditions be referred back to the subordinate lodge and reversed. Before the verdict becomes, as it were accomplished, a public exposition of such masonic discipline might unjustly prejudice a whole community against a

worthy citizen, and one who might finally establish his claim to be esteemed a worthy Mason.

Some grand jurisdictions have expressly forbidden by law such premature publications. Our own masonic journal has availed them itself, and discountenanced them in others, but as I understand is frequently asked to announce suspensions and expulsions immediately after they transpire in the lodge.

Having been called upon for an expression of opinion on the subject I have ruled that no public announcement of suspensions or expulsions in this jurisdiction be made, until they are only authorized by their appearance among the proceedings of the Grand Lodge.

"Damnation" set to Music.

Our readers have observed that the finest music of the old masters presents itself in chants and from the following manner in which the Holy Father has "damned" up one side of Victor Emanuel and "cursed" down the other and then "went through him" like a dose of chained lightning, they will see that the heading we have selected for this wonderful production is eminently proper. Here is the way it goes, in the official text.

By the authority of Almighty God, the Father, Son and Holy Ghost, and of the Holy canons; and of the undefiled Virgin Mary, mother and nurse of our Saviour; and of the celestial virtues, angels archangels, thrones, dominions, powers, cherubims and seraphims; and of the holy patriarchs and prophets; and of all the apostles and evangelists; and of the holy innocents (who in the sight of the Lamb, are found worthy to sing the new song); and of the holy martyrs and holy confessors; and of the holy virgins; and of all the saints, together with all the holy and elect of God—we excommunicate and anathemize him, and from the threshold of the holy church of God Almighty we sequester him, that he may be tormented in eternal excruciating sufferings, together with Dathan and Abiram, and those who say to the Lord God, "Depart from us; we desire none of thy ways." And as fire is quenched with water, so let the light of him be put out forevermore.

May the Father who created man, curse him! May the Son who suffered for us, curse him! May the Holy Ghost which was given us in our baptism, curse him! May the Holy Cross which Christ (for our salvation triumphing over his enemies) ascended, curse him! May the Holy and Eternal Virgin Mary, Mother of God, curse him! May St Michael, the advocate of holy souls, curse him! May all the angels and archangels, principalities and powers, and all the heavenly armies, curse him! May St. John the precursor, and St. John the Baptist, and St. Peter, and St. Paul, and St. Andrew, and all other of Christ's Apostles together curse him! And may the rest of His Disciples and four Evangelists (who, by their preaching, converted the universal world), and may the holy and wonderful company of martyrs and confessors (who, by their holy works, are found pleading to God Almighty), curse him!

May the choir of Holy Virgins (who, for the honor of Christ, have despised the things of the world), damn him! May all the Saints (who, from the beginning of the world and everlasting ages are found to be beloved of God), damn him! May the heavens and the earth, and all the holy things remaining therein, damn him!

May he be damned wherever he be; whether in the house or in the field, whether in the highway or the by way, whether in the wood or the water, or whether in the church! May he be cursed in living and in dying, in eating and in drinking, in fasting or thirsting, in slumbering and sleeping, in watching or walking, in standing or sitting, in lying down or working, mingendo, cacando, and in blood-letting!

May he be cursed in all the faculties of the body! May he be cursed inwardly. May he be cursed in his hair! May he be cursed in his brains! May he be cursed in the crown of his head and in his temples! In his forehead and in his ears! In his eye-brows and in his cheeks! In his jaw-bones and in his nostrils! In his foreteeth and in his grinders! In his lips and in his throat. In his shoulders and in his wrists! In his arms, his hands, and his fingers!

May he be damned in his mouth, in his breast, in his heart, and in all the viscera of his body! May he be damned in his groin, in the genital organs, in his hips and his knees; in his legs, feet and toenails!

May he be cursed in all the joints and articulation of his members! From the top of his head to the sole of his foot may there be no soundness in him!

May the Son of the living God, with all the glory of his majesty, curse him, and may Heaven, with all the powers that move therein, rise up against him—curse and damn him!

Amen. So be it. Amen.

When this chant was reached in Heaven (for it must have been, to be of any avail) we fancy that the Seraphim and the Cherubim must have fairly shivered with joy to think that they were not born on the planet Earth under the apostolic vengeance of a human being but must have more than ever thanked God that they saw the light

first in a Heaven where no decrees are ever issued but those of everlasting joy.

If we were the Pope we would have spared Victor's hair, eye brows, forehead and ears, for he will now, make the worst looking corpse ever turned out in State burial. His foreteeth and grinders dont matter much, for the mourners will say that he reigned in Italy he lived on macaroni by "gumming it."

Alas poor Emanuel—you will die some of these days, then the curse will be fulfilled; for who ever heard of any body dying who had not been cursed?

We give place to this remarkable edict to draw the distinction between church vindictiveness which damns here and hereafter, and begin punishments of Freemasonry, which at most only expels a member and then lets him work out his own salvation, masonic or otherwise, as seemeth to him best.

"Hope, Faith, Charity; these three, but the greatest of these is, CHARITY!"

Finances of Grand Lodge of Pennsylvania.

From the annual address of the Grand Master of Pennsylvania, we extract the following statements of finances of that Grand Lodge:

ASSETS.

Real Estate, viz:		
Hall on Chestnut Street.....	\$350,000 00	
Lot on Broad Street.....	153,465 83	
Cost of building New Temple thus far..	466,148 41	
		\$ 967,614 24
Building Fund.....		36,034 05
Sinking Fund.....		8,425 00
Grand Lodge Charity Fund.....		56,991 72
Girard Trust Fund.....		53,501 57
Due from Lodges.....		3,791 17
Cash on hand.....		797 63
		<hr/> \$1,129,156 28

LIABILITIES.

New Masonic Loan.....	\$ 514,325 00	
Due to Lodges.....	82 29	
		<hr/> \$ 514,407 29
Assets over liabilities, in 1870,		614,748 99
" " " " " 1869,		566,020 65
Showing a gain during past year of.....		<hr/> \$ 38,727 34
Amt Loan in report Dec 1870.....		514,325 00
" " " " " 1869.....		348,200 09
Increase in amount of Loan.....		<hr/> \$ 166,125 00

MEMBERSHIP OF PENNSYLVANIA.

By the report of the Grand Secretary for 1870, there were active members in full Masonic standing..... 31,158
During 1870, there have been initiations, etc, about..... 6,300

The estimated deaths, resignations, suspensions, etc, have been about..... 1,800

So that the membership now numbers about..... 35,958

On the 27th day of December, 1869, there were, in full life, under the jurisdiction of this Grand Lodge, 279 Lodges; since that time there has been duly constituted, 31 Lodges, making the present number 310.

"Honor to whom Honor."

In addition to the names of the kind brethren who have so kindly acted as a corps of volunteers in circulating the FREEMASON by soliciting subscribers, which we published in the March Number, we now append the following list, and return them many thanks:

Jno Billings	R N Daniels	F E Winkle
Jacob Miller	W W Griffin	Nat M Jones
J R Gammon	Lewis Reed	S C Neal
Lemuel F Tittle	R P Faulkner	S Stenmetz
M M Gladdish	J Thompson	H M Jacoby
James Lovren	L A Smailly	B F Harwood
L G Murphy	B O Austin	J K Klepper
H J Reed	G E Male	R C Prewitt
J W Bledsoe	W W James	C R Scott
H M Maguire	Chas T Murphy	D W Trigg
E B Fox	M M Samet	J C Brown
J L Hall	M J Drummond	J W Moore
Jno J Skinner	A H Morehead	W M Satterfield
Joseph E Hacker	Henry H Briggs	J E Harford
E B Smith	Thos B Benton	

Decision by Grand Master Fearn.

Of the many decisions by M W Geo R Fearn, Grand Master, during the past year, he submitted the following to the Grand Lodge at its late Annual Communication :

1. The right of a Master Mason in good standing to visit a Lodge is not absolute; any member may object, but the validity of the objection is to be determined, not by the Lodge, but by the Master.
 2. Before a member can be "deprived of membership" for non-payment of dues, he must have notice and a hearing granted, if desired; but the formalities of a regular trial are not necessary.
 3. A rejected applicant for advancement cannot renew his application within twelve months.
 4. The testimony of a negro—formerly a slave—cannot be received in Lodge trial.
 5. The Lodge cannot be opened or remain open except one of its three principal officers be present.
 6. A Lodge has the power to try, and, upon conviction, to punish a non-affiliated mason residing within its jurisdiction.
 7. A person whose right hand was mutilated, was initiated before the mutilation was known to the Lodge. Can he be advanced? He can not.
 8. A Lodge may advance an E A made in an Army Lodge, if he be deemed worthy.
 9. In the absence of the Master, the S W presides, although he be not a Past Master.
 10. When a demitted mason applies for membership and is rejected, the Lodge must return to him the demit which accompanied his petition.
 11. A brother exposing his ballot may be disciplined.
 12. Charges once preferred cannot be withdrawn. Justice to the accused and to the Lodge requires a decision upon the guilt or innocence of the brother charged.
 13. A suspended Mason cannot be restored by the action of the Lodge suspending him; that action must be reported and confirmed by the Grand Lodge. The applicant cannot be restored until the approval of the Grand Lodge is had.
 14. No certificate or written testimonial is satisfactory evidence that the bearer is a mason. Such testimonials do not relax the rule requiring legal information or examination.
- These several decisions having been referred to the Committee on Masonic Law and Jurisprudence, were approved by said Committee, except the closing of the first decision, from which the Committee dissented. The Committee held that "the Master has no right to demand the objections, as that presupposes the right to set aside or overrule them, which is not generally conceded." The report of the Committee was adopted.—*Clarion.*

Masonic Libraries.

A good masonic library is one of very difficult acquisition, and can only be settled by those possessing rare opportunities in that line.

Several years ago the Grand Lodge of Massachusetts lost by fire a rare and valuable collection but fortunately the private libraries of Bro Chas W Moore and Wm Sutton were wholly destitute. Again the valuable collection by Bro A T C Pierson of Minnesota, and of the Grand Lodge of that state was destroyed by fire. This year the libraries of the Grand Lodge of Illinois, and of Bro H G Reynolds were burned, and thus one by one are disappearing one valuable collection after another, owing to the impossibility of placing large collections in fire proof buildings. They should however never be trusted in buildings so occupied, that fire is more than a probable accident.

We invite the attention of our readers to the fact that one of the best collections in the U S, is now offered for sale by Bro J W Simons, No 30 Catharine St, N Y City. As Grand Master of that State, and as a distinguished masonic author and writer he has had opportunities for a large and judicious selection.

Old Churches.

We see going the rounds of the press several incidents connected with the "Old South Church" or some other "old church" in Boston, as though it was one of the oldest institutions extant, (say some hundred and fifty years old) but we can tell our exchanges where they can find one over two hundred years old, viz, the "Swedes Church" Wilmington, Del'a, built in 1669 and is as good to-day as the day it was built. We were baptised in it and know it to be good, and when Boston or any other town in the U S can beat that, let us hear from them. There are grave stones, in the yard around it, bearing date above 1680. Our ancestors helped to build the Church and to fill the grave yard, and we therefore think we have a right to defend whatever form belongs to its antiquity.

Does the Plea of "Guilty" by the Defendant in a Lodge constitute a bar to the vote upon Guilt?

This important question has been often asked, and we propose now to give our reasons for answering in the negative.

Those who have taken the affirmative side of the question, give as reasons principally, that it is superfluous to take such a vote, and also that it places the lodge in a position where it may by its vote stultify itself, by two-thirds failing to vote "Guilty," and thus prove the accused a liar, by a negative vote, *i e*, by such a minority vote as will cause the failure of a two-third majority. All this is very true upon the face, but there are two sides to this question worthy of consideration.

In the first place a wrong may be done the accused on the one hand, or the Lodge on the other, by proceeding to vote upon assessment of punishment, upon the confession of "Guilty" to the charge, without entering into the merits of the case by a trial and the introduction of the all the evidence called for.

Injustice to the accused in this viz—Bro John Smith has been charged by Missouri Lodge No 1 with Gross Unmasonic Conduct. Specification. 1st Failure to pay dues. 2nd refusing to pay a Brother a debt he owed him. He appears at the trial and the charges are read preparatory to the trial. The Master asks, "Bro Jno Smith, you have heard the charges and specifications, what have you say to them? His counsel rises and says "The defendant pleads guilty and throws himself on the mercy of the Lodge." At this point, (under the rulings of those who hold opposite views from us) all evidence is barred out, for it would be a sublime farce to take evidence to prove a man guilty or not without voting upon the result of that evidence. Therefore, there being no evidence, the whole weight of the case may be unjustly against the accused, for he may be a little unpopular among the members from prejudiced rumors, and all the talk of the counsel for the Lodge and the accused will amount to nothing, as they can only speak from personal impressions, there having been no facts presented upon which to base an argument.

The next thing is the vote on punishment and for the second specification, he may be expelled.

We say in this case great wrong may be done, for it might have been proven, 1st that Bro Smith was not able to pay his dues and further, and 2nd, that mitigating circumstances could have been shown that while he refused to pay the debt, he was justified in such refusal, in which case he would have been honorably acquitted, had not the improper question been asked him, and had he not been fool enough to have answered it all, except to say that he "would leave that question to the brethren after they had heard the evidence?" Now let us take the injustice that may be done the Lodge.

We will imagine the same kind of case for Bro Jno Jones, with the above charges and specifications and the same plea. Bro Jones is not an unpopular member, he frequently attends the lodge, but is negligent as to his dues and obedience to notifications. He however has strong friends who speak around among the members in his behalf, and the vote on punishment is taken, and he may get off with a mere reprimand, and as has sometimes been the case, without any punishment at all.

Now let us look at the evidence, if it had not been ruled out. It might have been proven that he had failed to reply to frequent notices from the Secretary as to his delinquencies; and that he had told the collector to go to grass with his bills; that he never got any benefit from Masonry and did not intend to pay any more money; relative to summons, it might be proven that he tore them up in contempt before the Tyler, but finding that the lodge has included him in a trial with sundry other delinquents, and that if all the facts come out, he will be expelled certainly, he is posted by a sharp legal brother to plead "Guilty" and thus cut off evidence, and by a strong appeal, get clear, or nearly so.

The testimony of the Secretary, the Collector and the Tyler is all quashed, and in fact we have known that very trick to have been played in this jurisdiction.

Here is a gross outrage upon the dignity and honor of the Lodge. We here again reiterate that the question of "Guilty" or "not Guilty" put to defendants in court, has no place in a masonic trial, for in the former it is a mere legal fiction and amounts to nothing, while in the lodge, the accused is supposed to be a mason who an-

swers honestly under the solemnity of an obligation, and it is, to our mind perfectly ridiculous to bring a *brother* up for an impartial trial and then forestall the whole thing by making him convict himself or commit perjury. It is a question we never asked in any trial we presided over, and there is no law in this jurisdiction to justify it, and we hope to see the day when there will be one to positively prohibit it.

Looking at this from a Missouri stand point, we hold by the following law that to put such a question to the accused or to allow him to plead it is either nonsense or it is illegal.

We quote from the article on TRIALS in our G L Law—Art XVIII.

5. All Masonic trials shall be in the Lodge of the highest degree to which the accused has attained, in which the examination of witnesses shall take place in the presence of both the accused and the accuser, who shall have the right to be present at all the examinations of witnesses in or out of the Lodge, and propound relevant questions as they may desire.

6. After the trial is concluded the accused shall be requested to retire; and, in case the trial has been in a Lodge of Entered Apprentices or Fellow Crafts, the Lodge shall then be opened on the third degree; for no decision shall be made for or against a Brother, after regular trial, except in a Master Masons' Lodge, in which the question of "Guilty" or "Not Guilty" shall be put by the Master, on which all the members present shall be required to vote by ballot, and of which two-thirds shall be in the affirmative, or the accused shall be declared "Not Guilty."

7. If the verdict be "Guilty," the Master or presiding officer shall put the question as to the amount of punishment, beginning with the highest, and ending with the lowest Masonic punishment herein provided for. The vote on the nature of the punishment must be by ballot.

This law provides that the trial, (that is the evidence) shall be taken in a lodge of the highest degree &c, after which the accused retires and then the "question of 'Guilty' or 'Not Guilty' shall be put by the Master, on which all of the members present shall be required to vote by ballot" &c. We have italicised certain words to show that the accused has nothing to do with the verdict of guilt or innocence—it is solely and supremely a question for the membership, and we hold that whenever that question is put to the defendant and he pleads "Guilty" thus disposing of the "trial" to all intents and purposes, it is a clear violation of the letter, if not the spirit of this expressed law, although distinguished Masons have held to the other view, principally, we suppose because it is one of those fictions of civil practice which have too often crept unawares into masonic jurisprudence. It is not held on the other hand by them that if the accused plead "not guilty" that we would therefore declare him so and dispense with the vote on punishment, but the trial must go on as though he plead nothing, and the evidence may prove him guilty and he be voted such, and by parity of reasoning, be thereby voted a perjurer, for it is to be supposed that he told a masonic truth. We have argued this question from the premise laid down by the affirmative, viz, that the plea of guilty dispenses with evidence, for any one will acknowledge that any evidence after the plea would be the merest nonsense in the world and unworthy of the dignity of a masonic tribunal of mature and intelligent men. Yet we have the ridiculous spectacle of those same men being compelled to vote a punishment without probably knowing a single fact in the case. We will be glad to hear from the other side.

DIFFERENT ALPHABETS.—The Sandwich Islands has twelve; the Burmese, nineteen; the Italian twenty; the Bengalese, twenty-one, the Hebrew, Syriac, Chaldee, Samaritan and Latin, twenty-two each; the French twenty-three; the Greek, twenty-four; the German and Dutch, twenty-six each; the Spanish and Salvonic, twenty-seven each; the Arabic, twenty-eight; the Persian an Coptic, thirty-two; the Georgian, thirty-five; the Armenian, thirty-eight; the Russian, forty-one; the Muscovite, forty three; the Sanserit and Japanese, fifty each; the Ethiopic and Tartarian, two hundred and two each.

Aid for Bro H G Reynolds.

Bro Reynolds editor of the *Trowel* at Springfield Ills, having been burned out and not being fully covered by insurance is appealing to the lodges in this and in other states for pecuniary aid and having received several letters like the following, we take the present opportunity of stating that any refusal to take the *Freemason* for the purpose of aiding Bro Reynolds, not only meets our hearty approbation, but had we received one of his circulars personally

instead of second hand from one of our country lodges, we should have applied to our own lodge in his behalf, and will now gladly aid him again in supporting the *Trowel* as we have done before. The *Freemason* will never consent to stand one moment in way of any charitable object, and as we presume Bro Reynolds has the consent of his Grand Master or Grand Lodge for his appeal (as would have be the case of any Missouri mason) we hope the craft will respond to his appeal with genuine masonic zeal.

WYANDOTTE, KAN., March 30, 1871.

GEORGE GOULEY

DEAR BROTHER:—I received your "*Freemason*" and prospectus as requested by me and have tried to make up a club, but brothers say they would like it very much but some are pledged to the "*Trowel*" and others want to help Bro Reynolds. So I shall also send for copy of "*Trowel*" instead of "*Freemason*" hoping this will meet with your approbation.

I remain yours truly

D M W.

New Publications.

THE PHILOSOPHY OF FREEMASONRY, or an illustration of its speculative features based upon the interrogatories and the Ancient Charges, by Bro Jacob Ernst, 225 Main St, Cincinnati. Price \$1.50.

This work has afforded us a great deal of pleasure, although when we first took it up, we anticipated finding it but a rehash of Bro Olivers wild theories. We were most agreeably disappointed and can safely say that it is the only work on Philosophical Freemasonry, that meets our unqualified approval. It furnishes many original and beautiful thoughts drawn from the symbolism of the degrees and ancient charges. It should be in every masons library and read generally by the fraternity.

THE STS JOHN.

We have received a fine lithograph of the two St Johns as masonic patrons, issued by Messrs Powers & Weeks of Cincinnati, whose advertisement for agents will be found in the proper department. It is a fine piece of work and will undoubtedly meet a large sale.

THE GRIP for March comes to us enlarged to an eight page paper. It is wholly devoted to Odd Fellowship, and is the only periodical of the kind in the Southwest, and is well worthy of a liberal support. It is published at Carthage, Mo. by Riley J Bliss, P G.—Price, \$1 00 per year.

Impostor.

From Nevada City, Mo, through Bro D C Hunter we are posted about one B C Crisman who is about 5ft 8in high, weight about 120 lbs, sandy complexion, quick spoken and inclined to be impudent, claims to be a M M and K T from Bloomington Ill, and has been trying to impose in the craft throughout the State.

Connecticut.

Through the kindness of Bro W W Storey of Norwalk, Conn, we are informed of the proceedings of the Grand Commandery of that State, which held in the 44th annual conclave on the 21st of March last.

Every Commandery in the State was represented and all the officers at their stations

The Grand Commander P St M Andrews, delivered an excellent address.

The principal business transacted was the adoption of an amendment to the law whereby it is no longer requisite for a candidate for the orders to be a R and S Master.

One charter was granted. The Grand Encampment and Review is to be at New Haven next September and to last three days, and the next annual conclave is to be held in Hartford in March 1872.

St Elmo Commandery exemplified the work in a very creditable manner and about ninety-six Knights sat down to a splendid banquet.

The following were the principal officers elected.

Wm N Storey, Norwalk, Grand Commander.
Serenio T Thomas, New Haven, D G Commander.
Daniel Colkins, East Lynu, G Gen.
Nathan Dikeman, Waterburg, G Capt Gen.
John G Root, Hartford, G Prelate.
Thomas H Totten, New Haven, G S Warden.
Henry Woodward, Middletown, G J Warden.
Wm R Higby, Bridgeport, G Treasurer.
John M Stedman, Norwich, G Recorder.

A Satire.

For the Freemason.

The Cost of Religion; or, The Sinner and his Pew.

BY DR WM T H.—New York.

A TRUE STORY OF THE WEST END.

There once was a sinner disgusted with sin,
Who, resolving a new mode of life to begin,
Thought the church of all others the place where to learn,
How virtue to seek and how wickedness spurn;
Perplex'd in his mind he sought out a friend,
A vestry-man old, one on whom to depend,
And was told as an answer to "What shall I do?"
"Why, purchase and pray in a well cushioned pew."

He thought this advice it was strange to impart,
To a sinner who yearn'd for religion at heart,
He hop'd to receive wholesome words for reflection,
To set his mind working in proper direction,
And therefore inquired with great common sense,
"Can't I get to heaven without such expense?"
"Oh! No," was the answer, "It never would do"
"The church is in debt, so you must buy a pew."

"Supposing," he thought, "I was poor and a sinner,
"No bed to recline on, no breakfast or dinner,
"And fearing in justice the chastening rod,
"Would buying a pew propitiate God?"—
The purchase however, was made and complete,
With carpets and cushions for back and for feet,
With prayer-books all gilded and hassocks all new,
And three thousand dollars he paid for his pew.

The Lord's day came round—on goodness intent
In meekness of spirit to service he went.
The prayers and procession were gotten up well
The sermon came on—when shameful to tell,
The sinner received not a word of advice,
But was meekly informed, that at very low price,
A lot could be purchased and parsonage too,
By an extra assessment on every one's pew.

The next Sunday came—He sought out his place
But found it encumbered with satin and lace,
A chignon, a panner, a curl he descried,
With something—perhaps 'twas a woman inside.
'Twas a queer combination from head to its feet
Perfumed with Patchouly, that sat in his seat
Its streamers were gaudy, its over coat blue
With a hump on its back which fill'd up the pew.

"Can this be the costume" he thought "that the fair
"Encumber themselves with when joining in prayer?
"Are rouge and pomatum and chignons and bends,
"The costume on which one's salvation depends?
"I've been to the play-house, the concert, the ball,
"I've loitered in many an opera stall,
"But Fashion is queen and obey her all do
"Whether grasping a lorgnon or kneeling in pew."

So he modestly seated himself in the rear
Awaiting in patience a sermon to hear
That would lift up his soul from the earthy of earth,
And give to his spirit new light and new birth
Would teach him his passions and sins to control
To lose the whole world but to save his own soul,
Would teach him the shackles of sin to undo,
To think of salvation, and not of his pew.

The sermon began, but 'twas easy to see,
What the gist of the argument this time would be;
The whole congregation most sharply were scored,
For giving less money than they could afford,
That all felt uneasy altho' since last lent,
Some twelve thousand dollars were given and spent—
Then the sinner grew angry and swore it was true
"That your pocket-books bleeds when you purchase a pew."

The Sabbath came round and again he repair'd
To his church where of late so badly he'd fared,
His anger had passed and his sin to abate,
A green-back of value he dropp'd in the plate,
And again he awaited with patience to hear,
Words of comfort and hope, consolation and cheer.
But the preacher had come from the isles of Lew-chew,
And was begging the dollars from every one's pew.

Then during the week about each other day,
Came ladies demanding how much he could pay,

For books, or a gown, or a surplice, or bands,
Or to educate children they had on their hands.
Or to beg his assistance in raffles or fairs,
(They all asked for money,—not one for his prayers)
Or to get up a window in crimson and blue
In the transept just north of his well-cushion'd pew.

The next Sunday came—he laid long a-bed,
He loung'd and he smok'd and the papers he read
He went to his club, they laughed at him there,
* * * * *
And begged he'd inform his incredulous friends
Upon what one's salvation hereafter depends,
He smiled, and he told them that all they could do
Was "To purchase and pray in a well cushioned pew."

The Council Degrees.

BY JOHN F LITTLE GR H P, GR CHAP VA.

The following communication has been on our table for some time, but owing to the press of other matter, it has been crowded out until this date. While it treats of a subject not universally interesting owing to the limited number of councils, yet the matter will be found instructive to all degrees of masonry, especially to R A Masons, on account of its historical data.

G F GOULEY,

DEAR SIR and COMP:—Our excellent companion Sayres (for whose zeal and high masonic character I have a hearty respect, although he is evidently in error) does not appear to understand me. I must again answer him; I also take up Comp Drummond of Maine, who has published a report to the Grand Council of that State, which demands attention.

The reason why Comp Sayres does not comprehend me, is that he and I have received those degrees in a different manner, and work them under separate and entirely distinct authority. Virginia and Maryland, receiving them through Eckel, work under the York Rite. Comp Sayres has received their G authority of the supreme Gr Council of the 33^o of the A & A Rite; of which they are however really no part, but were merely side degrees over which they had no authority. Hence our great difference.

I understand his work; he knows nothing of mine. So far as the council is concerned, he is not a York mason. I am a York mason, in Lodge, Council, and Chapter. Half an hour's conversation, on that which cannot be written, would do more to create an understanding between us, than a book full of written words.

I can however explain some of our differences.

He considers Mackay's book of the Council good authority; we repudiate it as utterly worthless.

In this work, Mackay first opens a council of Royal Masters, works in and closes it; he then opens a council of Select Masters, works in and closes it. We open one council only; that of select and Royal Masters together. We confer the Select Masters degree first, as it was first in point of time; and in it we teach no more than was taught our ancient Brethren at the building of the Temple. We then retire the candidate, and immediately confer the Royal Master; and then close the combined council.

In the Royal degree, we also teach the candidate no more than was taught Royal Masters at the building of the first Temple.

Select and Royal Masters then did not enter every portion of the work in which they took part; or knew what disposition was made of all the holy vessels on which they wrought. Nor do we teach them in these degrees that full knowledge, which Select and Royal Masters at the building of the Temple were not entitled to know. All this knowledge comes in afterwards in the Royal Arch degree, where all is explained.

Hence we are not guilty of the absurdity of speaking of the circle of perfection in these degrees; this properly belongs to the end of masonry—the Royal Arch degree.

What a queer circle of perfection Comp Sayres must have. He begins his circle as a York mason in the Lodge and Chapter, and finishes it off with a council made from side degrees of the A & A Rite! This is like making a circle, two-thirds gold wire and one-third chalk line, and then calling it perfect.

Or; as masons use light for a symbol, it is offering a perfect ray of light for our admiration made up of two parts sunlight and one part moonshine.

You cannot mix masonic authority any more than you can mingle two kinds of light. Philosophers tells us that when two

rays of different kinds of light meet, they destroy one another and produce darkness. It is not true light.

Comp Sayre cannot complete the York Rite (true ancient craft masonry) by the side degrees of a set of side degrees.

York masonry is the sun in the Heavens; all other Rites but as the moons and planets that revolve around it; deriving all their light and life from its influence, and imperfectly reflecting more or less than borrowed splendor. Just think of patching up sunlight with moonshine!

The kind of masonry which Comp Sayre and others defend and derive from Mackay, reminds me of a building that had two architects; one a true son of the Temple of Solomon; the other (the finisher) a graduate of the tower of Babel. The result is confusion, not perfection.

I hold that these degrees are originally York Rite; that Maryland and Virginia received them as such and have ever since so worked them; that they were appropriated without authority by the A & A Rite, and that they have been misapplied, and dislocated from their proper place—the Chapter, through the unfortunate influence of the A & A Rite.

PHILIP F ECKEL.

The ghost of Eckel seems to disturb our companion. He wants to know what right Eckel had to those degrees. He had the right of knowledge, the right of discovery, the right of dissemination. He did not create them, any more than Columbus created America; but he, like him, discovered and taught his discovery.

They belonged not to Eckel; they belong to the craft in general; and he made us in this country aware of their existence, and advised where they should be put. He surely had this right. Just as Webb is acknowledged, universally, to have the right to disseminate the Chapter work he brought from England. Webb was an authority; he taught, arranged the degrees, and organized chapters; no one doubted his right. Now, at or about the same time, Eckel received from Europe (as I am recently informed by Comp M Cabe) the chapter degrees as known to Webb, and in addition, the council degrees. He knew all that Webb knew, and much more besides; and, within his own circle he taught, clearly and fully, the knowledge he had acquired.

I name him specially, because he was chief; but he was only one of a noble band of masons who lived and taught the true principles of our order in Baltimore. With him were associated Crawford, Miller, Stapleton, Keatinge, Frick, Woodyear, Stewart, Cole and others.

I admire Eckel's noble character, I revere his worthy memory. I am proud to have learned from those whom he taught. He was no masonic pedlar, no lecturer who lived by selling knowledge; he was a quiet, learned scholar, a true man and mason; he set an example in his life, worthy of imitation; he shone in his sphere with a pure resplendent light; he dispensed without hope of fee or reward the glorious tenets of our order. He was no comet, flashing through the heavens; but a sun of truth, steadily shining on all who would receive his light.

Such should a true mason ever be. He had received these degrees as part of the York Rite; as such he taught them, and as such we receive and teach them, thus making our circle of ancient craft masonry perfect and complete. He first taught them to Royal Arch masons; and when a sufficient number had received them, and they were sufficiently known, he wisely gave them up to the Gr Chap, and advised that they should be conferred in chapter before the M E M degree.

He had conferred them on cross, with charge to teach them to those who had not received them, and to place them in chapters.

And Cross, a mere pedlar, was guilty of the sin of Achan, and carrying out the crime of Simon Magus, polluted his hands with gold, and sold light for knowledge. I was in error in stating that Cross was suspended by the Gr Chapter; he was a member of the Council in Baltimore, and was by it suspended. He did great mischief, although he spread the light. He violated his promise and he did it for gain; he sins in his grave, his very memory ought to rot.

USURPATION.

Comp Sayre does not understand my use of this word. I will explain it.

These Council degrees (being York masonry) belong to the craft in general, and like every other part of the Rite are under control of Grand Lodges. We had right of common in them; they were not enclosed as the first three degrees were

The A & A Rite picked them up, appropriated them, and organized councils by its own authority. It formed Gr Council. This was just as though a man of loose principles should enclose and appropriate to his own use or give to another, a part of the common land. The Gr Lodge retains only the first three degrees; the Gr Chapter has control of all the rest of York masonry by edict of Gr Lodge.

Gr Chapter claims by authority of Gr Lodge; no Gr Lodge has ever authorized the existence of Gr Councils. If Gr Councils exist by authority of A & A Rite, they are not York masonry; if they are York masonry, they belong to the Gr Chapter. Holding as I do that these degrees are York masonry, I assert that they have been appropriated by the A & A Rite without authority; this is usurpation.

[Concluded in next number.]

New Brunswick.

We are under many obligations to Comp D R Munro, Grand Recorder of the Grand Council of that Province, for the proceedings of that body the past year, in a pamphlet of 80 pages, and well gotten up in every respect,

Our readers will recollect, that in a previous number we published the very important resolutions adopted by that body, whereby it assumes the degree of Red Cross, as it does not properly belong to the Commandery, and is not regularly conferred in Commanderies outside of the U S.

The consent of Sir W J B McL Moore Grand Prior of K T in Canada was obtained in this movement, and also the approbation of Sir Wm Sewall Gardner, G M of K T of the U S, whereby it is now arranged that K T from this country visiting Canada will be enabled to visit all the bodies there, and all R & S Masters of Canada will be enabled to visit Commanderies here, when working in the R C degree, and as their Commanderies communicate the R C their K T can also visit our Commanderies.

We hope to see the day when our grand encampment will place the R C in charge of the grand councils of the U S, which will leave our Commanderies time to work in full the Knight of Malta, which is now almost universally merely communicated.

The following is the scale of officers under the new arrangement:

SELECT MASTER.	ROYAL MASTER.	SUPER-EXCELLENT MASTER	RED CROSS.
Thrice Ill. Master.....	Thrice Ill Master.....	M E K Zelekinh ..	Sov. Master
Right Ill. Master.....	Right Ill Master.....	Gedeliakh.....	Chancellor
Ill Master.....	Ill Master.....	1st Keep of Temple	Master of Palace ..
Chaplain	Chaplain	Chaplain	Prelate
Recorder	Recorder	Recorder	Master of Dispatches
Treasurer.....	Treasurer	Treasurer	Master of Finance...
Master of Ceremonies	Master of Ceremonies	2d Keep of Temple.	Warder
Conductor of Council	Cond of Council...	3d Keep of Temple.	Master of Cavalry...
Steward	Steward	1st, 2d & 3d Herald	Master of Infantry...
Cap. of Guards.....	Cap of Guards.....	Marshal	Three Guards.....
Organist.....	Organist.....	Organist.....	Organist.....
Sentinel	Sentinel	Sentinel	Sentinel
		1st, 2d & 3d Guards	

NOTE—In "Red Cross" there may be appointed a Sword Bearer, Standard Bearer, and Armorer.

Grand Chapter of Rhode Island.

PROVIDENCE, March 14th, A D, 1871.

At the Seventy Third annual convocation of this Grand Chapter held at Providence this day, the following named companions were elected, and installed officers for the ensuing year:

- M E Thomas A Doyle, Providence, Grand High Priest.
- R E Henry C Field, Providence, Dep Grand High Priest.
- R E David Stevens, Newport, Grand King
- R E Edwin Clapp, Pawtucket, Grand Scribe.
- R E Gardner T Swarts, Providence, Grand Treasurer.
- R E George H Burnham, Providence, Grand Secretary.
- E Rev Henry W Rugg, Providence, Grand Chaplain.
- E Andrew Hutchison, Providence, Grand Lecturer.
- E Francello G Jillson, Woonsocket, Grand Capt of Host.
- E Moses Fifield, Centreville, Grand Prin Sojourner.
- E Phillip B Bourn, Bristol, Grand R A Captain.

A Poetic Charge and Counter Charge.

It appears that one Rev Joseph Travis got off the following burlesque on religion and had it printed in a Christian paper assailing Masonic and Odd Fellow's societies without knowing what he was talking about, and Bro Geo F Marshall P G M, of Odd Fellows "went for him" in the succeeding lines—our readers can judge who got the best of the encounter by applying the touchstone of "Truth" to them both.

NO JESUS THERE.

BY REV. JOSEPH TRAVIS.

I saw a neat well furnished room,
And many gathered there;
Midst rites and forms of various kind—
They had a form of prayer,
God they addressed, as he who built
This universe so fair,
But did not own his blessed son—
They had no Jesus there.

Yet in that room a master sat,
They homage to him paid;
As "Noble Grand" or "Worshipful,"
They recognize their head,
And titles which belong to God,
They with a mortal share,
But they ignore the Saviour's blood.
And have no Jesus there.

A simple Christian man was asked
To join this pompous throng,
To learn their art, their secrets gain,
To join their prayer and song.
"No, no," said he, "'tis Christ I love,
His honors none can share
With my consent. No, never, sirs,
You have no Jesus there."

A weary stranger halted near,
Wayworn was he and sad—
For him no fellowship had they,
No word of comfort had.
He did not have their grip, their word,
Their bounty might not share.
A Christ-bought soul they knew him not.
They had no Jesus there.

O hour sublime! when God's great trump
The universe shall shake,
When stars shall fall and sun die out,
And all the dead awake.
Thousands who learned the mystic art,
And had a standing fur,
Will hear the word, Depart! depart!
You had no Jesus there.

Free Methodist.

From the Western Odd Fellow.

THERE'S FRIENDSHIP THERE.

Respectfully addressed to Rev. Jos Travis.

BY GEO. F. MARSHALL, P. G. M.

I saw a neat well-furnished hall,
A guard was at the door,
And emblems strange upon the wall—
And altar on the floor.
Some scores of men were seated round.
A NOBLE GRAND was there;
Some words were said—no empty sound
And then a solemn prayer;
Was it sinning to be there?

A brother sick, receiving aid,
A widow's heart made glad,
The orphan's dues were ordered paid.
A social greeting had.
A stranger asks to join the fold,
A committee answers *No!*
So much of wrong in him is told
They had to answer so;
Was it sin to let him go?

A brother sick and needs the care
Of faithful men and true,
Two brothers volunteer to share
The vigils that are due.
A brother asks a card, to go
In countries far away—
A passport none but brothers know,
A secret in its way;
Can this be sinning, say?

A Christian came, a man of mind,
He knew of works of love,
He sought those earnest hearts to find,
And filial friendship prove;
He gained admission by a life
With Christian grace adorned,
He'd seen enough sectarian strife,
And fraternal feelings formed;
Should such a man be scorned?

An Israelite came in the door
And gained the guarded hall!
How came that Jew upon the floor?
Why takes a Jew at all?
He has a heart for others woes,
That is what let him in,
His sympathetic nature flows
While others ne'er begin;
Say, friend, can this be sin?

Oh, FRIENDSHIP PURE! Oh, HUMAN WOR!
Oh, SORROW! SIGHING! SIN!
The pangs, the joys that come and go,
The change was ever in;
O God of peace and purest love,
Of gentleness and might,
Will love of manhood ever prove
Too sinful in thy sight?
Too sinful in thy sight?

Cleveland, Ohio, Feb. 6, 1871.

"Inherent Right of Visitation."

A correspondent in the *Michigan Freemason* (who passes under Pui Pr) expresses our views fully and clearly in the following article. The use of the term "inherent" has been so grossly abused by Grand Masters, and especially by Bro Mackey, in his "Jurisprudence" that we gladly give place to this article as confirmatory of the views we have battled for, since we began to learn the principles of our institution, and ask for it a careful perusal by all our readers, at home and abroad.

In the October number of your valuable magazine there is a reply, by M W Wm L Gardner, Grand Master of Massachusetts, to questions pertaining to the Masonic right of visit, in which he says: "A Master Mason, in good standing in his Lodge, possesses the *inherent right of visiting any Masonic Lodge wherever he may go.*"

I beg leave, most respectfully, to object to the use of the word "inherent" in connection with the right of visit; and, also to protest against the application of the words to any Masonic rights.

I am not unaware that high authority for such use of the word is found in the writings of Mackey, and of other distinguished Masonic authors; but when Jupiter nods, or when distinguished authorities in civil or Masonic law make a bungling use of their verbal tools, I suppose that neither mortals nor journalists are under any necessity of shutting their eyes to the fact, or of shutting their mouths about its consequences. Daniel Webster, in one of his great debates, justified his criticism of a word used by his antagonist, by the remark that "Words, at times, become things," and if the loose or improper use of the word "inherent" by our masonic authorities and officials were not liable to substantial criticism and objection, I should not claim your space or the attention of your readers with strictures, which, unless legitimate, must seem to spring from a spirit of hypercriticism or of disrespect to our Masonic Jupiters.

"*Inherent Right*" is a phrase which is not indigenous in Masonic jurisprudence; it has been transplanted from the civil law, where it originated, and where it has a definite and proper meaning and use. According to Bouvier, an inherent right is one that is "*possessed and not derived.*" According to Blackstone, "*inherent rights precede organized government, and are recognized but not conferred*" by it. The term is usually applied to those great rights of life, liberty, and property, to protect which is the purpose and function of the social compact, or of organized government. *Life*, it is plain, may be recognized and protected, but cannot be conferred by law; *liberty* to use the functions of life is a right necessarily inferred from the right to life itself; and *property*, the right to hold and use which results from a proper exercise of life's functions, by logical sequence, is also properly classed among those natural, inherent or absolute rights which belong to man in a state of nature, and which the social compact must recognize but cannot confer.

In the social organization, according to Blackstone, two classes of rights are recognized—*absolute and relative*: "*absolute (or inherent) rights* appertain to men as individuals;" *relative rights* are "such as are incident to men as members of society." If, then, absolute or inherent rights are such as belong to man by nature,—are antecedent to and independent of all the artificial organizations of society, what propriety, let me ask, is there in adopting or perpetrating, in our Masonic jurisprudence, the term "*inherent right*," which cannot, by any possibility, have, in the *Masonic compact*, a legitimate meaning or use? For what Masonic rights has a man before he is a Mason? What pre-existing Masonic rights has a Mason which Masonry recognizes but does not confer? What "*inherent*" Masonic right has a Mason, in Masonry, which is not derived from the nature or the express grant of the Masonic compact itself? Not one. His rights there are equivalent or similar in grade to those in civil law, which Blackstone calls "*relative rights*," and which "are incident to men as members of society." The conclusion, therefore, is inevitable—*there are no inherent rights in Masonry*. Our rights in the order are all relative; they grow out of *its nature*, not *ours*, and they are conferred on us by *its will* or according to *its policy*. The Masonic obligation makes the Mason. His Masonic life, therefore, is the gift of Masonry, and not an inherent right. If Masonic life be an inherent right, what other Masonic right (of the nature of an inherent right) is antecedent to, or higher than this?

But, it will be asked, what difference does it make to Masons or Masonry, if writers who are recognized authority on Masonic jurisprudence, do use the phrase "*inherent right*?" In a sense which is not strictly correct? What harm is done? What's the use of making a fuss about it?

I answer, first, if this use of it be *wrong*, it should cease because it is wrong. I am unable to see any reason for persevering in a foolish assertion, even if it does no harm. Second, so long as its

use stands unchallenged it virtually assents for every Masonic right with which it may be coupled, a dignity and importance that do not belong to it. This leads to confusion, if not harmful action. Third, it is already working mischief by leading the craft into practices that are at variance with the principles and policy of Masonry.

Let us see if this is not a fact. What would be thought of the legislature, court, or other legal authority that should attempt to assert that the right of a citizen to enter his brother's house must be recognized as among his natural, absolute, or "inherent" rights? We should undoubtedly laugh at the folly. But suppose again, that some executive or judicial authority should attempt to put it in force. The objector to the visit would be informed that this right of visit being now recognized as an absolute or "inherent right," its exercise cannot be denied or impaired until the citizen whose right is in question has been proved guilty of some crime or misdemeanor which forfeits his right. I fancy this would make some disturbance in the State. And yet this is precisely what some are now claiming (unthinkingly, I presume) the right to do in Masonry. The right of Masonic visit has been carelessly called an "inherent right" by distinguished authority; and now there are those who assert that, being an "inherent right," it cannot be denied to a visiting brother by a member of the lodge he wishes to visit, unless the objector give reasons for the objection.

My proof of this is at hand. In the article I have already quoted from, and which furnishes the subject of this discussion, we find the following, viz:

"A Master Mason, objecting to a brother visiting his lodge, must state his reasons therefor, if required, and the W M may or may not exclude the visitor." This dictum of the Grand Master of Massachusetts contains, in all its naked deformity, the objectionable proposition just supposed to be enforced under civil law. He lays this down as *the law*. But he subsequently states the *practice* of his jurisdiction to be, "to shut out visitors from sessions of the lodge held for private business; but when engaged in the labors of the lodge, all good and true Masons, hailing from a regular lodge, have an inherent right to be present?"

Permit me to enquire, does the exercise of my inherent rights depend upon the occupation or the caprices of my neighbors? According to Masonic *laws* in Massachusetts, the right of visit is an "inherent right;" but according to its Masonic *practice* it is sometimes "inherent," and sometimes it is not—that is, sometimes it is not denied, and sometimes it is. If the courts of Massachusetts play "fast and loose" with the inherent rights of her citizens, as its Masonic law and practice serve to do with Masonic rights, I think I should not care to live under the authority of the Bay State. Indeed, I think that many who are now her contented citizens, would soon conclude to leave for States entertaining clearer perceptions of the difference between absolute rights and relative rights.

But Massachusetts is not alone in this Masonic inconsistency. What Masonic jurisdiction can be mentioned, that in *practice*, respects the right of visitation, as an inherent right? I know of none. And yet, in our constitutions, laws and rights—in the annual rehash of Masonic jurisprudence furnished by each Grand Master's address, the stale folly of calling the right of visit an "inherent right" is perpetuated. I beg pardon of our own P G M Metcalf, who, in his last annual address, in replying to the same question, says: "A Master Mason, in good standing, has the right of visiting a lodge, provided the lodge will receive him." This is the correct principle; it is also the universal practice. He evidently holds the right of visit to be a relative, not an absolute right—a right, the exercise of which, by a visiting brother, depends upon the consent of the lodge to be visited. He, furthermore, reasons logically and correctly when he claims for each member of a lodge the right of objecting to a visitor without stating his reasons. Reasoning from a Masonic standpoint, and from its well-known principles and policy, how can it be otherwise? Is not the right of a Mason to be a member of some lodge a right of greater dignity and importance than the simple right of visit. Yet, in nearly every jurisdiction, *one silent, unexplained black ball* may deny the former, while the spoken objection to the latter must, forsooth, according to Grand Master Gardner, be explained, and must, also, be satisfactory to the W M before it can be effective! To this degree of inconsistency are all those brought who undertake to maintain the inherent nature of the right of visit—a right that, by their theory, is undeniable; but, by their practice is constantly denied. It would seem to be desirable that our practice should be conformed to our theory, or our theory to the practice, and thus remove from our Masonic jurisprudence, one, at least of its incongruities.

If the argument in the first half of this article be correct, it is clear there is not, and, from the very nature of the case, *there cannot be any inherent rights in Masonry*. If this be accepted as fundamental Masonic law, the inherent right of visit, of course, disappears from view, and ceases to perplex those who desire to keep the law and practice of Masonry in harmony on this, as well as on other subjects. If Masonic authors are in doubt about the origin of, or the authority for the right of visit, or if any still insist on qualifying it by some adjective, I respectfully suggest that they may serve either or both purposes by calling it an *inferential right*.

But to prevent all mistakes of my position, I beg now to be understood as distinctly denying that an "inferential right" is superior to that primary right from which it is derived. From this you will perceive that I profit by the warning example of all those who teach that all our most important Masonic rights are conferred on

us by Masonry—all except one—the right of visit, which is inherent!

Circumstances proving favorable, I hope to be able to say something more on this subject of "Masonic visit" in a future number of your magazine.

For the Freemason.

A Historical Degree.

It seems as if the French Masons had entirely ignored the universal character of the Order, at least so far as their brethren over the Rhine are concerned. In the defeat of their country in her struggle with Germany their prejudices have taken possession of every other attribute of their nature, and rank weeds are growing where formerly bloomed flowers whose language was affection and brotherly love.

We find the following in one of our German exchanges:

"Our readers yet remember the summons which the French Grand Lodge of Freemasons at Paris sent to the Emperor William and the Crown Prince. As a match to it we give place to the *really classical* decree, which the delegates of the Freemasons Lodges of Lyons and the "International" in their united capacity have promulgated. It reads: William, and both his coadjutors, Bismarck and Moltke, scourges of mankind, through their insatiable ambition the cause of so much robbery, incendiarism and bloodshed, are hereby declared outlawed, as three mad dogs.

All our brethren in Germany and over the world at large are notified of the passage of this resolution.

For each of the three condemned savage beasts a reward of one million francs will be paid by the seven Grand Lodges to the executors or their heirs."

Now the Kings or the Crown Princes have been for a long time the Grand Masters of Masons of Prussia in regular succession. The position is an honor which they have not considered beneath their royal dignity, and it has been worthily conferred upon them by their brethren, who cease to be subjects on the level of lodge membership and fraternal communion. Thus the French grand bodies have disowned and ostracised their German brethren through the head of the order in Germany, and have allowed the very worst passions of human nature to take possession of their senses. When they have cooled off they will doubtless regret having solemnly uttered such intemperate language. It really amounts to nothing except foolish words spoken in ill-temper, which only leaves the brand of their heat on the forehead of the speaker. T E G

In Memoriam.

TOWN—In Hannibal, Mo, March 10th, Comp W L Town, treasurer of Hannibal Chapter No 7.

WEIMER—In Augusta, Ky, March 25th, Sir Lewis F Weimer, late Dep Grand Commander of Mo. The Augusta Chronicle says:

Mr Weimer was born in this county—reared here—and was the builder of his own fortune. Industrious, energetic, liberal, charitable, kind-hearted, he dispensed to the poor and needy with an open hand.

He leaves a wife, brothers, sisters, and a host of friends, to all of whom he was ever true and just; and while we sympathize with them, their loss is more than human sympathy can supply.

ALLEN—In New Bloomfield, Mo, Bro and Dr Appleton Allen, member of New Bloomfield Lodge No 60.

In announcing his death, R W Bro B O Austin says:—Thus a good and true Mason has fallen, whose life has been worn out in helping the poor. He visited a poor sick lady three miles distant from his home the morning previous to the night of his death. The last act of his life was an act of charity. Let us imitate his example.

EVENING SHADE, Sharp Co, Ark, April 8th, 1871.

Geo Frank Gouley, Esq, Editor Freemason:

John W Wade, a Master Mason was dimitted from Evening Shade Lodge No 142, on the 27th day of December, 1865, and left this vicinity in a short time, promising to return in two weeks, has not been seen in this county since. He claimed to be a physician and to hold a diploma from the faculty at St Louis. He left a wife and one child, an amiable woman of a good family, and any brother knowing anything of said Wade, would confer a great favor by writing to Mrs Sarah Wade, at this place.

JOHN COOK, D D G M, 2D DIST.

Editor Trowel please copy.

The Banquet to Earl de Grey, Grand Master of England.

Through the courtesy of Bro and Hon Erastus Wells at Washington City, we are favored with a full report of the elegant banquet given to the Grand Master of England, by the Grand Lodge of Dist of Columbia on the evening of April 10th. We shall extract so much as will be of general interest, from the *Patriot* of the 11th.

Under the auspices of the Grand Lodge of Free and Accepted Masons of the District of Columbia. C F Stansbury, M W Grand Master, a Masonic reception and banquet was given last night to the Right Honorable the Earl de Grey and Ripon, who is in this city as one of the High Commission now in session here, and who occupies the exalted position of Most Worshipful Grand Master of Free and Accepted Masons in England. It being the first occasion when any gentleman holding that high Masonic station has ever visited the United States, it was deemed proper that some action should be taken by the fraternity to testify, not only their respect for the distinguished Masonic officer, but also their appreciation of the gentleman upon whom has been conferred so exalted an honor.

Accordingly, at the communication of the M W Grand Lodge of the District of Columbia, held on the 8th ultimo, at the Masonic Temple, the following preamble and resolution were offered and unanimously adopted:

Whereas the Right Honorable the Earl de Grey and Ripon, M W Grand Master of Masons of England, has been accredited to our Government as the head of the High Commission of the British Government, to adjust the outstanding claims between Great Britain and the United States, and in the performance of that duty is now sojourning in this city; and

Whereas this Grand Lodge is desirous of extending to him a cordial and fraternal Masonic welcome, as a testimony of personal respect as well as of honor for his exalted Masonic office, and of fraternal regard for our Masonic brethren of England; be it, therefore.

Resolved, That a committee of seven members of this Grand Lodge be appointed to take the necessary measures to extend to the Grand Master of Masons of England a suitable reception, at such time and of such character as the committee shall determine upon.

In pursuance of the above, Grand Master Stansbury sent the following note to Lord de Grey:

MY LORD: In common with the Masonic fraternity throughout the United States, the Masons of this jurisdiction have learned with pleasure of your visit to our country, and are desirous of extending to you such a welcome as shall manifest, not only their respect for you personally, but their honor for your high Masonic office and their fraternal regard for their English brethren of the Mystic Tie.

As the representative of the Grand Lodge of the District of Columbia, I shall do myself the honor of calling upon you in my official character, to tender their friendly greeting, at such time as you may be pleased to appoint to me.

I am, my Lord, very respectfully and fraternally, yours.

C F STANSBURY, G M

The Right Honorable the EARL DE GREY and RIPON, G M of Masons England.

To which the following reply was received from Lord Tenderden.

1311 K STREET, March 21, 1871.

SIR AND BROTHER: In reply to your letter of the 18th instant, I am requested by Lord de Grey to state to you that he will be happy to receive you at half-past eleven o'clock next Thursday morning, or, should that day be inconvenient to you, any other day you may prefer.

Yours, obediently and fraternally,

TENDERDEN, P M, P Z.

The Most Worshipful Bro C F STANSBURY.

In accordance with the above invitation, Grand Master Stansbury called on Lord de Grey and Lord Tenderden the following day, and was very cordially received. After a pleasant interchange of friendly and fraternal sentiments, Mr Stansbury verbally invited de Grey to a reception and banquet at the Masonic Temple on the 10th instant, which was cordially and heartily accepted. Invitations were also extended to Lord Tenderden, of the High Commission; Mr Styleman Le Strange, Secretary of the British Legation; Sir John MacDonald, and Mr Northcote, son of Sir Stafford Northcote, of the High Commission, which were duly accepted.

The committee appointed by the Grand Lodge to arrange the preliminaries of the banquet also extended invitations to the Grand Master of Masons of all the States of the Union to be present on the occasion; and these, together with the distinguished English brethren, were the only guests invited.

[Here follows the form of invitation to the Grand Masters.]

Letters of acceptance were received from the following Grand Masters:

John R Holbrook, New Hampshire; P G M, John T Heard, deputy for G M William Sewell Gardner, Mass; Asa Smith, Connecticut; R A Lambertson Pennsylvania; John C McCabe, Delaware; John H B Latrobe, Maryland; Alex H Newcomb, Ohio; Samuel Lawrence, Georgia, and Jackson Orr, deputy for John Scott, Iowa.

At six o'clock last night the Grand Lodge assembled and was opened in ample form, after which brethren in good standing were

admitted. At half-past six o'clock the Grand Secretary, (L N Lerner, Esq) entered the lodge introducing the Grand Masters from the various States who had responded affirmatively to the invitation to be present, who were severally announced by name, and were welcomed by the Grand Master and provided with seats near him. These gentlemen were all clothed in the Masonic insignia belonging to their high-office. A little before seven o'clock the Grand Secretary announced and introduced Mr. Styleman Le Strange, one of the Secretaries of the British Legation, who was warmly welcomed and seated by the side of Major Ben Perley Poore, an eminent Mason of Massachusetts.

Subsequently, the Grand Secretary introduced Lord Tenderden, the Secretary of the Joint High Commission, as Past Master of Harmony Lodge of London. This gentleman was also cordially welcomed, and seated on the left of the Grand Master.

At seven o'clock the Grand Marshal announced the Grand Master of England, who was escorted into the Lodge by Past Grand Master R B Donaldson and Grand Senior Warden Gibbs, and presented to the lodge. He was received with the highest orders known to the Grand Lodge.

Grand Master Stansbury then welcomed the distinguished visitor in the following words:

MOST WORSHIPFUL SIR: In the name of the Grand Lodge of the District of Columbia, and speaking for the entire craft in this jurisdiction, as well as for the many brethren from other jurisdictions who have united with us on this occasion, I tender you a hearty and cordial Masonic welcome

This is the first instance in the history of American Freemasonry in which an opportunity has been afforded to the fraternity to extend Masonic hospitality to the Grand Master of Masons, at once of our mother jurisdiction and of our mother country; and we deem ourselves fortunate in being the first to have the privilege of expressing thus directly the cordial sentiments which, as Masons, we entertain for our brethren of England. We are glad to acknowledge, both personally and Masonically, the tie which binds us to the country from which our forefathers for the most part came, from which we received our original Masonic charters and instructions, and whence we have derived not only much of what is valuable in our system of public law and polity, but a common inheritance in a charming literature, and a history illustrated by devotion to the rights of man, and the principles of sound constitutional liberty.

We trust that your sojourn in the United States may be agreeable to yourself and useful to the cause of peace, and that among the kindly recollections of your future life may remain the memory of the fraternal greetings of your Masonic brethren in America. You will now accept a seat in the Grand East.

At the close of the address the Earl de Grey and Ripon was escorted to a seat on the right of the Grand Master.

The Masonic Choir, conducted by Brother Holmes, then sang a beautiful song of welcome to the honored guest.

REPLY OF EARL DE GREY.

Earl de Grey, in response, spoke as follows:

MOST WORSHIPFUL SIR AND BROTHERS: I trust you will permit me to return to you and to the Grand Lodge of the District of Columbia my most grateful thanks for this very kind and fraternal welcome. I esteem it the greatest honor that I have ever received to have had the opportunity of being presented by you to the Grand Lodge of the District of Columbia. It is not to be ascribed to my personal merits, but the significant fact that I represent here the grandest and highest Masonic office that can be conferred upon a Mason in England, that of Grand Master. I esteem it most fortunate, not only to myself, but also to the Masonic interests in both countries, that there should be a closer union between the Masons of the United States and those of England, and that you should now for the first time, as you have told me, receive the Grand Master of England.

I esteem myself very happy indeed to have had it in my power to attend here to-night, and shall bear away with me the most grateful recollections of this visit. I can anticipate the reply that the Masons of England will make to the honor conferred upon me, as a representative of the Order of England, by the fraternity of this country. It is the first step taken for a closer union between English and American Masons. [Applause.] And I now believe it will be more strongly recognized, the fact that there is to be a more close and fraternal union.

The choir then sang with excellent effect "Auld Lang Syne."

The Grand Master then ordered a recess, and the brethren formed in line, and were individually presented to the Earl by P G M Donaldson and Deputy Grand Master Clarke, assisted by Grand Secretary Lerner.

After an interval passed in fraternal intercourse, the brethren participating in the banquet formed in procession and descended to the grand hall, where the tables had been set out for the substantial entertainment of the occasion. The room was beautifully decorated. At the east end of the hall was the chair of the Grand Master, and suspended over it the great banner of the Royal Arch Chapter, with its appropriate motto, "Holiness to the Lord." On either side were draped in fraternal union the national banners of England and the United States. In the panel on the right of the Grand Master was suspended a fine half-size portrait of the Queen of England, and on the left a full-length portrait of George Washington.

On the side walls were suspended and intertwined the national colors of the two countries, while at the western end of the room was hung a fine portrait of the late distinguished Mason, B B French, and across the western end of the hall was festooned the Stars and Stripes.

The tables were arranged as follows: A table across the east end of the hall for the Grand Master and invited guests, as well as for the principal officers of the Grand Lodge, and down each side of the hall length were two long tables for the other guests, while in the center of the hall was a small table for the convenience of the members of the press.

The guests having taken their places around the table, the Divine blessing on the food was invoked by Grand Chaplain Coombs. All fell to, with sharp appetites, upon a sumptuous banquet, which had been provided in elegant style by Brother Levi Woodbury, proprietor of the St George, and to which they did most ample justice.

The dinner over the cloth was removed, and Grand Master caused the hall to be purged of all except Master Masons, after which a table lodge was opened in due form, and the wines were sent on for the regular toasts. The Grand Master then said:

BRETHREN: We are assembled on an occasion and for a purpose which lend a peculiar interest to our convocation this evening. This is an assembly of brethren from every quarter of our vast domain, which has its inspiration in a desire to extend a fraternal greeting and welcome to an eminent member of our fraternity from the land to which most of us can point as the land of our fathers.

But the Grand Lodge of the District of Columbia, in the character of host, has the pleasant duty of welcoming not only our distinguished brethren from England, but the Grand Masters of many sister jurisdictions in the United States.

It was our desire to give to this meeting an international character, by presenting here the Masonic Fraternity of the New World, in the attitude of welcoming to our shores the representatives of the Masonic Fraternity of the Old World. In pursuance of that design we have invited here all the Grand Masters of the United States. Some, we are most happy to say, have accepted our invitation and are present with us; others have responded in writing to our call, regretting their inability to attend, and expressing their cordial sympathy in the purpose we have in view.

After welcoming, as I now most cordially do, in the name of the Grand Lodge of the District of Columbia, all our guests who have honored us with their presence to-night, I will call on our R W Bro Grand Secretary to let us hear the voices from our distant brethren who are with us in spirit, and whose bodily absence cannot be more deeply regretted by themselves than it is by us.

R W Noble D Lerner, Grand Secretary of the Grand Lodge of the District of Columbia, then read letters of regrets from the Grand Masters of Iowa, Virginia, New Jersey, Indiana, New York, Missouri, Arkansas, Louisiana, Michigan, Kansas and Illinois.

The Grand Master resuming, said:

The letters which have just been read show how cordially our Masonic brethren, from all quarters, unite with us in the fraternal feelings which have prompted this reunion.

I have now the pleasure to introduce to the brethren assembled the guests who have come to unite with us in the pleasant ceremonies of this occasion. (Each guest rose as his name was called.)

Hon Jackson Orr, proxy for the G M of Iowa; G M Samuel Lawrence, of Georgia; G M Asa Smith, of Connecticut; G M John Collins McCabe, of Delaware; G M John R Holbrook, of New Hampshire; P G M John T Herd, of Massachusetts; Brother Ie Strange, of the British Legation; G M A H Newcomb, of Ohio; G M J H B Latrobe, of Maryland; G M R A Lamberton, of Pennsylvania; P M P Z Lord Tenderden, of England; G M of Masons of England, Earl de Grey and Ripon.

The Grand Master then proceeded to read the regular toasts, and said:

Brethren: The toast I am now about to propose is one in which I am sure you will all join with more than usual pleasure, as we are seldom afforded in our social assemblies in this country an opportunity of expressing in this manner, those sentiments of respect and admiration, which are felt here for the present sovereign of Great Britain.

As the first lady in her realm and the representative of the British Empire, it would on this occasion be but a proper act of courtesy to her high office, without reference to her personal claim to esteem and honor.

But Queen Victoria, by the purity of her character and her exemplary virtues in the relations of daughter, wife, and mother and ruler, has achieved a title to reverence which could never arise from her regal dignity alone.

As the daughter, wife, and mother of a Mason, a sentiment in her honor has a peculiar propriety in this presence.

The portrait of her Majesty, which forms the chief decoration of this hall, recalls to my mind a circumstance which is so interesting from an American point of view that I know you will pardon me for taking a moment to relate it.

I had the pleasure of attending in London a banquet given by our late distinguished countryman, George Peabody, in celebration of the anniversary of American independence.

Mr. Peabody desired to adorn the walls of the banquet hall with the portrait of the Queen. This fact becoming accidentally known to her Majesty, she voluntarily directed that the celebrated portraits by Winterhalter of herself and Prince Albert, which hung in

her palace, should be placed at Mr. Peabody's service, and they were hung at the head of the banquet table. And there was presented the interesting, and somewhat extraordinary, spectacle of a celebration of the independence of these States held in the British capital, not only with the sanction of the British Queen, but with her cordial participation, and that Queen the granddaughter of George III.

Brethren, I give you, and ask you to drink with all the honors, "The Queen of Great Britain."

The announcement of this toast was followed by the band playing "God Save the Queen," and by three loud cheers and a tiger.

At this point the Grand Tyler announced the arrival of Sir John McDonald and Mr Bernard, who had been detained by other engagements, and who, as they entered and were escorted to the table of the invited guests, were received with three times three cheers, waving of handkerchiefs, and other tokens of welcome.

The Grand Master then said:

Brethren: The next toast which I shall have the pleasure of offering bears a relation to the sovereignty of the American people, similar to that which the previous toast sustained to that of Great Britain.

In a Masonic assembly it would be obviously improper to make any personal allusions to the honored incumbent of the high office of the Presidency of the United States. As Masons we honor him as the representative of our American nationality.

I ask you to drink, with all the honors, "The President of the United States."

The band played the "Star-Spangled Banner," the guests rising to their feet and joining in the chorus.

Brethren: I ask you now to prepare for what may properly be called the toast of the evening.

No intelligent and liberal Mason could have learned without sincere gratification that at the head of a commission of transcendent importance, sent to this country by the British Government, was placed the first Mason of England.

The trowel, my Brethren, is the principal working tool of a Master Mason, and no true M M can ever forget the moral lesson it is intended to teach.

As Free and Accepted Masons we are taught to make use of it for the noble and glorious purpose of spreading the cement of brotherly love and affection, that cement which binds us together in one common brotherhood, among whom no contention should ever arise except that noble contention who shall best work and who best agree.

No doubt our honored guest is a workman who know how to use the trowel, and whose labors with it will serve to unite two great nations in bonds of reciprocal and enduring respect and affection.

In view of the great leading tenet of our fraternity, we rejoice to welcome the Grand Master of Masons of England among us, and in the name of the Grand Lodge of the District of Columbia, and in the name of the half million of Masons of the United States, most of whom are represented on this occasion, I ask you to join in drinking the health of his Lordship the Earl de Grey and Ripon, Grand Master of Masons of England.

The band struck up "Rule Britannia," and the most enthusiastic cheers greeted the announcement, and many voices called upon the distinguished brother for a speech.

Earl de Gray said:

Most Worshipful Sir and Brethren: I beg to return to you my most grateful thanks for the more than kind reception you have been pleased to give me this evening, and which is none the less flattering because it is offered to me as the representative of the great body of English Masons, and also as the representative of my country.

Sir, the leading principal of our ancient craft is that of true fraternity among all its members, of whatever race or nation, and it is not, therefore, wonderful that American Masons should greet with hearty welcome any foreigner who comes to your shores. But I do not feel that in the United States I ought to call myself a foreigner. (Loud cheering.) I am constantly forgetting while here that I am not at home. (Cheers.) And while it is true that our fraternity exists beyond the boundaries of all nationalities, it is also true that, especially between American and English Masons, the sentiments of fraternity should exist in a more than ordinary degree.

I believe that all true Masons are inspired by the warmest feelings of patriotism, and that this feeling is among no people better exemplified than in the American and English nations * * *

It is true that we have the same history and a common ancestry, and the leading historical events and noblest works of literature of the mother country are common to both nations. In your ancient lodges, I am told, you still have charters that bear date in England; and, while you are thus constantly reminded of the former home of your fathers, England has not forgotten that mighty and glorious empire that has sprung from her loins.

I shall carry away with me from this assembly recollections of greatest pleasure, and when I again meet my Grand Lodge at home, and relate to them the warm welcome I have received at your hands, they will rejoice with me with additional gratification at the sincerity of the sentiment which has found a voice here to-night, and has cemented the brotherhood between us. But among the most highly-cherished recollections of this occasion will be that of the

handsome manner in which you, my brothers, have received to-night a sentiment to the health of my most gracious sovereign. It is a subject of great happiness that the wounds of the past have been healed by time, and that we are brothers together, and that I am permitted to-night the high honor of sitting here by the side of one who is clothed with the scarf of Washington, and who uses the gavel of the first President of the United States.

The memory of this day will not easily depart from my mind. I believe that there ought to be the closest ties of intimacy between the two nations, and if, by any effort of my own, I can ever be able to contribute to so desirable an end, I shall certainly account it as one of the noblest acts of my life.

The Grand Master then read the regular toasts of the evening, the principal reply being by Grand Master Latrobe of Maryland.

Before concluding, the Earl de Grey rose, and stated that he and his associates could not suffer the festivities to end without returning his sincere thanks for the very cordial welcome they had received, and concluded his remarks by pledging the Grand Master of the District of Columbia. This was drunk standing and amid great enthusiasm.

About one hundred and seventy guests sat down to the table, and the verdict of all was that it was a most delightful entertainment.

The occasion was the most peculiarly interesting one that has ever occurred in our Masonic history, and in view of this fact, and of the short time in which the arrangements had to be made, was unsurpassed in all its details, and reflects no little credit on the fraternity of the District of Columbia.

Titles.

"G H PRIEST" AND "G FIRST PRINCIPAL Z."

In our reports on Foreign Correspondence in Grand Chapter, we have, when alluding to the proceedings of Canada, generally designated the G F P Z of that jurisdiction as G H P being identical—in official position and as being better understood by our American readers. This is the common practice and saves a hundred explanations as to the meaning of the Canadian titles by American Masons. Our good brother Ramsey of the Canadian *Gavel* however takes the occasion to throw out a very thin inuendo against the "exactness of the G Sec of Mo," on account of the use of this reasonable license, and we hardly think he would have stooped to such a hypercritical basis, had the FREEMASON been the champion of the Quebec schismatics. "We live and learn" is an old adage, and to study men is a profitable if not always a pleasant occupation.

Grand Ball of the Season.

On the evening of April 12th, FREEMASONS HALL, St. Louis, was decorated as perhaps no ball room has been before in this city, and St. Louis and Ivanhoe Commanderies gave their annual ball which was in every respect a magnificent success. The number of Knights from all the city Commanderies, and prominent citizens were present accompanied by a full complement of beautiful ladies. The supper, by Freund, gave universal satisfaction and the party remained in the enjoyment of the dance until 5 A. M. of the 13th. A large number of distinguished Knights from abroad were invited who responded cordially. The invitations sent to Sir Knights Tisdall and Pomeroy of *Pomeroy's Democrat*, were responded to editorially—thus:

On behalf of Sir Knt. Mark M. Pomeroy, and ourself, we return our best and kindest acknowledgements for the courteous and Knightly invitation extended to us by Sir Knt Geo Frank Gouley, Chairman of the Invitation Committee, of the joint ball to be given by the Sir Knights of St Louis Commandery No. 1, and Ivanhoe Commandery No. 8, at Masonic Hall, St. Louis, Mo., on the date of issue of this paper; but 1200 miles, and over (that being the distance between us) must be our excuse for non-attendance. We shall preserve the card of invitation, not only as a fine specimen of the graver's art, but also that it contains the names of many gallant and courteous Sir Knights, who have made their mark in every branch of Masonry, according to the "American System, York Rite." We make Sir Geo Frank Gouley *our proxy* to kiss all the pretty damsels, not over 50, there; and Sir Knt Pomeroy has requested us to ask venerable Em Sir Knt Wm Bosbyshell, *to do the same for him*, to all maidens not over eighteen—*seventeen* preferred. The editor of the FREEMASON will report progress.

We can only report that Sir Knt Bosbyshell was so taken up during the evening in practicing the new steps he had just learned from Prof Mahler, that he forgot all about those *seventeen* year old maidens, and as for ourselves, we never go in for subscriptions to "Old Stock" in any corporation when all the "Preferred Shares" have been allowed to those too old to appreciate them, and we think Sir Knt Tisdall should have cut his limit down to *much*

below "fifty"—that is not our "figger." However, we "swopped" off with Sir B, and then everything "went lovely and"—we return thanks.

A Model Act of Incorporation for Grand Lodges, adopted by the Legislature of Mississippi.

AN ACT to Incorporate the Grand Lodge of Free and Accepted Masons of the State of Mississippi, and for other purposes.

SEC 1. Be it enacted by the Legislature of the State of Mississippi, That the officers and members, and all others who may hereafter become officers and members of the Grand Lodge of Free and Accepted Masons of the State of Mississippi, be and they are hereby declared a body corporate and politic, under the name and style of the Grand Lodge of Mississippi; and by that name and style shall have perpetual succession, may sue, and be sued, plead and be impleaded, answer and be answered, in any court of law or equity in this State; may have and use a common seal; and shall have full power to make and enforce such by-laws, rules, and regulations, as may be agreed upon by the members thereof, and to alter and amend the same at pleasure; *Provided*, The same are not inconsistent with or repugnant to, the Constitution and laws of this State, or of the United States.

SEC 2. Be it further enacted, That the Grand Lodge of Mississippi shall have full power and authority to hold, possess, and enjoy real and personal property, and to sell and convey the same at pleasure; also, to take, receive, and apply such bequests or donations as may be made, to and for the uses and purposes intended by said institution.

SEC 3. Be it further enacted, That all regular Subordinate Lodges, constituted under the power and jurisdiction of the said Grand Lodge, together with such other regular Subordinate Lodges as may hereafter be constituted under the jurisdiction of said Grand Lodge, be and they are hereby declared to be bodies corporate and politic, in name and deed, by whatever name or style they may be called or known, with equal rights and powers to those which are by this Act granted to the Grand Lodge, so long as the said Subordinate Lodges shall remain under the power and jurisdiction of the said Grand Lodge.

SEC 4. Be it further enacted, That this Act shall take effect and be in force from and after its passage.

Passed the Senate, March 16, 1871.

Passed House of Representatives, April 3, 1871.

Should a Petitioner for Membership be Touched for?

A subscriber in this State, asks whether it is right to object to an applicant for membership who has never visited the lodge and not been vouched for by any member; or whether it is the duty of the committee to ascertain his standing, &c. In reply, we would say that it is perfectly competent for any body to petition for anything he pleases, but the granting of it is a question to be decided by the petitioned party, and in this case it would have been much better for the lodge to know that he be a mason before acting upon his petition; yet it is legal to refer that special duty to the examining committee and they should settle the question whether the petitioner is actually a M M before proceeding to the other matter they are charged with. We have known instances where men have been elected to membership and had to be examined afterwards before being admitted. This is a very loose way of doing business and places the lodge in a very awkward position, especially if the elected party should stand upon his rights as a *member* and demand admission. The fact that the petitioner has never visited the lodge is hardly sufficient for the rejection of his petition, as that fact may have arisen from circumstances beyond his control. That is a question which will be considered by the members when they come to vote.

THE *Pittsburg Mirror* says that the Allegheny Commandery has in press a guide book "prepared for the use of the excursionists of the Allegheny Knights Templar," during their crusade in Europe. The book is to be about 160 pages, and will be a useful if not curious volume. It will contain a "complete list of lodges, chapters and commanderies, with their time of meeting, in every town or city stopped at or passed through by the Commandery, when upon their tour." The number printed will be limited.

HOW THEY DO IT IN ROCKLAND.—The *N Y Dispatch* says; Rev Bro Mack is in charge of a Presbyterian Church in Rockland, N Y., at the salary of \$450. He has a family, and is about seventy years old. His church people, last Wednesday evening, made him a donation visit, and left him \$120. On Tuesday the *Square* men made a call, and left about \$300.

Restoration after Expulsion.

Question—"I desire to know the course to pursue to be restored to the lodge from which I was expelled. I can produce a good character and think I should be restored?"

Ans.—Under the law of this State, an expulsion by a lodge is final unless an appeal is taken to the Grand Lodge within thirty days after verdict, and if the verdict has been reported to the Grand Lodge and affirmed by it, tacitly or otherwise, the lodge cannot restore without consent of Grand Lodge. Before the verdict has been reported to the Grand Lodge, the expelled party may petition the lodge for restoration to good Masonic standing or for restoration to membership, which petition is read at a stated meeting and lies over until the next one, and then the members may by a two-third vote restore to Masonic standing, which allows the party afterward to apply to any lodge for membership, or it may by an unanimous vote restore him to membership in their own lodge.

If the expulsion has been reported to and affirmed by Grand Lodge, then the consent of that body must be obtained by petition and vote of the lodge, and if granted the same procedure is had, as above indicated.

Mississippi.

STATISTICAL SUMMARY.

Total Chartered Lodges this date, April 1, 1871.....	184
Lodges under Dispensation.....	4
Initiations, 1870, in Lodges reporting.....	1088
" in lodges not reporting estimated.....	30
Passed, 1870.....	947
" estimated.....	25
Raised.....	940
" estimated.....	20
Reinstated.....	33
" estimated.....	5
Demitted, reported.....	909
" estimated.....	12
Deprived of Membership, unmasonic conduct.....	602
" " non-payment of dues.....	30
Expelled.....	24
Died.....	166

NUMERICAL STRENGTH.

Total Master Masons in Lodges reporting.....	10,854
Estimated in Lodges not reporting.....	400
Fellow Crafts not raised, estimated.....	50
Entered apprentices previously reported not passed.....	181
Entered apprentices previously reported, not raised.....	76
Total affiliated.....	11,561
Dropped for non-payment of dues.....	632
Other non-affiliates estimated at.....	400
Total in Jurisdiction.....	\$12,593

MISCELLANEOUS.

Total receipts, all sources, 1870.....	\$13,414 82
Total disbursements by Grand Treasurer.....	12,531 52
Lodges making returns included in this report.....	275
Lodges failing to make returns in time for this report.....	11
Lodges represented at Grand Lodge, 1871.....	203
Representatives and members at Grand Lodge.....	245
Charters surrendered in 1870.....	4
Charters granted January, 1871.....	16

CLARION.

A. and A. S. Rite in England.

The following extract from the leading article in the London *Freemason*, would imply that the same faults in the Southern Supreme Council of the U S have their counterpart in England where the Rite has been but recently established :

There is not a single passage in the voluminous correspondence now before us, in which evidences of revolutionary ideas on the part of the Antiquity Chapter can be traced, and we therefore remain unenlightened as to the real causes which led to the suspension of its members. It is very much to be deplored that such high-handed proceedings as those adopted by the Supreme Grand Council should be possible in any Masonic body; and it is certainly not in consonance with the laws of justice and honor that so grave a sentence as suspension should have been promulgated without giving the brethren inculpated a chance of explaining their alleged derelictions.

Unfortunately, however, the policy pursued by the Supreme Grand Council of late years, and especially since the retirement of

Dr Leeson from its head, has been retrogressive in its tendency and despotic in its operations. Masons who appreciate and admire many of the degrees of the Ancient and Accepted Rite are driven from its ranks by the glacial hauteur and extravagant pretensions of some members of the Council, who seem to fancy that their peculiar mission is to make other people uncomfortable. The dissatisfaction which such a line of conduct has naturally created is not confined to the Bath Chapter, it is felt very strongly by influential metropolitan brethren—it exists in more than one provincial chapter; and unless conciliatory measures and a thorough reform of the present government of the Rite be speedily adopted, it is not difficult to foresee that the power of the Council will be shattered. The first reform must be one of a vital character. Let the members of the 33° be elected by the representatives of the several Rose Croix Chapters. The system of self-election has been tried and found wanting, it is not adapted for a country with free institutions, and, moreover, it is in opposition to the recognized rules of government which prevail in the Craft and other Masonic degrees.

Another very important reform relates to the finances of the Rite—at present the members of the Order generally have absolutely no control over their own funds, nor have they the poor satisfaction of knowing how those funds are appropriated. It is true that some years ago, after a vigorous demand by one of the Knights K H for the production of some accounts, a so-called balance-sheet was issued by the Council, but inasmuch as it simply stated that the receipts were so much and the disbursements so much, without furnishing any details, or specifying any of the items it can scarcely be called a very satisfactory exhibit of the exchequer. A similar document has since appeared annually, and we gather from it that the income of the Supreme Grand Council is a very handsome one, and that Golden-square is a very appropriate name for its head-quarters.

Now, every other Masonic jurisdiction in England publishes full and complete accounts of every shilling received and every shilling expended, and we see no reason why the 33° should be an exception to so wholesome a rule. There is, we are glad to testify, no ground whatever for supposing that the funds of the Ancient and Accepted Rite are applied to other than legitimate purposes; but we repeat that the brethren who contribute to those funds should have a voice in their disbursement, as well as the members of the Supreme Grand Council.

Errata.

Our readers are again requested to make allowances for the typographical errors in the first 8 pages of this number of the *Freemason*, as the form was run off during the sickness of the foreman, hence the proof reading was not properly revised by the printers. The most provoking errors are those in the decisions of the Grand Master under the caption of "Another Case," which our readers will please correct as they go along. We are assured that this will be end of such blunders.

Jackson Lodge 62 Burned Out.

We regret to learn from Bro P H Perkins W M, that the above lodge room was burned out on the evening of the 7th of April and everything lost except the charter, and three jewels. We sympathize deeply in their loss.

Another Donation for France.

We have received for the French Masonic fund \$10, from Bro James Fisher of Little Rock, Ark, and member of Orient Francais Lodge of St. Louis.

SPURGEON'S ADVICE GRATIS.—Nobody is more like an honest man than a thorough rogue.

When you see a man with a great deal of religion displayed in his window, you may depend upon it he keeps a very small stock within.

Do not choose you friend by his looks; handsome shoes often pinch the feet.

Do not be fond of compliments; remember that "thank you, pussy, and thank you, pussy," killed the cat.

Don't believe the man, who talks most; for mewing cats are very seldom good mousers.

By no means put yourself in another person's power; if you put your thumb between two grinders they are very apt to bite.

Drink nothing without seeing it; sign nothing without reading it, and make sure that it means no more than it says.

Don't go to law unless you have nothing to lose; lawyer's houses are built on fools' heads.

Put no dependence on the label of a bag; and count money after your own kind.

In any business don't wade into water where you cannot see the bottom.

See the sack open before you buy what is in it; for he who trades in the dark asks to be cheated.

Keep clear of a man that does not value his own character.

Impostor.

We are requested by Duck Hill Lodge 327, at Duck Hill, Miss. to publish one John Ryan as an impostor, claiming to hail from Owensboro Lodge 145, Ky., telling a set of lies whereby to obtain masonic aid. There is no such member of that lodge. He is about five feet ten inches high, about 40 years old, dark hair and eyes, has an Irish brogue. 145 is not the number of Owensboro Lodge.

Grand Chapter of Delaware.

At the annual convocation of the Grand R A Chapter of Delaware, held at Dover, January 18th, A I 2401, the following Officers were duly elected and installed:

Allen Voorhees Lesley, New Castle, M E Grand High Priest.
George W Stone, Wilmington, M E Dep Gr High Priest.
Paynter Frame, Georgetown, R E Grand King.
John A Nicholson, Dover, R E Grand Scribe.
Stillman A Hodgeman, Wilmington, R E Grand Treas.
William F Godwin, Milford, R E Grand Secretary.
James H Lightbourne, Wilmington, R E Grand Chaplain.

WHAT IS MUSIC?—It is an art founded within the nature and being of man. It is the language of the heart, which reveals in euphonious sounds the beauties of the soul. It is the whisper of the emotions, whose breath is the revelation of the sentimental in the life of man, freed from casualty and objectivity through the medium of sounds. Music, therefore, is the analogous expression of the soul itself.

The laws for the development of the soul's emotions are also the laws for musical composition. The material for sound is furnished by the mechanism, which is regulated by physical laws. But this material only is not music, although it is in the garment in which she is dressed. In the recesses of the human soul, the emotions, sentiments and passions form themselves into the ideals, which the artist has simply to copy. The peculiarity of the feeling in the heart of different men gives individuality to a composition, marks it as the fruit of this or that man, but always traces it back to the life of the soul.

Banquet to the Grand Master of England.

On the evening of the 11th the Grand Lodge of D C gave a superb Banquet to Earl de Grey Ripon F Grand Master of England, who is sojourning in Washington City and connected with the High Commission to settle the Alabama claims.

A very large and distinguished company was present and the Grand Master spoke happily on the occasion. He is the first Grand Master of England who ever visited the U S.

TRANSMIGRATION OF SOULS.—The Hindoo creed derives its peculiar character from the tenet, so generally diffused throughout the East, respecting the transmigration of souls. According to this belief, the spirit of man after death is not conveyed into a different state of existence, but goes to animate some other mortal body, or even one belonging to the brute creation. The receptacle into which it enters is decided by the course of action followed during the present life. The virtuous man may rise from an humble caste to the rank of a prince or even a Brahmin, while the depraved not only sink into degradation as human beings, but even have their souls inclosed in the bodies of animals. With this view the Hindoo oracles endeavor to establish a certain conformity between the offences committed and the condition under which they are expiated. The thief is converted into some animal addicted to steal the articles which were the wonted objects of his own depredation. The pilferer of grain is metamorphosed into a rat; while he who stole roots or fruit becomes an ape. The person thus lowered in the scale of being must pass through a long succession of degraded births ere he can re-assume the human form and endowments. This belief is so familiar to the Hindoo, that his conversation is filled with allusions to it. If he see any suffering under evils that seem unmerited, he at once pronounces that the penalty of sin committed in a previous stage and form of existence. Even on seeing a cow or dog receive a severe beating, he infers that the soul which animates them must, under its human shape, have committed some offense worthy of such castigation. Wives, who consider themselves injuriously treated by their husbands, or servants by their masters, indulge the earnest hope that in some future state of being they shall exchange conditions, and obtain the opportunity of signal retaliation.

THE TWO SEXES.—The following true and elegant paragraph is from the pen of Mrs. Sigourney:

"Man might be initiated into the varieties and mysteries of needle work; taught to have patience with the feebleness and wayward-

ness of infancy, and to steal with noiseless steps around the chamber of the sick; and the woman might be instructed to contend for the palm of science; to pour forth eloquence in senates, or to wade through fields of slaughter to a throne. Yet revoltings of the soul would attend this violence to nature, this abuse of physical and intellectual energy; while the beauty of social order would be defaced and the fountain of earth's felicity broken up. We arrive, then at the conclusion. The sexes are intended for different spheres and instructed in conformity to their respective destinations, by Him who bids the oak brave the fury of the tempest, and the Alpine flower lean its cheek on the bosom of eternal snows. But disparity does not necessarily imply inferiority. The high places of the earth with all their pomp and glory, are indeed accessible only to the march of ambition or the grasp of power; yet those who pass with faithful and unapplauded zeal through their humble round of duty are not unnoticed by the Great Taskmaster's eye—and their endowments, though accounted poverty among men, may prove durable riches in the Kingdom of Heaven."

CHRONOLOGY OF THE TEMPLE.—A M 2990. Temple on Mount Moriah begun in 4th year King Solomon.

A M 3029. Solomon dies, and Rehoboam is crowned King of Israel. The tribes revolt under Jeroboam and elect him king—title, King of Israel. Judah and Benjamin remain loyal, and Rehoboam is styled King of Judah. Ten tribes, after 254 years, fall prey to Salmaneser, King of Assyria, who utterly extirpates their government. Ten tribes are henceforth lost.

A M 3033. Shishak, King of Egypt, pillages the temple at Jerusalem, and carries off the holy vessels.

A M 3063. Asa brings into the temple the golden vessels he and his father had prepared and dedicated.

A M 3380. Josiah orders the temple to be repaired, and finds a copy of the Book of the Law.

A M 3416. Nebuchadnezzar, King of Babylon, conquers Jerusalem, destroys the city and temple, carries away vessels of gold, silver, and brass, and carries captive to Babylon all not slain by the sword.

A M 3466. Babylon taken by Cyrus, King of Persia.

A M 3464. Cyrus issues his edict, according to which Israelites returned to Jerusalem.

A M 3484. Joshua and Zerubabel, incited by Haggai and Zechariah, go on with the work, by order of Darius, interrupted by the jealousy of Samaritans.

A M 3489. Second temple finished.

PARENTAL LOVE.—What is more true and lasting than the love a parent bears its child? Brotherly and sisterly love is dear; the love of a friend, sweet; but, oh! where is the love that can compare with parental affections? When sorrow visits us, it is always in the parents' ear the tale of grief is poured; for we know, whether our pain be great or little, the soft voice of mother, or the firmer one of father, has always sweet words of consolation and endearment to offer, which makes our heart light again, and our spirits gay. When sickness with its threatening hand hovers o'er us, is it from nurse, friend, or even sister, that we wish to receive the cooling drink? Ah, no! 'tis from mother, who, with sweet smiles and soft caress, makes us feel that, even though we are sick and suffering, earth has one bright, golden chain which binds us to it. 'Tis the gentle pressure of mother's hand on our forehead, which drives away pain; mother's soft voice in the ear, teaching us the sweet example of patience which we are to follow, and mother's kiss on our brow, which makes us feel that even Heaven were dreary, were mother not there.

BRO LAFAYETTE'S GRAVE.—The cemetery where rest the remains of this immortal patriot of two hemispheres is in the garden of the street of Pictus. It is twenty-two English feet wide, and one hundred and sixty feet long, divided into one hundred sepulchres, and that of the Lafayette family is at the further extremity. His grave is beside that of Madame Lafayette, and of their daughter Virginia, who died the wife of M Lasterrie Dusailant; a hillock of earth carried from America covers his ashes, and two modest grave-stones cover those of his wife and daughter. You mentioned in your last issue that Lafayette was a Mason, and made so while in the field. The proof is probably lost, because the archives during the Revolutionary war were completely destroyed.—*N I Dispatch.*

A FABLE.—Aristo tells a story of a fairy who, by some mysterious law of her nature, was condemned to appear at certain seasons in the form of a foul and poisonous snake. Those who injured her during the period of her guise were ever excluded from participation in the blessing she bestowed; but to those who, in spite of her loathsome aspect, pitied and protected her, she afterward herself in the beautiful and celestial form which was natural to her, accompanied their steps, granted all their wishes, filled their houses with wealth, made them happy in love, and victorious in war. A useful moral might be drawn from the little fable, in favor of showing kindness and civility to the most degraded and unhappy.

"Chickens Come Home to Roost."

For some time our Masonic contemporaries have been very active in encouraging the schism between the brethren of Quebec and the Grand Lodge of Canada, by holding to the position that subordinate Lodges under the original and supreme control of the G. L. of Canada had a right to declare a masonic revolution and set up a G. L. of their own, and that after they did it, and were recognized by certain Grand Lodges in the U. S., they were to pay no attention to the edicts of suspension of such schismatic Lodges by the G. L. of Canada, and among those contemporaries none have been more devoted to the schismatics than Bro Tisdall of *Pomeroy's Democrat*, and this is the way he goes for that curse which like a chicken has "come home to roost."

AMERICAN G. LODGES, AND G. LODGE OF ONTARIO (CANADA.)

The infamous and truly unmasonic action of the authorities who rule the Grand Lodge of Ontario, in forming Lodges U. D., and granting duplicate Warrants to the soreheads and others who could not be elected to office in Lodges within the territorial jurisdiction of the Grand Lodge of Quebec, is, we learn, likely to produce decisive action among several of the sixteen Grand Lodges, who have acknowledged and affiliated with the latter body. The Masons made in such Lodges cannot be recognized otherwise than as clandestine, and the Lodges themselves irregular; and the membership of the Grand Lodges sustaining Quebec will undoubtedly be instructed to forbid Masonic communion with all Masons of the offending body, for the same reasons that justified all American Grand Lodges in placing the Grand Orient of France beyond the pale. For were the G. Lodge of "Ontario" to be permitted by them silently to invade a jurisdiction they had solemnly acknowledged, and "made bone of their bone," and "flesh of their flesh," the acknowledging G. Lodges could not complain if "Ontario" invaded their several jurisdictions, and planted Lodges therein.

It is about time that the G. Lodges recognizing Quebec should teach the usurping Ontario officials that a body like theirs, numbering less than 8,000 Masons, should not be permitted to bid defiance to their expressed recognition of a sister Grand body, controlling, as they do, nearly 200,000 of the brotherhood. Should the Grand Lodge of "Ontario" (Canada) be tabooed, the membership thereof will only have to blame the ignorance and insolence of their Grand dignitaries, who, having by bargain, sale, and false pretense, obtained office, would jeopardize their dearest interests, to maintain the power they obtained.

Let our readers just substitute the Grand Lodge of Canada for the so called Grand Lodge of Quebec and also the recognizing Grand Lodges of the former for the latter, and they then have as complete an argument against the latter as any body can write. Every Grand Lodge in the world had recognized the Grand Lodge of Canada, representing a membership of about one million of Masons, and when the G. L. of Canada suspended a certain number of revolutionary lodges, some sixteen of the former recognizing G. Lodges desert the first and recognize the latter. What is the result?

Ans.—They have now either got to be consistent and withdraw their last recognition and recognize the original and supreme suspension by the G. L. of Canada, or else have got to withdraw their first recognition

of the G. L. of Canada and hold to Quebec, and cut off connection with all Masons hailing from the legitimate Grand Lodge of Canada. This is the logical and irresistible conclusion forced by events. Which will they choose? Such is the result of hasty and inconsiderate recognition of belligerent factions. The lesson is a fearful one and we hope something may be learned by it. Every sin bears its own sting and Bro Tisdall has felt it, and we are sorry for it.

ADVICE OF AN OLD LADY.—Now, John, listen to me, for I am older than you, or I couldn't be your mother. Never do you marry a young woman, John, before you have contrived to happen at the house where she lives at least four or five times before breakfast. You should know how late she lies in bed in the morning. You should take notice whether her complexion is the same in the morning as it is in the evening, or whether the wash and towel have robbed her of her evening bloom. You should take care to surprise her and observe how her hair looks when she is not expecting you.

If possible you should be where you could hear the morning conversation between her and her mother. If she is ill-natured and snappish to her mother, so she will be to you, depend upon it. But if you find her up and dressed neatly in the morning, with the same countenance, the same smiles, the same neatly combed hair, the same ready and pleasant answer to her mother, which characterized her deportment in the evening, and particularly if she is lending a hand to get the breakfast ready in good season, she is a prize. John, and the sooner you secure her to yourself the better.

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The Origin, Necessity and Benefit of an Unanimous ballot.

The oldest written law we have on the subject of the unanimous ballot is found in the sixth "Old Regulation" approved and confirmed at Stationers Hall London, on St. John's the Baptist Day 1721, as follows:

ART. VI. But no man can be entered a Brother in any particular Lodge, or admitted a member thereof, without the unanimous consent of the members of that Lodge then present, when the candidate is proposed, and when their consent is formally asked by the Master. They are to give their consent in their own prudent way, either verbally or in form, but with unanimity. Nor is this inherent privilege subject to a dispensation; because the members of a particular Lodge are the best judges of it; and because if a turbulent member should be imposed on them, it might spoil their harmony, or hinder the freedom of their communication, or even break and disperse the Lodge, which ought to be avoided by all true and faithful.

By close observation, this law will be found to be as comprehensive as any masonic regulation ever enacted. It had its origin in the ancient usage of the operative craft from time immemorial, and was in 1721 confirmed as part of the law of Accepted Masons when the institution was in its transition state from purely operative into speculative masonry. It provides not only for acceptance by initiation, but also by affiliation or membership. It provides for unanimous consent to the petition when asked by the Master. It provides for the right of verbal objection "or in form" by the ballot, as the ballot is the regular "form" for all decisions by every secret society in questions of this kind. It declares this secret ballot and unanimous choice to be an "inherent privilege" not subject to a dispensation by the Grand Master or the Grand Lodge, for the lodge is the sovereign and supreme arbiter of its own membership, and concludes by the declaration that this great fundamental principle of creating a brotherhood, is founded upon the Grand and sacred basis of Harmony.

For centuries and centuries have men hurled their forces of logic, argument and influences against this great bulwark of masonic freedom, but in vain.

The necessity of the law ever rises up as a sentinel on the tower and alarms the craft against these encroachments, and they as often rise in their strength and hurl the innovators from the battlements.

No argument will supply the place of demonstrated facts. Time and experience, those inexorable logicians have demonstrated beyond all dispute the absolute necessity and wisdom of this law. It has also been proven that the enforcement of the law has sometimes worked hardship and been the means of doing injustice to worthy candidates, but it has not failed also to demonstrate that there can be no law enacted which is not subject to the same fault. All human laws are made for the government of human beings, and as human beings are imperfect, so must wrongs be done by men who cannot appreciate the principles of justice, and who, as masons, cannot or will not learn the sublime principles of our institution and live up to them. It is therefore to be expected, that as long as unworthy men get into lodges and become clothed with the great franchise of this law, that they will abuse it to the injury of the craft as well as to their own souls as perjurers, but the only way to keep such men out is by the barrier created by this very law. Once break it down and then the door is opened to the vagabonds of the world, and no decent people will be rejected for none will apply. Reduce the scale from "unanimity" to the more modern one of two, three or five, negative votes, and we will find that we only increase the proportion of those who ought not to be Masons,

hence increasing the probability of the rejection of those who are worthy.

We may change the law as we please and look at it from every side, but the more we examine it the more we will find that the law now before us is founded on sound wisdom and common sense.

There are unfortunately means by which any law may be evaded. An eminent jurist once said that there could be made no statute through which he could not "drive a carriage and four." Hence we are continually hearing of the disreputable and unmasonic means resorted to by friends of candidates to get them smuggled into the lodge, for it is nothing less than smuggling to thus evade the plain spirit of the law. It is sometimes done by delaying a ballot until the objectors will be absent, and often done by Masters, either themselves, or allowing others, to debate the merits of a candidate before or between ballots, thus breaking down the conscientious convictions of an honest and perhaps a timid objector.

This is wrong. It is a violation of a law sacred and as ancient as freemasonry itself.

On the other hand there is a still greater wrong done by those who willfully violate their obligations of honor and as gentlemen, when they allow their petty or personal feelings to stand between them and a fair ballot. For this act they are amenable to God Almighty who seeth in secret and judges the hearts of men, and they can no more escape the judgment than they can the sufferings of their own guilty consciences.

Persistent and inconsistent rejection proves one of two things—either the party who does it is a fool or a knave. How did he get into the lodge? In all probability by a non-enforcement of this Sixth Ancient Regulation. Some over solicitous friend either plead his way for him, or some Master allowed the principles of the law to be dodged.

It is easy to get such men in but it is very difficult to get them out unless some strong hold can be got on them by the members. Four different times during our younger membership we were persuaded to vote for candidates whom our private judgement condemned, but were overruled by the solicitation of friends who should have known them better than we did, and we can to-day point to nine-tenths of the trouble endured by the bodies to which they belong to those very candidates. They are narrow minded and selfish men, and have carried their miserable ideas and spleen to the ballot box, even when it stood on the sacred altar and in the very presence of Almighty God! They are excessively moral, hence no charge can be brought legally against them, but the time will come, and is fast coming, when they will be appreciated by all who know them, and be despised and condemned accordingly.

This "law of unanimity" was framed for the benefit of the IWS, and to guard against the unworthy Outs. It contemplates that all who are in should be in, and that they are honorable and honest-hearted men and masons, and that they will never stoop to the contemptible level of political trickery. The power of the secret ballot is so great and can be wielded so effectually to the destruction of the institution, that it is better to keep out ninety good men than to admit one unworthy man who may be able to retain his membership and thus destroy all harmony, without which, a lodge has no soul. So great has this evil sometimes become, that it has been found necessary to resort to the last and unpleasant alternative of surrendering the charter and then beginning anew, by leaving the chronic black-baller out in the cold.

Rejection through retaliation is one of the most contemptible specimens of masonic depravity, if it can be said that there is any-

thing "masonic" in it. It is an exhibition of such infernal injustice to an innocent candidate that no words we can say will do it justice. It is beneath the dignity of the lowest specimen of manhood, and is worthy of being classed with the crime of cutting out the tongues of horses because he had a grudge against the owner.

The whole structure of our institution presupposes that the fraternity will get clear of all unfit members and will manfully and honestly reject all unworthy material.

Any man who cannot pass the unanimous vote of a *pure and genuine* masonic membership, should not be admitted, and if it is not pure and genuine, then he is the gainer by the rejection for he ought not want to get into it.

It is however a great hardship when a good and true mason is rejected for affiliation by some miserable cur, but the law steps in for this masons relief by allowing him to apply again and again for membership to any Lodge in the Grand Jurisdiction. This is some relief, but, yet it does not do away with the disgrace which a lodge endures by having in its fold a black sheep without honor or principle. In the investigation of a petitioners qualifications, his heart and his brain should be as much a subject for the committee as many other things which they too often deem of prime importance. Factious, belligerent, bigoted and narrow minded men are of all others the most objectionable, next to a man who lacks a high moral principle. Strong and universal as the institution is, it cannot forever stand the introduction of imperfect stones into its structure. One hour's honest investigation will detect a faulty ashlar about to be put into the foundation, which will shake the whole edifice, if it has to be removed after the building is up. Again we say, enforce the law in favor of the membership, when it says "they are to give their consent in their own prudent way, either verbally or in form, but with unanimity."

The Inherent Right of Visitation.

In our last number we gave to our readers the contribution of PHIPPI to the *Michigan Freemason* and we now give another fine and unanswerable argument from the same writer. We do not know his name, but his articles prove him to be a sound and logical reasoner and we are glad that he is striking a blow at the fiction brought into existence by certain authors. We will here state the usage of Missouri is against recognizing visitation as a "right," but only as a "privilege," and we fully agree with PHIPPI.

In an article, published in the February number of your magazine, I endeavored to show that there are no "inherent rights" in Masonry. The argument was drawn, partly from the principles and nature of civil jurisprudence, (whence the term, its meaning, and its applications are derived,) and partly from the nature of the masonic compact itself. If the argument is sound, and the correctness of its conclusions be conceded, it is, of course, logically unnecessary to argue against the inherent nature of any *particular* masonic right.

But as this so-called "inherent right" of masonic visit is now called in question, and eliciting much discussion; and as the harmonious and prosperous continuance of masonry, in the United States, seems to depend upon a correct decision of the points involved, I may be pardoned for again essaying to aid in determining the true nature of this right.

The topic forming the basis of my former article was taken from the reply of the Grand Master of Massachusetts to the circular, on the right of visit, issued by the Grand Lodge of the District of Columbia. The annual transactions of that grand lodge, for the year 1870, being now in my hands, I will call the attention of your readers to this circular on the right of visit; to the replies of twenty or more grand masters and others to the questions propounded by it; and to the final action of that grand lodge on its own questions.

The questions contained in the circular, stripped of unnecessary verbiage and disconnected from the particular circumstances in which they arose, may be thus stated:

1. Is masonic visit the "inherent right" of every mason?
2. Is the right of objection to the visit, in every member of the lodge to be visited?
3. Is the member's objection valid, if unsustained by approved reasons?
4. Does the duty of preferring charges against the visitor devolve upon the member objecting to the visit?

If the first question be answered in the affirmative, it is necessary to a proper understanding of its force and effect, that we determine the nature and dignity of an "inherent right." In civil law, *life, liberty and property* are the only objects to which the term "inherent or absolute right" is applied; and such is the dignity and sacredness of these rights, under the civil compact, that not even

the State itself, much less an individual, can lawfully invade, abridge, impair or destroy either one of them, until the person whose right is in question *has been arraigned, tried, and found guilty of some crime, misdemeanor or default*, under the civil law. If a man commit murder, arson, highway robbery, etc., his *life* may be taken; if he commit some lesser crime, his *liberty* may be curtailed; and if he be guilty of some misdemeanor or default, his *property* may be forfeited—but not, in either case, *till after conviction*.

In short, the civil law punishes all violations of its provisions, by arresting or curtailing one or more of these three great "inherent rights" of the citizen, but allows no individual member of society to usurp its function and destroy or impair, on his individual responsibility, any one of the "inherent rights" of his neighbor.

If, therefore, the "right of visit," in the masonic compact, be an "inherent right," and if the dignity of such right be determined by the analogies of the civil law, whence the term is derived; we perceive, at once, that our answers to the *second and third* questions, as stated above, must be in the negative—that the member of a lodge to be visited has no right to object to the visit; and that his objection is not valid, whether with or without reasons, until (under the *fourth* question) he prefers charges—and *not then, unless, upon trial, the charges be sustained*. If this be the logical and necessary result of the premises assumed by the advocates of the "inherent right of visit," they, and not I, are responsible for the seeming "*reductio ad absurdum*" to which the doctrine is brought.

The transactions of the grand lodge of the District of Columbia contain the replies of eighteen or twenty grand masters to the questions asked by its circular. They are so equally divided, on the questions under discussion, as to show conclusively that the masonic mind of the country is muddled in the attempt to reconcile this "inherent" principle with masonic good sense. While several of these masonic authorities have the good sense, (guided by sound masonic instincts,) to go directly to safe and right practical results, regardless of the inconsistencies of those results with the so-called landmark and the authorities, it seems strange that all of them should fail to strike a blow at the masonic fiction of "inherent right" which is the root of the whole difficulty. Several seem to be in awe of a supposed landmark, and are evidently embarrassed by the effort to reconcile the "landmark" with their masonic common sense.

But, let men now ask, how came it to be a landmark? (if it be one,) by whose authority, and for what reasons, did it acquire such a dignity? A very slight examination of this question will demonstrate that the so-called landmark was at the first an inference from an inconsiderate *dictum* of a high masonic authority, which first characterized the right of visit as an "absolute right." "Absolute" and "inherent" rights, in civil law, being essentially the same, and the terms synonymous, the original phrase was easily supplanted by the latter, and it came, ultimately, to be accepted, by many, as sound masonic law; but it was so, only because the masonic events and conditions did not exist which could subject it to the test of reason by the light of experience. If the right of visit be an inherent right, it is eminently proper that it be guarded as a landmark; and if the principles upon which it was dubbed "inherent" and created "landmark" were true, *originally*, they are true *now*. But if, after careful scrutiny, they are found to be unsound *now* it is equally manifest that *they were unsound from the beginning*. If the right be *not* "inherent," but purely a relative right; and, (so far as it is a right,) if it be one that is *inferred* from the nature of the masonic compact, it is not and cannot be one of those immutable landmarks of the Order, which depive all their strength, dignity and stability from the fact that they express a fundamental masonic truth. But again: If the reasoning of my former article, in your February number, be correct, there is not and cannot be *any* "inherent right" in masonry. If there cannot, from the nature of the case, be *any such right*, for this reason alone the particular "inherent right" of visit falls to the ground, and drags down with it the "landmark" of which it was the origin and support.

The resolution, finally adopted by the Grand Lodge of the District, on the mooted question, is as follows:

Resolved, That it is the right of a brother in good standing to visit all regular lodges; but, if objections are made, it is the right of the Master to determine the validity of such objections, he alone being responsible to the grand lodge.

This resolution dodges the main question. It affirms the right of visit, but does not say (except by a possible inference from its silence) that the right is not "inherent." It affirms the right of the Master to sit in judgment on the objections to visit, if any be made; but does not say (except, again, by a possible inference from its silence) that it refuses the simple, unexplained objection, by a member, to the visit. It is silent also on the duty of an objecting member to prefer charges. It affirms the position (not necessarily required by their circular questions) that the Master is alone responsible to the Grand Lodge for refusing the right of visit.

This action is amenable to criticism. Though silent, in express terms, on the "inherent" question, it virtually concedes the inherency of the right, by requiring the objector to *state his reasons*, and the Master to *pass upon them*. With singular inconsistency, it then degrades the "inherent right" from its true dignity, by allowing the Master, on the *ex-parte* statements of a member, to deprive a visiting brother of his "inherent rights," without a hearing or a trial!

Brethren! not only you of the District of Columbia, but of all

other grand lodges in the U. S.: We must decide this question; either the right of visit is or it is not "inherent." The question can not long remain juggled as it is in this resolution. If we accept the inherency of the right, we must also accept its logical consequences; and a visitor can never be lawfully excluded from a lodge without charges and trial. But if we reject this "inherent" fallacy, and assign the visit to its proper place in the scale of masonic rights, we will thereby remove, from our masonic jurisprudence, a principle which is unsound of itself, and certain to disturb the equilibrium of our system so long as it is recognized. Indeed, in the near future, I see our masonic ship wrecked on this rock, unless it be speedily removed. Explode and remove it, and our masonic navigators will be relieved from the necessity of steering between the Scylla of an erroneous principle and the Charybdis of a dangerous practice.

In conclusion, permit me to say, that the drift of events, inside and outside of masonry, in the United States and in Europe, seems to indicate the necessity of a masonic policy which will recognize the inalienable and undeniable right of every Master Mason, when standing on the floor and before the altar of his lodge, to say, (either by an unexplained ballot or by unexplained words,) to the initiation, to the advancement, to the membership, or to the visit—*Object*. It is as much his prerogative to do this, on the question of visit, as it is on either of the other questions; and for the same reasons; and it is not a valid argument against his right, to say, "he may sometimes exercise it from wilful, capricious or unworthy motives." If this argument be good as against *this* right, it is equally good as against "advancement" or "membership." But who will now deny the wisdom of the rule that regulates the ballot on these questions? The Master of the lodge is no more responsible for the rejection of a visit, by this means, than he is for the rejection of a membership. He incurs no responsibility in the business, unless he, in the exercise of his prerogative, exclude the visitor as he may a member of his own lodge. It is the Master's prerogative, (for good reasons,) to exclude from the lodge, or its privileges, a candidate for initiation, advancement, membership, or visit, even after the entire lodge has signified its willingness to admit; but it is not within his prerogative to *admit one*, in opposition to the objection of a single member of his lodge.

Of the particular instances in which such a rule as is here indicated may work well, or ill, there is no lack. Every intelligent mason can supply them, without number. It is enough to say, in advocacy of the rule, that it is in harmony with masonry; is in harmony with itself; and is preservative of that harmony which is the strength of the institution.

The effort to exalt the "right of visit" above all other rights or privileges, springs from a sentimentalism which, if persisted in, will be found to be of dangerous tendency, if not of ruinous effect, to our masonic institutions.

Official.—Jurisprudence.

By THOS E GARRETT, G M OF MO.

DEFINITE SUSPENSION.

The practice of lodges in this jurisdiction is far from uniform under our Grand Lodge law of "definite suspension," that law having been variously construed and applied in cases of non-payment of dues. To prevent looseness and irregularity in our trial proceedings it is absolutely necessary that there should be a thorough understanding of what the law really contemplates by the words "definite suspension." To arrive at its true spirit we must go back to the usage that prevailed in lodges previous to our present laws governing trials.

It was then the custom simply to "suspend" a brother from all the rights and privileges of masonry, and sometimes to expel him from the order, when his only fault was neglect to pay his lodge dues. There was also another, more expeditious process, of striking his name from the roll, without any previous notice to him or any form of trial whatever. Under such extreme penalties, he could only be restored to good standing and membership in his lodge by a two-thirds, or an unanimous vote, according to circumstances, which rigid process would often keep him out of his lodge for life, with no hope of reclaiming his masonic character.

Our Grand Lodge recognized the hardship, injustice and positive wrong that might be inflicted by such summary proceedings and applied the remedy in the present law. In the year 1850 it declared that "when a lodge suspends a brother the time for which he stands suspended shall be defined." In the book of constitutions, "definite suspension" is classified as one of the three grades of masonic penalties. It is afterwards stated in the same book that "no lodge can suspend a mason but for a stated time, and at the expiration of said time he is restored to membership without any further action of the lodge." These are the words of the law.

It appears that different practices have arisen among the lodges based on the terms used in the law, and the definitions given

to them.

Now, suspension for a stated time is always definite suspension, but a definite suspension is not necessarily suspension for a stated time, and hence arises the necessity for a more explicit presentation of the law as it was evidently intended to operate.

"Definite suspension" is susceptible of a wider range of meaning than "stated time," as the former may be limited by an act to be performed at any time, while the latter can only be determined by a fixed period of time. The lodges generally seem to have acted on the supposition that the law meant the latter in its literal sense, and that the terms "stated time" were used to define "definite suspension."

According to this interpretation there must be a stated time of suspension, that is, from the date of the trial, a certain period, limited by another date; when the suspension ceases by limitation, and the brother becomes a mason in good standing, and a member of his lodge without any further action of the lodge.

This construction of the law and its rigid practice inevitably leads to a dilemma, either horn of which would work injustice, and in no wise answer the intent and purpose of suspensions for non-payment of dues. The brother's only offense is neglect to pay his dues. It is a negative one, and does not constitute what can be termed a masonic crime. The lodge suspends him, say, for six months. Definite suspension certainly, but at the end of six months, under this construction of the law, the brother becomes a member of the lodge again, by virtue of his term of suspension having expired, and his dues are still unpaid.

His case must be again taken up, and he must be suspended for another term of months, or years, in order to comply with the law. This manner of proceeding is injustice to the lodge, for it imposes upon it the trouble of an interminable succession of trials to the exclusion of other business, which would in time wear out the most vigorous masonic body.

To escape such annoyance, the lodge may on the other hand, suspend the delinquent for twenty-five or thirty years, in most cases equivalent to expulsion, simply because he has failed to meet his dues. He deems the penalty excessive, has no hope of reinstatement, and is driven away from his masonic connections. This is injustice to the brother. The order casts off a mason whose honor it might have preserved, and the lodge loses a member who might have become an ornament.

Evidently the law does not contemplate such results, as either of these modes of procedure entail upon the lodge and its members. Its whole spirit is strict justice to the lodge itself and generosity to erring and negligent masons. It is equally opposed to lax administration, and excessive penalties. Governed by the avowing instincts of Freemasonry which lean to the side of charity, many of the lodges have been innocently evading the letter of the law as they read it, at the same time they were endeavoring to carry out its true spirit and meaning.

They suspend masons for, say, "six months; or, until dues are paid," which under that construction of the law which adheres to a stated time is not definite at all: or for "six months; and until dues are paid," which is a stated time only to the extent of six months. After that, there is no stated time, and under the view which the lodge took of the law the suspended mason could justly claim admission—the stated time of suspension being expired.

In defining masonic offenses and regulating penalties the Grand Lodge expressly forbids expulsion for non-payment of dues. It then announces "definite suspension" as the proper penalty for neglect to pay dues, and in connection with definite suspension the law goes on to say that at the expiration of said time of suspension the suspended mason is restored to membership without any further action of the lodge.

From this nothing can be plainer than that the intent and purpose of the law is to prevent the possibility of injustice to either the lodge or the accused, and to proportion penalties to offenses by an adequate ratio. Believing this to be the meaning of the law I have so construed it, and ruled that "suspensions until dues are paid," is a definite suspension in the view of the law. If the only offense be non-payment of dues, and as the law does not contemplate punishment, the ends of justice are accomplished, and full reparation is made by the payment of dues up to the time of suspension.

The suspension is made definite, not by a point of time but by the

performance of an *act* which is left entirely to the conscience, will, and ability of the suspended mason. He holds his masonic reputation in his own hands, and has only himself to blame if he remains permanently or for a long time under a cloud of disfavor.

This appears to me to be strictly masonic, the prime object of the law being to preserve order and establish good government; not to condemn and cast out, but to admonish, and save.

If acts of abuse, discourtesy, or wilful disobedience, on the part of the brother, attend the lodges demand for dues, thus aggravating the original offense, the lodge may proceed to try him for un-masonic conduct, and expel, or suspend him for a certain period of time—months or years, as the circumstances of the case may justify.

Under the present ruling the lodge may still make all its suspensions for any definite period of time "*and until dues are paid*" if it sees fit to do so.

In such cases the mason stands suspended for the time named, certainly, and as much longer as his dues remain unpaid. The payment of his dues before the time expires cannot effect a restoration, which can then only be accomplished by the same vote of the lodge required to suspend—two thirds.

I would however suggest in this connection that suspension until dues are paid, if the offense be strictly and only non-payment of dues, while it fulfills all the requirements of the law is at the same time most equitable and just, and recommend it to the careful consideration of all the lodges on the grounds I have endeavored to present in the argument.

Delaware.

On April 20th the Grand Lodge of Delaware laid the corner stone of the new hall in Wilmington, amid great rejoicing of the craft and a large attendance of the citizens generally. The ceremonies were accompanied by a choir of 150 voices under the direction of Bro Henry Pickels. The day closed with a fine banquet and speeches at the Indian Queen Hotel. The address of Grand Master J Collins McCabe was a fine production.

VIRGINIA.

On April 18th the Grand Lodge of Virginia laid the corner stone of the new Temple in Norfolk with due ceremony. There was a very large attendance and the festivities were on the grandest scale. We are indebted to Bro Chas Candy, formerly of St. Louis for a full report. From the truly beautiful address by Bro Wright Southgate, we extract the following:

Now when we have just deposited in its firm bed the corner-stone of a temple of which we are justly proud as a proof of the advancement of our Order, and the devotion of her sons, it may not be inappropriate to advert to some of those leading principles which constitute the vital spark of our union to which, amid the ceaseless change by which she is surrounded, the Masonic Fraternity owes her immutable stability—the corner-stone of that symbolic edifice of which we are parts united into one common mass by the lasting cement of brotherly love.

The history of the past reveals a chequered scene of alternate grandeur and decay: the giant schemes of giant minds that, meteor-like, illumined a hemisphere for a season, then disappeared and were forgotten; the cherished policy of mighty dynasties, matured and handed down through ages only to be thwarted; ancient and deep-rooted civilizations, of which scarce a trace remains to tell the traveler that such things *were*; cities carved in the living rock now desolated, whose fallen columns and ruined walls have long survived the names of those who reared them—their echoes once vocal with the voices of a happy people, now awakened only by the dismal hooting of the ill-omened bird of night. The great Lords of the East, with their sculptured record of mighty deeds, have given place to the vigorous aggressions of their younger and less cultured neighbors, who, in their turn, have been forced to yield the palm of valor, policy and cultivation to the Greek—illustrious in all that makes nations great; in his god-like poetry; in the graceful column and the animated marble; glorious in literature; glorious in science; glorious in art; glorious in commerce; and glorious above all, in his history, in the memories of Marathon, Thermopylae and Salamis, Greece, too, has passed away, and in the divine eloquence of Demosthenes we hear the last majestic note she struck upon the lyre of History.

The empire of Alexander seemed established but to be dissipated. The gigantic tyranny with which Rome ruled the world vanished before the rude attack of the Teuton like smoke before the breeze. And now the descendants of these conquerors retain little of the virtues and none of the power of their ancestors, but are alternately the prey of foreign domination and domestic faction. In

modern times Kingdoms, Empires, and Republics rise and fall, and the present but reiterates the sad story of the past. But amid this scene of darkness and desolation which the profane history of the world presents, two institutions—the one human in its origin and the other divine—show like two lines of light, though with unequal radiance, stemming and spanning the dark abyss of ruin, anon almost overwhelmed by the surrounding gloom and anon breaking forth with redoubled brightness.

Both cradled in the enchanted East, but their origins alike un-illumined by one ray of Eastern magnificence—alike in their unobtrusive progress, alike in the great principles on which they are founded, differing only in the sanction by which those principles are enforced; having kindred objects—the one to alleviate the sufferings and increase the joys of the present life, the other to prepare the soul for life beyond the grave—riding the waters of destruction, they pass the shoals where all else human meets Fate, and seem exempted from the operations of those great laws which the Creator has impressed upon everything that pertains to Earth.

It may not be futile to direct our energies to the causes which underlie this great exception to general laws.

Why is it that the Masonic Institution, though of purely human origin, fostered and reared amid scenes of barbarism—owing its existence to the humble and despised, in an age when all but the glittering pageantry of war was regarded with contempt—why is it that Masonry seems not to partake of the inevitable weakness of humanity? Other institutions have faded away with the causes which gave them birth, but our Order has expanded and grown brighter and more glorious with the lapse of time, and the poisoned shafts of malignity and hatred have ever fallen short of their mark.

Where, now, are the priesthoods of ancient days, the mysteries of Eleusis, the depositories of all the learning and culture of their day—to whom the deep abyss of nature had yielded up its secrets, and only as engines of oppression against the weak and ignorant? Where are the thousand other secret organizations which have existed within the recorded memory of man? All whatsoever their nature and objects, were invariably based upon the worst of all the passions and feelings of the human heart.

Mighty empires and policies owe their rise not to a broad philanthropy, embracing in its view the whole human brotherhood—not to a desire to ameliorate man's condition or to increase his means by obtaining wisdom and happiness—its invariable concomitant. The societies and priesthoods of the world which have acquired and sustained their power from the ignorance of the rest of mankind, owe their institution to the worst of all motives, the selfish interest of the few to whom their benefits were derived at the expense of the elevation and well-being of the *many*. And such being their origin their "own genius has given the fatal blow." They have, one and all, carried within them the suicidal principle which wrought their ruin. The deadly Upas tree of their destruction has sprung from seed sown at their inception.

But Masonry is no fungus growth from the passing interest of the hour; its aim is to advance no human scheme of aggrandisement or honor. Its objects is to improve the intellect and cultivate the heart of man, and it rates him not according to the proud titles nor the distinguished honors which the world has conferred upon him, but as he worthily practice these great lessons which it inculcates. Based upon the best principles which the Almighty has implanted in man's nature, in which humanity shows likest DERRY, practically enforcing the great injunctions of holy writ, it contains within itself a perennial well-spring of youth and vigor. With its head veiled in the gray clouds of antiquity, it stands, "like some tall cliff," unmoved and unmovable by the surging lash of the waves of passion and interest which boil around its base. To the outside world this may seem like mere high-flown panegyric and empty bombast. But those who have assembled around our secret altar, whose hearts are linked to each other by those silken cords, stronger than hooks of steel, which our Order throws around her sons, will bear me witness how feeble is my praise compared with the object to which it is directed. Such being a slight sketch of the genius of Freemasonry—the causes of its vitality and progress—the stamina which have enabled it to withstand the shock of foreign and domestic war, before which all the strongest ties which bind man to man have been severed—the lofty aims which it proposes and the high and holy principles which it enforces, let us turn for a moment and consider these cardinal principles which form as we have seen the life-blood of our organization—the essential ingredients in the characters of the perfect Mason—a character which it behooves us to keep continually in view as the high ideal of our hopes and aims; but, which none of us, alas! can never expect to attain. Masonry embraces in its scope and urges upon its votaries the practice of all those qualities of greatness and goodness, whose existence in the human breast furnishes the most incontestible evidence that man was created in the image of his Maker.

There were many fine responses to the various toasts proposed at the banquet, and from the reply of Sir M H Stevens to the following toast, we quote—

THE MASONS WHO WORE THE BLUE OR THE GRAY.—In the fiercest strife of war they never forgot their Masonic obligations. May they never meet again in any other spirit than that in which they have this day surrounded the Corner-Stone of our common Temple.

R W Grand Master and Brethren, no one but a Mason could have written the Toast, and the Mason who wore the Blue or the Gray can alone appreciate it in all its beauty, force and truth, and from any Masons heart, in all this land of ours, will come this response to its sentiment "So mote it be, amen."

The toast carries us back to years of war, bitter animosities, sadness and desolation, God grant us, in the future, no visitation so dreadful, no plague so deadly as was the four years struggle, when, under the Star Spangled Banner there mustered the Mason who wore the Blue, and beneath the Banner of the Southern Cross were gathered those who were the Gray. People of one country, who had lived in peace and had prospered as a people more than any nation upon earth, and yet there they stood divided, and under two flags. The Mason who wore the blue upholding the old government with its starry banner, those in gray supporting the rights of the States as taught them and believed in by those under the banner of a new Confederacy. Four years they stood fighting for opinion's sake as men always have and always will so long as passions founded in, and self-interest control mankind. In that time of bitterness all the things except the cause for which they battled were lost sight of; old classmates of West Point and Annapolis, comrades under the old flag separated sadly and yet honorably to wage war deadly and desperate against each other. Brother stood against brothers, father against son, Christian against Christian, and Mason against Mason. Those who had worshipped at the same altar and partaken of the Holy Communion together, remembered not the vows of friendship, nor the prayers offered up in the past around the firesides.

Masonry alone stood the test of war. Its votaries might wear the blue or the gray; it mattered not, they never forgot their obligations. Why enumerate the many published incidents happening upon the picket line, the battlefield and in the sickening atmosphere of the prisons, hospitals, bearing witness to the truth of this fact, when in its personal experience of many a Mason within this room is indelibly impressed this fact. "In the fiercest strife of war" Masons always remembered their Masonic obligations. Is it any wonder we cling to Masonry when it alone was true to its mission, true to its obligation; when the whole sacred system of our society was racking and tottering, with discord, hatred, and bad faith, why stood it the test of war? simply because its foundation is truth, and its creed Liberty. Its tenets, Brotherly Love and Charity.

We have also received the published proceeding of the G L of Va. The report on correspondence by Bro Welford is very fine and he disposes of the Quebec case in a manner that might have been expected from one representing the views of the old and conservative G L of Va.

To R W Bro Isaacs we are also indebted for duplicates of proceedings of the G Chapter and G Commandery and his reports on correspondence are sensible and practical. We shall refer to these proceedings again.

Michigan.

The Grand Lodge of Michigan has issued the following circular to its lodges, and it is so full of common sense and practical truths that we reproduce it and recommend it to be read in all the lodges where the FREEMASON circulates.

CIRCULAR TO BE READ IN ALL THE LODGES.

Worshipful Master, Wardens and Brethren:

The attention of the Grand Lodge of F and A Masons of the State of Michigan has been called to the prevalence and rapid increase of certain masonic evils and dangers that result from the rapid growth and apparent prosperity of our Order in this jurisdiction. That these evils exist is apparent to all; and this Grand Lodge, convinced of the importance of eradicating them as speedily as possible from the lodges under its care, takes this unusual means to admonish you of the necessity of reform in the following particulars, viz:

1. Our numerical growth has been so rapid that we have become proud of it, and have been so willing—perhaps so anxious—to increase our membership, that we have, for a time, forgotten those rules of prudence that should guide and govern masons, at all times, in the making of masons. Too often the profane are solicited and urged to join the Order. In some cases this proceeds from an indiscreet zeal in behalf of an institution we love; but too often it is the result of rivalry between lodges. In the anxiety to grow—to be a large lodge—to have an overflowing treasury—we forget to exclude the unworthy. Thus, while we grow in numbers, we are decreasing in that moral strength which should always be found in a masonic lodge.

2. Masonry being now on the high tide of prosperity and popularity, many are attracted to it, not because they love it, but because it is popular. Many join the Order, not because they wish to be purified by its influences, but because they wish to turn it to mercenary account. The reputation of masonry being good, the mercenary seek our endorsement in order to obtain character and credit. We are thus incurring moral liabilities and losses which damage our standing in the world.

3. Our love of growth and our pride in our Order, which are natural enough, and which, if kept within strict masonic limits, are harmless enough, tempt us to seek far too much the applause of the world. We boast too much before the world of the beauties and blessings of masonry; we exhibit ourselves in masonic processions on occasions not masonic; and in other ways manifest undue anxiety to be seen, and known, and admired, as masons. This brethren, is *Masonic vanity*, and not *Masonry*.

4. This undue sensitiveness to the world's opinion, on the other hand, is too apt to betray us into useless arguments with those who, through ignorance, ridicule or assail us; by which means we are unsuspectingly led into a violation of one of our first and most important obligations.

5. The popularity of our institution is such that the ambitious, anxious to wear its honors, but forgetful of true masonic modesty, too often resort to discreditable manouevering and tactics to win and wear its jeweled collars. This ought not so to be. Brethren, the white gloves and apron of a Master Mason, if *worthily worn*, are the highest badge of honor a man can wear. We should be more careful to wear these worthily, and be less anxious to assume the jewels of office; for though the latter may represent power, *they do not always indicate purity*.

6. We are neglecting too much that policy of inviolable secrecy which formerly has characterized the Order, by the observance of which we have preserved not only our purity, but our very existence. This neglect of masonic secrecy is a great and growing evil. The world hears far too much of the work and of the business of the lodge. How is it, and why is it, brethren, that *the secrets of the ballot*, that should not be divulged even in the lodge, are so often the sport of the world? The prevailing failure to preserve our strict rule of silence bodes no good to masonry. It must be speedily checked, or there will be left to us but little of that "harmony" which constitutes our chief "strength."

7. It is an evidence of our degeneracy that we are too lenient toward offenders against our laws. Unmasonic conduct, in far too many instances, not only escapes censure and punishment, but sits unrebuked on the floor—nay, even in the highest stations of the lodge. The good will leave us if we do not punish the bad. Brethren, that is not masonic charity to an erring brother which makes the immoral, the corrupt and the traitorous the peer and equal of the good, the honest and the honorable mason.

8. A custom, or fashion, rather, exists among us, which is innocent of itself, and would be harmless but for the use which unworthy masons and those who are not masons make of it. It is the wearing of masonic jewelry. Masons, undoubtedly, often indulge in it because they love its beautiful symbolism; but in these times, when cheats, swindlers and thieves assume them as a means of obtaining the reputation and credit of masons, it becomes us to inquire whether it is not a duty we owe the Craft to wholly abstain from the custom.

How a Boy Wakes Up.—There he lies in his crib, a nut brown cub of four years. He sleeps the sleep of healthy childhood. In the same position he lay when he dropped into unconsciousness, one arm under his head, one leg kicked out from under the coverlet. He is perfectly motionless. His round cheek pillows itself on the extended arm, and his leg seems to have been arrested in the middle of the last, restless kick, as the curtain fell over his blue eyes, and he was fast asleep. You can scarcely perceive his regular respiration. A train of cars thunder by without noise—he might be carried across the street without awakening. It is morning; daylight streams into the windows; the sun shines on the hill tops. The sounds of stirring life are beginning to be heard about the house. Watch the boy. Still and motionless as a figure of marble. As you look, the gates of sleep are suddenly unlocked. He is awake in a twinkling—awake all over. His blue eyes are wide open and bright—his lips part with a shout—his legs fly out in different directions—his arms are in rapid motion—he flops over with a spring—in ten seconds he has turned a couple of somersaults, and presents before you a living illustration of perpetual motion. There is no deliberate yawning, no slow stretching of indolent limbs, no lazy rubbing of sleepy eyes, no gradually becoming awake about it. With a snap like a pistol shot he is thoroughly awake and kicking—wide awake to the top end of each particular hair. The wonderful thing about it is its suddenness and completeness.

FLY TIME.—A Connecticut paper feelingly and sensibly remarks: "When Moses got up flies to bother the people of Egypt, his head was level. They are a little the meanest thing known in science. Take it Sunday afternoon and between six and eight o'clock in the mornings, when any one is trying to get a nap, and have a perverse, persistent, pertinacious, pusillanimous fly come to you a thousand and nineteen times in succession, is enough to make a Pharaoh let go, not only of the Jews, but his meerscham pipe, and his prettiest servant girl. A boarder at one of our hotels who was subjected to this plague of flies, woke up the other morning with the bed mattress twisted around his neck and tied in a double bow knot. We calculate that he rolled over in bed so many times this morning, that if the same number of revolutions were given to a mustard seed, it would roll to Alaska and back again."

Beyond the Present.

"We measure life by years and tears," he said;
 "We live a little; then life leaves us dead,
 And the long grass grows greenly overhead."

The years pass on, some swiftly and some slow;
 Each takes a little from red Summer's glow;
 Each gives a little of white Winter's snow.

Forever more and more they take and add;
 We lose the things that used to make us glad;
 We keep but those that make us slow and sad.

Hot tears well up from out the fountain heart;
 We wipe them out with proud resentful start;
 Alas, our pride heals not their bitter smart!

The eye is but the surface, deep and wide
 Abides beneath the source of their salt tide;
 The heart must rest ere that full flow be dried.

As on its hinges swings the door of Time
 We catch sweet glimpses of a land sublime
 Filled with the goldenness of Heaven's prime.

And One stands up; oh, fair and full in sight,
 With clear, true words, He calls us day and night!
 Help us, O God, to see and hear aright!

For if we see Him, we shall see Thee, too;
 And if we hear Him, He will tell us true,
 And fill our hands with some blest work to do.

And then both years and tears shall surely cease;
 Time to Eternity shall make increase;
 And smiles shall beautify an endless peace.

The Way it Works.

We have the highest possible authority for saying that man is prone to do evil, and that continually. Educate and polish him as you will, do your best to remove temptation from his path, and constantly place before him the most approved examples, and, somehow, the evil born in him will work its way out, and overcome, not only his own good intention, but the earnest labors of friends in his behalf. Demonstrate to a man, beyond all peradventure, that the course of honest dealing, of straightforward integrity, is always the best, and in the end most successful, and yet, somehow, he will forget himself, his principles and convictions, the wisdom of experience, and the lives of the thousands and tens of thousands who have gone before him, and set his hand to some act which topples down the work of a lifetime, and brings disgrace and ruin, where all should have been peace and tranquility growing out of duty faithfully discharged, and a conscience void of offense. Set before yourself some task to accomplish which will require all your energy and zeal, all your powers of self-denial, of energy and perseverance, and labor for it in season and out of season, early and late; neglect the opportunities that crosses your path for making yourself wealth and position, and for assuring to your old age such a competence as will enable you to meet the coming years with serenity; subordinate, in short, everything to the establishing an idea that shall benefit every one but yourself, and you shall find, along every step of your progress, apathy and lukewarmness, and even opposition and misrepresentation, and sink into the grave, at last, with the certain conviction that in a few days you will be forgotten of men, and all your toils and sacrifices will count as naught, unless success has been your attendant. Join with kindred spirits in some labor of love, not for personal aggrandizement, but for the promotion of good will among men, for the breaking down of the artificial barriers raised by social distinctions, by national prejudices, by the traditions of rank and caste, and you shall find your most virulent enemies, your most persistent traducers, your most annoying stumbling-blocks, in the very persons you seek most to benefit, most to aid by preparing the minds of men to understand that the internal qualities really make the man. Be unfortunately successful in sacrificing yourself for the benefit of others, and let some good work grow under your hand, and you will surround yourself with an atmosphere of doubt and suspicion, and men will puzzle their brains and travel leagues out of the way to find motives for you, never thinking that all their labor has but produced their own likeness, and made a head that will not fit on your shoulders. All this grows out of the fact that human nature, in all its meanness, and egotism, and frailty, remains substantially to-day what it ever has been, and is indubitable proof that the agencies for good which have thus far been brought into action, have scarcely swept the edges of the field, much less accomplished any notable part of the task to be completed before mankind can be freed from the effects of the original sin, and the millennium inaugurated. Seeing this, one would suppose that good men would welcome every effort made with sincerity for justifiable ends, especially if it did not propose to interfere with their plans, but rather to aid them; but it does not work that way.

The reason for the strongest opposition to masonry comes from the fact that its opponents attribute to themselves all the wisdom, insist upon intimate relations with the Supreme Architect, and will hear of no method of doing His service, or indeed of doing anything worthy of approval, unless it be done their own way. They cannot approve of the masonic brotherhood, because it is not a system of religion; they condemn it utterly, because it admits to its bosom, Gentile and Jew, and promotes sentiments of friendship

and brotherly love between them, as if there could be no friendship entertained for a person believing the religion of Abraham, Isaac, and Jacob, as if mere men of the world were to take upon themselves to judge of the niceties of religious doctrine, or dwindle into mere echoes of those who feel no hesitation in drawing the line between those whom they will to be saved, and the large remainder who are born and vegetate through life, to be finally added to the great fuel heap hereafter. We masons are organized and work in direct diametrical opposition to the spirit which, in the middle ages, drove and plundered the Jews, and set them apart, like wild beasts, and marked their garments, that the godly might not heedlessly run against them, simply on account of their faith, and because at the bidding of fierce zealots they would not deny the precepts of their fathers, and adjure a faith handed down to them from the beginning of time, which drove the Pilgrims across the ocean, to avoid persecution, and incited them to set up as persecutors on their own account, and to illustrate the mild serenity of their faith by hanging and burning whoever dared to have a different one. Our work, we repeat, is not in that direction; but, on the contrary, a concerted and tolerably successful effort to illustrate the fact that men can be friends and brethren, can feel an interest in each other's welfare, relieve each other's burdens, and bear each other's burdens, despite their differing modes of faith. We force no one into our association—accept no one, indeed, who does not come of his own accord, and cheerfully submit our inmost arcana to the gaze of all who can show such a standing among their fellow-men as will entitle them to our fellowship, and we leave every man free to worship God in any mode his conscience may dictate; thus exemplifying the grand idea of toleration in its broadest acceptation, wherefore we are denounced as infidels, and it is declared that men who do not abandon our association, and unite with bigotry in denouncing us, cannot be saved. The old leaven is set at work, and the fact of its existence is the very best of all reasons why we should continue our labor, why we should not only not be discouraged, but, on the contrary, incited to persevere, to make stronger the ties which unite us, and feel more and more encouraged as our would-be persecutors writhe at our success. The same idea will apply to our individual relations. Not one of us can always feel that his best efforts, his most unselfish determination, his warmest endeavors to serve his fellow-men are rightly understood—that indeed those very acts, of all others, are not making him an object of suspicion, causing him to be regarded askance, and rated as a covert enemy, where he would most sincerely be a friend.

Superficially considered, this is discouraging, but when we reflect that it is a part of every man's nature to do and to think at times, as he would neither do nor think at others, that it is an essential part of our teaching, as masons, to recognize and bear up against this common infirmity, we should be encouraged instead of cast down. If a man's own conscience is clear, if he earnestly strives only to do those things which will bear investigation, if he stands by the right and the law, and leaves the consequences where an all-wise Providence may see fit to place them, he will be justified in the end, and the Father who seeth and knoweth his inmost thoughts will, one day, reward him, because under the operation of His infinite law the right will finally triumph. The schemes of designing men will be fruitless of permanent effect, the mad zeal of the bigot will only have roused the air, while the honest, earnest work will remain as a monument to be seen of men, and to encourage other laborers in the way we shall have gone before them. Stand fast to the old ways, and remembering that perfection is not given to any man, that all need charity to balance their short comings, that in a few days the gate will open through which each of us must pass to the judgment beyond, let us patiently labor and patiently wait for that approval which men withhold, but which is in store for us, where no one is greater than another, and where we may look with unsealed eyes on the truth, and with tender charity even toward those who in this life have most endeavored to misrepresent and injure us.—*N. Y. Dispatch.*

How Glass Paper-Weights are Made.

Every one knows these paper-weights of solid colorless glass in a hemispherical shape, in the center of which are bouquets, portraits, and even watches and barometers, &c., &c., but few persons know how or by what means these things are incarcerated in the center of the glass.

There is a great distinction to be made, not merely between the objects, but also between the materials of which they are composed.

As those representing flowers and bouquets in glass, those from which the name is derived are the most ancient and the best known, we will begin with them.

The first thing to be done is to sort and arrange a certain quantity of small glass tubes of different colors in the cavities of a thick molten disc, disposing them according to the object to be represented. This done, the tubes are closed between two layers of glass; to do this they begin by placing on one side of the disc which contains the tubes a layer of crystal to which the tubes soon become attached. When this is done the disc is removed and a second layer of crystal is placed on the opposite side.

The object being placed in the center between these two layers of

glass soldered together, it becomes necessary to give the ball its hemispherical form, which is done, when the crystal is again heated, by means of a concave spatula of moistened wood. It then only remains to anneal it and to polish it on the wheel.

That a glass ornament, being covered with a layer of hot glass, should receive no injury or change of color, may be easily understood from its extremely refractory nature; but it is not the same with objects in metal, such as watches, barometers, etc., which a far less degree of heat would oxidize or even entirely destroy. The mode of manufacture, therefore, of these latter objects is quite different from that of the first. It is easy to prove this. If we now examine a paper weight containing a watch or barometer, under the lower part of the ball will be found a piece of green cloth, the use of which is to keep in place the objects which, instead of only forming one body with the covering of glass which surrounds them, are only placed in a cavity made beforehand in the center of the half-spherical ball. In a word, to take out the glass ornaments it would be necessary to break the paper weight, whilst to take out the others it would suffice to take off the cloth.

As for the paper weights in which are placed portraits, usually of a yellowish color, these profiles are made of a refractory earth, and may thus bear well a heat which only softens glass.

Manufactured successively at Venice, under the name of millefiori, and then in Bohemia, these paper weights have been carried to perfection only by French artists.

The sole difficulty in their manufacture is in avoiding internal air-bubbles, which would the more deform the objects as any defect would be much increased by the thickness of the glass.—*From the Wonders of Glass-Making.*

JAPANESE CARPENTERS.—The Japanese carpenters are ingenious workmen, and their work is done with marvelous neatness. A curious feature of their houses, is that they do not contain a nail, all of the joints and timbers being dovetailed together by many ingenious devices; and the whole work, even to the rafters, is as smooth as if it had been polished down with sand-paper. And the Japanese are a neat people, for they use no paint to hide any blemishes of construction or ornamentation—no filigree work of plaster-of-Paris gewgaws, but every stick in the building is exposed. Every morning as regularly as she cooks the breakfast or sweeps the floor, the Japanese house-wife takes a wet cloth and scours the whole interior of the dwelling, leaving no part untouched and no stain or dirt spot to mar its cleanly appearance. Then the Japanese do not come into the house with muddy boots, after the style of the American sovereign; but, having covered the floor with neat matting, always remove the dirty sandals before stepping upon it. I stood and watched the Japanese carpenters at their work for some minutes, and noticed the peculiarities of their movements. The Japanese works toward him, that is instead of shoving a plane from him, he reaches out, sets the plane upon the board at arm's length and pulls it toward him; and he cuts, saws, and chops in the same way. His saws are fixed in handles like a butcher's cleaver, and the teeth slant or rake toward the handle. The planes are constructed like ours, but the wooden portion is very thin and wide. The adze is fastened to the end of a hooped stick, like the handle of one of the crooked canes worn on the arm on Chesnut street; and although their tools are different from ours, yet I cannot observe that they are awkward in appearance or awkwardly handled.

You never hear the really philosophical defenders of the doctrine of uniformity speaking of *impossibilities* in nature. They never say, what they are constantly charged with saying, that it is impossible for the builder of the universe to alter His work. Their business is not with the possible, but with the actual; not with a world which *might* be, but with a world which *is*. This they explore with a courage not unmixed with reverence, and according to methods which, like the quality of a tree, are tested by their fruits. They have but one desire—to know the truth. They have but one fear—to believe a lie. And if they know the strength of science, and rely upon it with unswerving trust, they also know the limits beyond which science ceases to be strong. They best know that questions offer themselves to thought, which science, as now prosecuted, has not even the tendency to solve. They keep such questions open, and will not tolerate any unlawful limitation of the horizon of their souls. They have as little fellowship with the atheist who says there is no God as with the theist who professes to know the mind of God.

"Two things," said Immanuel Kant, "fill me with awe: the starry heavens and the sense of moral responsibility in man." And in his hours of health and strength and sanity, when the stroke of action has ceased and the pause of reflection has set in, the scientific investigator finds himself overshadowed by the same awe. Breaking contact with the hampering details of earth, it associates him with a power which gives fullness and tone to his existence, but which he can neither analyze nor comprehend.

A PENNSYLVANIA paper tells of a local preacher who received for his salary this year nothing but a curry comb, a keg of varnish and two dozen clothes pins. Whenever his children cry with hunger he gags them with a clothes pin, scratches their stomachs with the curry comb and lays on a coat of varnish.

"HOW THEY WATCHED HIM."—Among the many gentlemen whose hearts are about the bigness of packing trunks, is Mr. Joseph H. Livingston, of the Girard Mercantile Company of this city, in Front street. Mr. Livingston is P. M. of Mozart Masonic Lodge—an institution that does its working to music, and in a manner supposed by outsiders to be unexcelled by any other Lodge in the United States. Of this Lodge Mr. Livingston was Charter Worshipful Master. His exodus was from Union Lodge, No. 121. Last Thursday was the second anniversary of Mozart—a Lodge containing a membership whose relations are probably unsurpassed, in the true spirit of masonic fraternity by any other organization extant.

On Thursday evening last, to commemorate many interesting events in the history of Brother Livingston's connection with Mozart Lodge, a number of brethren assembled at his residence, at No. 3429 Walnut street. They had been watching for an opportunity to present him with a watch. This opportunity they then found. Among them were Hon. Richard Vaux, Henry Wallace, Chas. H. McCullough, Wm. Meeser, S. Warner Young, Dr. F. R. Thomas, Joseph Glading, George W. Dougherty, E. W. C. Greene, M. E. Grano, High Priest Michael Nesbitt, J. P. Whitesides, Thomas Brown, (Kadosh Commandery) Chris. Blakeley, Brother Hickman, from Chester; Brothers John S. Paul, Thos. R. G. Garsed, J. N. Reybold, Wm. G. Hughs, Charles Able, J. B. Apple, John P. Watson, William Irvins, Wm. E. Farrell, Joseph F. Duntson, Ed D. Alexander, Lussion, James S. Woodward, Barton Hill and Frank Brover.

A band of 20 musicians, all members of Mozart Lodge, led by Charles R. Dodworth, accompanied the party—among them was Bassert (leader of the Germania), John Grime and Jesse Jenkinson.

The party were ushered into Bro. Livingston's hospitable mansion, when immediately was presented to him a splendid gold Taltzman lever watch and chain, and to his lady a set of jewels, amethyst and pearl. The latter was worthy the acceptance of an empress. The speech was made by Brother Vaux. As a *placcho* to mollify the vexation of a wife caused by keeping her husband out late on a certain night, we can imagine nothing more calculated to do it.

After a collation served in the Livingstonian manner, song and sentiments ensued. The band aided in enlivening the affair, and by Dr. Thomas Russell and Jenkinson was given first class vocal music. The "Old Oaken Bucket" was sung with Old Pine Street Church pathos, by Brother William Irvins.

The affair was one of that kind of things that get into your memory, and when they get there, stay. At 3 A. M. to the great delectation of the neighbors, the band stepped outside and all hands, the Mattese cat of Brother Livingston included, united in singing the refrain, "Should Auld Acquaintance be Forgot?"—

ERRORS IN NATURAL HISTORY.—I wish to call the attention of your readers to a few errors in Natural History, that are generally believed by the young, (and sometimes by the old.) We often see it asserted in school books, that the lion and eagle will not eat any animal that they have not killed themselves. Any naturalist knows that such is not the truth. Any person preparing a book for the young should know better than to print such folly for the youth of the land to read. I once heard an old gentleman say that porcupines could throw their quills; some people believe that they can shoot their quills three or four rods—thus making quite a monster out of a quiet, harmless animal. I once heard a gentleman telling how tree toads could change their color to suit any object that they chanced to set upon; he said that their *natural* color was whitish. How an animal that was always changing its color, could have a *natural* color, I could not comprehend. I see some stories in the *Rural New Yorker*, respecting some very smart parrots. If all those stories be true, we shall have to give up the theory of birds being guided alone by instinct, and accord to them reason, as well as to other folks.—H. Shiloh, O.

THE LESSON OF LIFE.—Of all the lessons that humanity has to learn, the hardest is to learn to wait. Not to wait with folded hands that claim life's prizes without previous efforts, but having struggled and crowded the slow years with trial, see no result as effort seems to warrant—nay, perhaps, disaster instead. To stand firm at such a crisis of existence, to preserve one self-poise and self-respect, not to lose hold or relax effort, this is greatness, whether achieved by man or woman—whether the eye of the world notes it, or it is recorded in the book, which the light of eternity shall alone make clear to the vision. Those who stand on the high places of the earth understand not what necessity, what suffering means. They know not what it is to noble souls to be obliged, like worms, to crawl upon the earth for nourishment, because it has not the strength to endure famine. Life moves around them with so much grace, splendor and beauty; they drink life's sweetest wine, and dance in a charming intoxication. They find nothing within them which can enable them to understand the real sufferings of the poor; they love only themselves, and look at mankind only in their narrow circle.

WIT is often united with great learning; three of the most learned men that have ever lived were three of the wittiest—Cervantes, Rabelais and Butler.

Kentucky.

For the Freemason.

THE MASONIC WIDOWS' AND ORPHANS' HOME, OF KY. was first started by C HENRY FINCK, a merchant of Louisville. He got up the first meeting of the Brethren to take the matter into consideration, and at that meeting he urged the brethren in his off-hand way to take hold of the matter at once, and it was bound to be a success, and concluded by walking up to the Secretary's desk and putting down his name for \$1,000, all of which he has paid, and more too, for this noble object. This was the starting of what is now a great institution in this State, and will prove an honor to the Fraternity at large.

Bro Finck came to Louisville a poor boy; a German of noble-hearted stock, and has been very prosperous. His great desire to accumulate has been apparently, only for the means of doing good. He has been one of the main pillars of the "German Protestant Orphan Asylum" in Louisville for many years; yet he is quite a young looking man. He is full of energy and business talent—lives in good style; but with sufficient economy to provide for a growing family and have a few dollars for every good object presented.

These remarks would never be made if we should attempt to get the consent of our modest Bro Finck first; but we merely state them as facts, and cannot help expressing the wish that we had more of these Brethren, who, having abundant means, were as willing to contribute in proportion to their means, to a Home for the Widows, and to provide for and educate the Orphans, of our deceased brethren.

M C W

Philadelphia.

The second annual Tournoi of St Johns Commandery came off at the Academy of Music on the 12th of April, and we regret our inability to be present. The whole affair was gotten up with that singular good taste which characterizes the Knights of Phila, and this entertainment will only add new laurels to their well earned reputation.

Many distinguished visitors were present from New York, New Jersey, Maryland and Massachusetts, and Illinois, was represented by the "King of the spiders," Sir Ben F Patrick, P G C.

The Press says: The marching was performed with all the precision of battle-scarred heroes who had fought on a hundred fields, and was a credit to the descendants of those grand old Templars of old, who have made the world ring with their glory and renown.

The evolutions were by sections of threes, sixes, and twelves, by wheel, by file, and by fours; then starting from the rear of the stage the single and double cross was formed in a style and with a celerity that called forth the hearty applause of the audience, after which the banner carried in the centre of the column was passed to the front and became an apex, around which was formed "the triangle," and after this movement the column was again brought into sections of three by the knights who had formed its base passing between the right and left limb of the figure. Flank movements were then given, and at about 10 o'clock the knights were drawn up in line of battle at the edge of the proscenium boxes, where they gave the military salute, sheathed their swords, and while standing with the encovered heads the curtain was lowered, shutting out from sight as well drilled a body of men as ever it has been our fortune to witness.

The white plumes, the black uniform, relieved by the snow-white baldrick and sword-belt, the flashing blades, and the steady marching gave a *tout ensemble* that will not soon be forgotten by those who witnessed it.

An Eloquent Oration.

"Generation after generation," says a fine writer, "have felt as we now feel, and their lives were as active as our own. They passed like vapor, while nature wore the same aspect of beauty as when nature commanded her to be. The heavens shall be as bright over our graves as they now are around our paths. The world will have the same attractions for our offspring yet unborn as she had once for our children. Yet in a little while all have happened. The throbbing heart will be at rest. Our funeral will wind its way, and prayers will be said, and then we shall be left alone in silence and in darkness for the worms, and it may be for a short time we shall be spoken of, but the things of life will creep in, and our names will soon be forgotten. Days will continue to move on, and laughter and song will be heard in the room in which we died; and the eyes that mourned for us will be dried, and glisten again for joy; and even our children will cease to think of us, and will not remember to lisp our names."

Wild Flowers in Norway.

The abundance and brilliancy of color of the wild flowers of these northern countries is remarkable. The most common of all at this time is our pansy. Finding it first near a fence by a mill, the natural inference was that a neighboring garden had overrun its borders. But no, it is as wild and as common here as our own eyebright, springing up by the roadside, among the tall grass in the meadows and standing in thick clusters on the rocks or hiding in the clefts. Of every size, except really large, and of the usual colors, in every shade and variety of arrangement. Sometimes wholly white, sometimes a dark red purple throughout, they are oftentimes a medium size, with their two upper petals a soft blue purple shading through blue into pale yellow below. Looking up at them fluttering in fresh masses on the rocks, they give the effect of the most delicate purple flowers, so light that the wind blows them away. They are so beautiful and so abundant that our wild violets, which grow here also, seems hardly worthy of notice.

Another of our choice flowers, equally common, is the lily of the valley, precisely the same in color, size and perfume as our garden flowers. Coming from Stockholm, at the dilferent stations we found children under the car windows with hands and arms and baskets full of them, great, delicious bunches, for a penny each. We were still incredulous enough to ask where they came from, but when the small brown boy first pointed to the woods beyond the station there was no longer room for doubt. The forget-me-nots of our gardens also abound here, growing a little smaller, as a general thing, but of the same pure blue, sometimes coloring whole fields.

All our common wild flowers come and go here at the same time and in the same order as in New England. We miss no one except the eyebright and the arbutus, which should not perhaps be called common with us, it is found in so comparatively few places. The sandy soil in and about the pine woods of Norway seems perfectly adapted to its growth, but we have not been able to find any trace of it where we have been. Among many that are quite new to us is a rich purple blossom, delicate and small, but growing in full clusters, low on the ground. Many fields are bright with a tall flower a little like our meadow pink, of a color so deep as to almost crimson, making a fine contrast to the ox-eye daisy of our meadows, which is often mixed with it. A tall spike of tall blue flowers, as blue as our deepest larkspur, borders many of the country roads, roses grow wild in almost every color, white, yellow, red and pink, and of great fragrance; the wild geranium of our fields has a much richer color than with us, our harebells grow not only on the rocks and hills but by the roadsides, and purple columbine, large and dark, takes the place of the light red of our rocks. The variety of bright yellow flowers is almost innumerable.

"Good morning, Schneider." "We gechts den." "Do you know what church that is?" "Yaw, dos is der Drinity Church." "You see the steeple and that little cross w-a-a-y up there?" "Yaw, I saw him." "Well, how is that for high?" The German looked pleased, scratched his head, and said: "Dot is goot! Der best I hear dese six weeks; yaw, dot is very goot!" The wag went his way, leaving the German smiling, scratching his head, and gazing abstractedly at the little cross so high in the air. While thus standing, a smile came over his face, a friend came along, and he thought to give him the same good thing and have another laugh, and said: "Hollo, Fritz; how you was, eh?" "Goot. How was it going to be mit yourself?" "Goot all der vile. Do you know what church am dere?" "Yaw, dere am der Drinity; I know dese church more as a dozen years already." "You see dem stheeples, und der leedle cross on der top of dem stheeples w-a-a-y most mit der glouds?" "Yaw, I see der leedle cross." "You see him? Vell—I shust ask you, how high is dot?" Then he laughed, and laughed, while the other man replied: "I don't know; but what for you make so much laugh?" "It's the schoke—do you see him—the schoke—ven I ask you how high is dot?" "No, I don't see der schoke." "Vell dot is funny. A man just told dot to me, und I made laugh all ter vile. Und you no see ter schoke? I think you peen a jumming around all night, and you can't see nothink!—*Pomerooy's Democrat.*

THE HUMAN LUNGS—According to Hopley's "Lectures on the Education of Man," the number of air cells in the human lungs "amount to no less than 600,000,000." According to Dr. Hales, the diameter of these may be reckoned at the 100th of an inch, while, according to the more recent researches of Prof. Weber, the diameters vary between the 70th and the 200th of an inch. Now estimating the internal surface of a single cell about equal to a hollow globule of equal internal diameter, then, by adopting the measurement of Hales, we find that 600,000,000 such cells would possess collectively a surface of no less than 145 square yards; but by basing our calculations on the opinion of Weber—opinions, remember, which the scientific world receives as facts—we arrive at the still more astounding conclusion that the human lungs possess upward 166 square yards of respiratory surface, every single point of which is in constant and immediate contact with the atmosphere inspired. It will be useful, then, to imprint on the memory that, whether we breathe pure or putrid air, the air inspired is ever in immediate contact with an extent of vital surface ample enough for the erection of a large house.

From the Toledo Blade.

Out of the Old House, Nancy.

Out of the old house, Nancy—moved up into the new
All the hurry and worry are just as good as through.
Only a bounden duty remains for you and I,
And that's to stand on the doorstep, here, and bid the old house good-bye.

Was it a shell we've lived in, these nineteen or twenty years!
Wonder it hadn't smashed in, and rumbled about our ears;
Wonder it's stuck together and answered till to-day,
But every individual log was put up here to stay.

Things looked rather new, though, when this old house was built,
And things that blossomed you would've made some women wilt;
And every other day, then, as sure as day would break,
My neighbor, ager, come this way, invitin' me to 'shake."

And you, for want of neighbors, was sometimes blue and sad,
For wolves, and bears, and wildcats was the nearest ones you had;
But lookin' ahead to the clearin', we worked with all our might,
Until we was fairly out of the woods, and things was goin' right.

Look up there to our new house!—ain't it a thing to see?
Tall and big and handsome, and new as new can be;
All in apple-pie order, especially the shelves,
And never a debt to say but what we own it all ourselves.

Look at our old log house—how little it now appears!
But it's never gone back on us, for nineteen or twenty years;
An' I won't go back on it now, or go to pokin' fun,
There's such a thing as praisin' a thing for the good that it has done.

Probably you remember how rich we was that night
When we was fairly settled and had things snug and tight;
We feel as proud as you please, Nancy, over our house that's new,
But we felt as proud under this old roof, and a great deal prouder, too.

Never a handsomer house was seen beneath the sun,
Kitchen and parlor and bed-room—we had 'em all in one;
And the fat old wooden clock that we bought when we came West,
Was tickin' away in the corner, there, an' doin' its level best.

Trees was all around us, a whisperin' cheering words,
Loud was the squirrel's chatter, and sweet the songs of birds;
And home grew sweeter and brighter—our courage began to mount—
And things looked hearty and happy, then, and work appeared to count.

And here, one night it happened, when things was goin' bad;
We fell in a deep old quarrel—the first we ever had;
And when you give out and cried, then I like a fool give in,
An' then we agreed to rub all out, and start the thing ag'in.

Here it was you remember, we sat when the day was done,
And you was a makin' clothing that wasn't for either one;
And often a soft word of love I was soft enough to say,
And the wolves was howlin' in the woods not twenty rods away.

Then our first-born baby; a regular little joy,
Though I fretted a little because it wasn't a boy;
Wasn't she a little flirt, though, with all her points and smiles?
Why, settlers come, to see that show, a half a dozen miles.

Yonder sat the cradle—a homely, home-made thing;
A many a night I've rocked it, providn' you would sing;
And many a little squatter brought up with us to stay,
And so that cradle, for many a year, was never put away.

How they kept a comin'! so cunnin' and fat and small!
How they grewed! 'twas a wonder how we found room for 'em all;
But though the house was crowded, it empty seemed that day
When Jenny lay by the fire-place, there, an' moaned her life away.

And right in there the preacher, with bible and hymn-book stood,
"Twixt the dead and the living," and "hoped 'twould do us good."
And the little whitewood coffin on the table there was set,
And now as I rub my eyes it seems as if I could see it yet.

Then, that fit of sickness it brought on you, you know;
Just by a thread you buug, and you e'en a' most let go;
And here is the spot I tumbled, an' give the Lord his due,
When the doctor said the fever'd turned, an' he could fetch you through.

Yes, a deal has happened to make this old house dear;
Christenin's, funerals, weddin's—what haven't we had here?
Not a log in this buildin' but its memories has got,
And not a nail in this old floor but touches a tender spot.

Out of the old house, Nancy—moved up into the new;
All the hurry and worry is just as good as through;
But I tell you a thing right here, that I ain't ashamed to say;
There's precious things in this old house, we never can take away.

Here the old house will stand, but not as it stood before;
Winds will whistle through it and rains will flood the floor;
And over the hearth, once blazing, the snow drifts oft will pile,
And the old thing will seem to be a mournin' all the while.

Fare you well, old house! yov'rs naught that can feel or see,
But you seem like a human being, a dear old friend to me;
And we never will have a better home, if my opinion stands,
Until we commence a keepin' house in the house not made with hands.
Hillsdale, Mich. W. M. CARLETON.

An Infamous Attempt at Masonic Swindling.

From Bro A H McFall one of our subscribers in Texas we have received the circulars of one "E Monroe Clay 197 Broadway, N Y City," who has the audacity to sign his letter "in F L and T Fraternally," and print a square and compass on the top of the circular. The circulars were sent to Bro McFall's wife as the parties evidently misunderstood the initials of her husband's name, and he naturally feels very indignant at this attempted outrage upon the Fraternity and the law and the insult to his own honor. The circular is a confidential proposition to enter into the counterfeiting business, by the purchase and sale of imitation greenbacks.

These propositions are very common, but we believe this is the first instance in which the name and emblems of our fraternity have been used as a disguise to such infamous swindling. We do not expect for a moment that any Freemason can be trapped by such a flimsy pretext, but if there are any, they deserve to be fleeced, and sent to the penitentiary besides. The unwarranted use of our emblems is evidently intended to gull the uninitiated, and the craft in N Y City owe it to themselves to try and put a stop to this outrage upon their good name. As a matter of course there is no such person as "E Munro Clay" as that is merely a "blind" and no letter addressed to him would ever be called for at the office, but he is reached by express at room 26 top floor 197 Broadway—ie, until he changes his quarters, which we presume he does every few weeks or months. He also casts an insult upon the honor of the "Adams Express Co" and the "Southern Express Co" by saying they are "reliable," and tells his patrons to "avoid the "Eastern Express Co" and the "N Y & Boston Express Co." The two former Co's, along with the masonic fraternity, owe it to themselves to ferret out these scoundrels and stop this free and unauthorized use of their names. Let counterfeiters and every body else learn for once and all time that the use of masonic emblems in business is a fraud upon the fraternity and will not be tolerated.

Beware!

At the request of Willamette Lodge, No. 2, of Oregon, through a circular issued by R W Bro J E Hurford, Grand Sec of that State, we warn the Craft against Jno R Prindle, who is an expelled mason and been swindling the brethren. He is very fat, rather corpulent, weighs about 250 pounds, about 5ft 9in high, thick short neck, full round face, black hair, dark eyes and whiskers, rather pleasant and agreeable in his manners and gentlemanly in appearance, social in his habits with great pretensions to piety, is a member of the Congregational Church and well calculated to deceive. He will probably travel around and get all he can and then join the grand choir of anti masons headed by Blanchard, Finney & Co. Look out for him.

To a Young Girl.

You think you love the man who is coming this Sunday night to visit you! And he acts as if he loves you! Suppose he "declares himself," and asks you to become his wife. Are you prepared to say to him, "I love and will trust you through life with my happiness, and the lives and weal of our children!"

He is jolly, gay and handsome, and all the darts of Cupid are twinkling and sparkling in his eyes; but will those eyes always find expression from the love of a true soul?

To-night he says many pleasant things, and draws pretty pictures for the future.

Does he go to-morrow to a work which gives promise of the fulfillment of your desires in life?

Do his ambitions and achievements satisfy you?

Does his every-day life shine with the noble endeavors of a trustworthy man?

If you think, and desire a companion in your thinking—one who can unlock the deepest depths of your mind, to what strata of humanity does he belong in the scale of excellence and morality? Is he doing all he can to build up future usefulness and happiness in which you can share and feel blessed? These are questions which the experience of after years make many women weep in bitterness of soul that they were not thought of before they answered, "Yes"
—Elm Arlou.

An Error Corrected.

In our last number we published what purported to be a major bull of excommunication issued by the Pope against Victor Emmanuel, the same having been taken from the *N Y Press* and reproduced from European journals, and generally recognized as correct by the press. We have however been informed by a friend of the Catholic Church that such a bull was not issued, but that it is a reproduction from "Tristram Shandy" and set afloat as a genuine document last fall. We were deceived in this matter along with many intelligent journalists, and notwithstanding the head of the church has so bitterly attacked our organization we should never commit a like error of misrepresentation against it or any one else, and as they have no organ to reach our readers and correct the error, we the more gladly embrace the earliest opportunity of setting the church right before our patrons and doing it justice by saying that we are satisfied that that bull purporting to be issued by the pope, was an imposition. The bull that was really issued was brief and did not contain the language used in the one quoted by us, and are glad to think that no one calling himself the member of any church would endorse such an unmitigated course against any human being.

Our comments at the time were of course based upon the supposition of the truth of the text, and as the text was erroneous—so of course our comments were out of place. Any editor who will not correct mistakes should never have charge of a paper, for his highest aim should be to teach the TRUTH.

THE *National Intelligencer* remembers four vivid stage pictures. The first was the scene in Othello wherein the eldest Booth delivered that masterly apostrophe in which all the elements of Othello's nobler nature seem to culminate and explode, thenceforward to leave him a majestic wreck, the wreck of frenzy—abandoned by the fine spirit which his soul caught from Love and War—and where in tones of equalled tenderness and pathos, he bids adieu, one by one, to the inspirations of the tented field, to the "ear-piercing fife," to the "spirit-stirring drum," to "the royal banner," and to all the "pride, pomp, circumstance of glorious war." In that scene we saw the end of the great Othello; we saw the wreck with our material eyes, without the help of fancy, just as one witnesses any decay; we saw the struggle, the agony, and finally the crushed and broken spirit that never shone again, in the noble, harmonious whole of the Moor's exalted character, but which thereafter, only broke in fitful flashes of light through the ravings of a fearful insanity.

The next picture which we recall is that of Rachel in the closing act of Camilla, when the story of the fight is told her between those devoted belligerents, her brothers, her dear brothers and her lover. How her cheek faded and flushed as now she heard the bravery of her brothers, then of the peril of her lover, then the thrilling chances of the combat, till finally fell the blow on heart—her lover is slain! Who that witnessed that frail, struggling creature, thus fairly wrapped in the folds of contending passions now appealing here, now there, with features more eloquent than human words, can never forget the sight? No painter's art, with such a witness, is needed to revive in his mind's eye that spectacle of speechless woe. And when the last of her woman's nature went out in that passionate "Alas!" and the fiend usurped the devoted tabernacle what soul who saw the acting but "lives o'er the scene" while he remembers it. It was as if the arch-fiend was actually seen entering the angel of the moment ago, when succeeding the inexpressible anguish all told in the "Alas!"—came the fearful curse from her lips, her withering, blasting curse on Rome.

The wild, strong heart of Elizabeth breaks when the passionate queen hears that the man she idolized has become the victim of her own folly and rage. Do we not all remember how Ristori, at this point, *instantly grows old before our eyes*? By one stroke of her "so potent art"—without help from the costumer—by the very force of genius, and in a moment's space—Ristori displaces the proud, royal, animated, all powerful queen, and summons from her decay age, tremor, fear, terror, helplessness, and death itself. She speaks no word to tell this wondrous change—she makes it, she acts it.

So of the great Fanny Kemble's transition from the sweet, gentle, inexperienced Juliet, whose tender story only the heavens knew, and Romeo knew, and the Nurse and the Friar knew; when from a creature all confidence and all reliance, she turned from the venal nurse in calm, resolved agony, and reposed alone in herself! What eloquence of voice ever exceeded that transition, that acting, when the chain of sympathy, linked from her cradle, fostered through her childhood, made holy in her maidenhood by the secrets of that pure love which she had poured into the Nurse's ears, in one second to flow, like Coleridge's "dreary sea," between the blackened cliff, upreared by this convulsion, and which now abruptly frown on either side of her threatened existence.

These four stage pictures are most notable illustrations of genuine acting, as distinguished from cold art, from elocution, from oratory,

from all stage contrivances. Perhaps the common reader will think that we have draped them too fancifully, but the critic, feeling art, loving art, knows how wretchedly short we have come of conveying a description of what we have attempted very hurriedly—we mean the critic who looked, as we did, upon these memorable, these imperishable triumphs of the stage. No human words can paint these deeds of genius. As well seek to paint the action of the hurricane and that of the condor that struggles with its fury.

Omaha Correspondence of the Cincinnati Times.

Knights of Pythias.

The Fat Contributor's Version of the Legend.

The Knights of Pythias are making quite a sensation in Omaha at present. I can find out very little about that mysterious order. The title of the order was doubtless suggested by the history of those ancient Greek bufflers who carried on a general friendship business under the firm name of "Damon & Pythias." These worthies lived in Syracuse, (N. Y.), and were consequently known as "Salt Pinters." Their back doors fronted on each other, and they were the warmest kind of friends, even in mid-winter. Their friendship dated back to the days of sunny childhood. If one of them had anything he always wanted the other to have some of it. If, for instance, Damon got a licking from the school-master, he wasn't satisfied until Pythias got one, too. Pythias got the measles once, and he went right off and gave some of them to Damon; they shared everything together. Damon found his father's whisky bottle one day, but he did not keep it to himself. Not he. He went and got Pythias drunk. If Pythias run all night, Damon kept it up all the next day, so that the days of Damon were equal to the Knights of Pythias.

Damon was a member of the city council of Syracuse, while Pythias belonged to the National Guards. It appears that one Dionysius had been scheming to have the council declare him mayor of Syracuse without a vote of the people, and succeeded one morning when Damon was absent. Ascertaining what had been done, Damon hastened to the council chamber, *damn* Dionysius and his fellow council men who sustained the fraud. Meeting Dionysius, he attempted to stab him with an ivory paper-cutter, remarking as he did so—

"—By all the gods! one blow
And Syracuse is free."

(There had been a heavy duty on Syracuse up to that time, owing to the salt monopoly, and Damon was a free-trader. He might have freed his beloved city from the tyrant had he not stopped to "buy all gods," and blow about it. He was secured by the mayor's new police and condemned to death.)

Pythias had a sweetheart named Calanthe, whom he loved next to Damon. Their wedding day was appointed, and just as the marriage ceremony was being performed news was brought to Pythias of what had occurred, and leaving Calanthe only about half married, he hastened to the station-house where Damon was confined, arriving just as he was being led forth to execution. Damon was petitioning Dionysius for a few hours' respite, in order that he might see his family, but the tyrant would not listen to it.

Pythias then offered to take Damon's place for the space of six hours, and if at the expiration of that time his friend returned not, he would perish in his stead—hope to die if he wouldn't! The proposition was accepted, and Damon hurried away to his family who lived away out in the vicinity of the salt-works.

Sad indeed was the parting of Mr. and Mrs. Damon. The interview was necessarily brief. He had to hurry back, or he wouldn't be in season to see himself die. Damon was greatly affected and when he tore himself away there was a *dame* on the floor in a swoon.

"Fetch up the old mare!" yelled Damon to his hired man, Lucullus. He was excited, because, you see, it was getting late, and he didn't want to keep the executioner waiting on his account. Then it was Lucullus acknowledged that in order to save his master he had given the old mare a dog-button, and the coroner was even then sitting on the body. Furious at the thought of not reaching Syracuse within the appointed time, and knowing how mortified Pythias would be if compelled to die in consequence, he seized Lucullus to rend him in pieces. It would have been good-bye Lucullus had not a horseman appeared at that moment, whom Damon persuaded to dismount, by taking him gently by the throat. Then mounting in his stead he dashed away toward the city.

In the meantime every preparation had been made for the execution of Pythias.

Time was up, and no word from Damon. The people sneered, and asked if any one supposed Damon was such a fool as to come back again, and even Pythias began to fear his old pard had gone back on him.

Suddenly a great shout was heard. A cloud of dust was seen to rise in the direction of the salt-works. It approached rapidly, and in a short time Damon came tearing in on horseback at a pace that would have made Phil Sheridan so ashamed of himself he would have ridden twenty miles away and hid.

There was just a shade of disappointment on Damon's face when he saw that Pythias still lived, but he jumped off his horse, threw a hand-spring on to the scaffold, and shouted: "Bring on your cleaver! Damon is on deck."

Dionysius was so struck with this exhibition of friendship that he pardoned them both at once.

Philadelphia.

During a recent visit to the City of "Brotherly Love," we were received and entertained in a genuine brotherly style, so characteristic of the good fellows of that village.

We found Bro's John Thomson, Grand Secretary; Peter Williamson, Grand Treasurer; Charles H Kingston, Secretary to the Grand Master, all at the Temple, in good health and spirits, and who reported the affairs of that Grand Jurisdiction in a healthy condition. We also had the pleasure of meeting R W Bro Lambertson, the Grand Master, who was on a visit from Harrisburg. Past Grand Master Vaux was busy at his profession of law, and looked well. Bros Thomas Brown and McPhettridge we first met, and the former, with Br J H Livingston, our Representative to the G L of Pa. remained with us to the last. Bro Joseph Rue, our business agent there, we found to be a courteous and efficient business man, and deserving of success. To Bro's Charles O Klett, so well known in the West, who had just returned from Baltimore, where he had engaged rooms for Kadosh Commandery in September next, and Jos W Forsyth, dealer in hydraulics; John F Smith, type-founder; C E Johnson, printing ink manufacturer; John Thornly the large India-rubber man; Wilson & Stellwagen, the extensive masonic regalia manufacturers; Warner, Young, and many others whose names have slipped our memory, we are indebted for many courtesies extended, and much of the pleasure we enjoyed. To Bro's F E Jackson and Mark Muckle, of the *Ledger* office, we were much indebted for a visit through the entire establishment, corner of Sixth and Chesnut Streets. Take it all in all, from the cellar to the roof, it is one of the most gigantic and magnificently built printing houses in the world, and worth a trip across the States to visit it. We shall not pretend to enter into any description of the place, either of its size or elaborate arrangements, for we could not do it justice. The daily circulation is 77,000. Its job work is on an immense scale and well done.

Some Fun.

We are just having a lot of fun, all to ourself, reading the Masonic Department of *Pomeroy's Democrat* of May 17th, under the direction of "F G Tisdall, 33°,"—egad, we can fairly see our nervous brother quivering with rage at the laugh of the "New York boys," (Simons, Sickles, *et omnes*), who daily ask him when he is going to draw on Gouley for that hundred dollars in gold, which we offered in the April number to any one who would or could prove that brother Tisdall's declarations about Frederick the Great were correct. Well, that offer was a solid, red-hot hundred-pounder that knocked that "official pipe" into smithereens, but we could not help it, for the truth of masonic history must be preserved. In the issue of the 17th, alluded to, our irate brother editor goes for us in just the very way we said he would when we offered the reward, viz, by a lot of personal invective, instead of arguments. Now that is not right, brother T—you are old enough to keep your temper, and not say of us that "he is as stubborn as that animal which it is said our Lord and Saviour rode into Jerusalem upon—a donkey," for you know you pitched into poor brother Corson, of New Jersey, for using such phrases.

Then again, he says he forced us to acknowledge that the "American Masonic System" needed a revision as to arrangement of degrees, when he must know, if he has read our paper, that we have advocated that very thing from the first year of this journal, in 1867, and in reports on foreign correspondence in 1866, and in our masonic bodies here in 1859 and 1860. In fact, we believe we were the first in the country to publicly suggest a rearrangement of the degrees if it could be practicable.

Then again, he says we are knocking our head "against the well established system of American Grand Lodge jurisdiction" on the Quebec question. Here is richness. Every word we have said and article published on that question has been in defense of that jurisdictional right of Grand Lodges which brother Tisdall and brother Brennan have done more than any other two men to sap and undermine. The very thing we have done is just what he charges us with not having done, and *vice versa*. The arguments we put forth on this question in our last report to the Grand Lodge of Missouri, and republished in our last number, have not been answered by any

journalist in the country, nor has any attempt been made at it by any *argument* worthy the name. We there *demonstrated* that any and every Grand Lodge which recognizes the so-called Grand Lodge of Quebec, upon its present basis, can never complain or say one word should any of their subordinates set up a Grand Lodge of their own, or a dozen of them. This is the alternative, and all the sophistry afloat cannot smother it.

However, little did we think that single rified shot at the "official pipe" of brother Pike, would have so shattered the nerves of our amiable brother. Come, venerable friend, call out John and Daniel, from 626 Broadway, and sit down under a cooling vine and "smile" away their puns at your expense. The dog-star will soon be in the ascendant, and it is best to keep the head cool and the heart warm—it is a good recipe we give you. Now just get the Illustrious Albert to furnish you the proofs about that "august signature" and "official pipe" of the Great Frederick, and then we will send you a hundred dollars in gold wherewith to spend a week at Long Branch and recuperate on soft-shell crabs. They are good, if eaten in moderation.

Let Well Enough Alone.

Is there a young man or woman in the country who is impatient to have a comfortable home, kind and true friends and means of gaining a livelihood—to travel to the city in quest of grander opportunities—some place where their love of display and excitement can be gratified, instead of plodding along in the seclusion of the country?

We would say to him or her, do not come with too sanguine hopes of success. Good situations do not go a begging, and coming without money or friends in search of work is oft attended with sufferings in mind and body.

In the great bustling city nobody cares what becomes of one stranger, and you might walk from morning till night and scarcely receive a kind word of encouragement. People are intent upon their own pursuits, and have so many applications for work, and help for the needy, that the addition of one more to the number of suffering ones is not felt by anybody.

Not that everybody in town is selfish and uncharitable.

Many a kind-hearted man or woman would give you money for a night's lodging, or to buy something to eat; but you are no beggar—you ask for work, and are too proud to receive charity. They have no work for you, and perhaps you may go hungry many a day before you find a place, and then, in desperation, accept a situation you would be too proud to take in the country.

Working on a farm is much easier than the life of a city clerk, who must work twelve, fourteen, often sixteen hours a day, in close, dark rooms, year in and year out, always the same drudging life.

You long to see life! Stay where you are, even if you imagine yourself very miserable. Such misery is joy, compared to the struggles, privations, desperations and crimes, which wear and weigh upon the darkened spirits of multitudes who have come before you.

You might succeed, be very happy, and make a great fortune; but, dependent upon your own efforts, all alone, unaided by the counsel of kind parents and the companionship of friends, the chances are decidedly against you.—*Elm Orlov*

Demit or Dimit.

Dimit is the proper word. It is derived from the Latin "*dimitto*," to allow to go; to send away. One of the oldest and most beautiful Hymns of the Catholic Church is the "*Nunc dimittis*." *Anglice*, "Now let us depart."

Demit has no such meaning. It is derived from the Latin "*demitto*," to depress, to let fall, to humble, &c.

Demission means diminution of dignity; *dimission*, leave to depart, dismission.—*Pomeroy's Democrat*.

Ascension Day.

Ascension Day was celebrated in St. Louis by a fine dress parade of St. Louis, Ivanhoe and Ascalon Commanderies in the afternoon, in which a large number participated, and made an imposing appearance.

In the evening public devotional services were held in Freemason's Hall, Rev and Sir W L Githens officiating.

After the services were concluded, the officers elect of Ascalon Commandery were duly installed.

The ceremonies were interspersed with excellent music by a volunteer choir, under the direction of Sir Charles Spalding.

The attendance of the public was very large.

Council Degrees—Concluded.

BY JNO P LITTLE, G H P OF VA.

THE GENERAL GRAND CHAPTER.

Comp Sayre speaks with veneration of this, as an August body, &c.

In Maryland and Virginia, where York masonry is practiced in the Council as well as in the Lodge and Chapter, we look upon it as a useless, unfortunate, and peniculous innovation. The Grand Chapter of Va carefully considered its claims and decided that it had none. It positively refused, for good and sufficient reasons, to sanction any such enormity. It is worse than Gr Councils.

As an advisory body merely, or as an occasion for a general grand frolic once in three years, it might be tolerated; but as to any authority, we think that any Gr Chapter that has been green enough to enter it, would show wisdom by withdrawing.

It has corrupted the true idea of masonic sovereignty. Look at it.

Every jurisdiction has its Gr Chapter, sovereign and supreme, governing all its subordinates. By Grand, we mean sovereign and supreme; that which is and has in itself alone all power. The General Gr Chapter claims authority over Gr Chapter Masons to its superior jurisdiction. They are to be its subordinates; and hence we have that absurdity in Masonry and in language, *subordinate Gr Chapter*. If they are subordinate they cannot be Grand; for they have no absolute sovereignty, but are under another authority. Hence some masons are too apt to look up from the Gr Chapter of their own jurisdiction to the Gen Gr Chapter, as something supreme and superior.

These masons do not seem to know where true masonic authority exists. It was originally in Gr Lodge, and in Gr Lodge alone.

There can be no higher authority. The tenure of obedience which a Master mason owes to Gr Lodge overrides all other obedience to any other authority. He must obey Gr Lodge edict, no matter what Gr Chapter and Gen Gr Chapter may say. If suspended or expelled by Lodge, in consequence of disobedience to Gr Lodge edict, he is at once suspended or expelled in Chapter, whether subordinate, Grand or Gen Grand. Comp Sayre might be Gen Grand High Priest, yet if his Lodge suspended him and his Gr Lodge indorse it, he is at once cut off from every privilege and every office; his Gen Gr Chapter cannot help him; it cannot even remonstrate; it is useless.

And this is from the very constitution of Masonry. Formerly Gr Lodge issued warrants to Lodges to hold Mark, Past Master, &c Lodges, and to confer the Royal Arch degree. It afterwards allowed however, the formation of Gr Chapter, and permitted it to issue warrants to form Chapters, in order that these degrees might be better practiced and understood. I hold that Gr Lodges can revoke this edict, and reclaim its authority. Gr Lodge can make a law requiring all subordinate Chapters to receive charters from itself; and if this edict is not obeyed, it can suspend the masonic existence of every chapter Mason in the jurisdiction; and thus by destroying the individual membership, annihilate the Gr Chapter. I do not say that this would be judicious; it would be an arbitrary exercise of power; but it is a power Gr Lodge possesses inherently, and its exercise could not be resisted. The Gr Lodge of a jurisdiction is all powerful. There are many side degrees in masonry; the Gr Lodge could at once abolish them; it could annihilate the A & A Rite in its limits by expelling all who refused to withdraw from it. Gr Chapter exists by permission of Gr Lodges; and Gr Lodges have now given permission to delegate this authority in order to form a Gen Gr Chapter. Hence there is no authority for the existence of a Gen Gr Chapter. Even Gr Lodges cannot give up their sovereignty and form a Gen Gr Lodge. To do this, would require the combined and united action of all the private Lodges in the land, meeting together to form one Gen Gr Lodge. It must be formed directly by the entire body of Masons, every Lodge being represented and agreeing.

The present Gen Gr Chapter is an absurdity in Masonry, and is of no authority whatever. It is founded on a blundering imitation of this Federal Government, and is not ancient Masonry.

Its founders must have held that the Declaration of Independence was among our ancient regulations. Its creation cuts up by the root the very foundation of all masonic law and the same may be

said of the foundation of Gr Councils. Both are departures from true Masonry; they are glaring usurpations. The idea of confederation has no existence in Masonry; it is an innovation—a mere Yankee notion. A lodge cannot exist without permission of a Grand Lodge; a Grand Lodge cannot be formed without the permission of that Gr Lodge from which the several Lodges withdraw. There must always be a supreme body from which the permission is obtained. What right had Gr Chapter to form that confederacy called a Gen Gr Chapter; who gave the warrant of permission?

What right had Councils to form a Gr Council; who gave permission?

Our American ideas of government have corrupted masonry on this continent. Both are unwarranted and should not be recognized; they have no authority.

COMP. DRUMMOND.

His report is ably written; it shows zeal, patient study, great research, and skill in handling materials.

It also shows the inextricable confusion that exists among Gr Councils. Some have two degrees, some have three; they differ in origin—the titles of officers, and in mode of working.

I am sorry to believe his statement that most of Gr Councils in this country were formed by authority of the A & A Rite. He proves that there were several powers of the Council Degree in this country; not one, as I supposed. I really thought that Eckel, and his Council in Baltimore, had spread them, just as Webb spread the chapter degrees. To my surprise however, Comp Drummond shows that Eckel, through Cross, created some, that of some the origin is unknown, and that the rest (for the larger part) are due to the efforts of the A & A Rite.

I sincerely hope that he is mistaken, for if he is not, then these Gr Councils are illegitimate bodies—I mean to York Masons.

Comp Drummond appears to take for granted that the Council Degrees are side degrees of the A & A Rite.

If so, I would ask to what Rite do they belong. He uses them to complete the York Rite, and yet according to his own showing, they are not of it; neither are they to be found in the A & A Rite, being merely side degrees. Then what are they? Eckel thought that they were York Rite. His councils are few; and Comp Drummond seems to think that Eckel's Councils are illegitimate, and that as the majority were formed by A & A Rite, that these degrees are of the A & A Rite.

Majority is not merit, members do not make right, five hundred bastards do not make one legitimate son; nor can any number of noughts make a multiplication table. The error is far greater than I supposed when I began this subject. Thinking that those degrees were acknowledged as York masonry, and that Eckel commissioned Cross to teach them, I pointed out the errors committed in organizing them in councils separate from chapters. And in answer I get the astounding revelation, that in most jurisdictions they are not York masonry at all.

I ask for bread, and get sawdust. I call for light; the true light shining from the sun of heaven, and I get a mixture of sunlight, starlight, moonshine and a little foxfire. Mixed lights destroy each other; mixed masonry is adulterated masonry, and adulterated masonry is no masonry at all. As a York mason, I should pronounce Comp Drummond not to have any council masonry at all. He makes one glaring error in relation to Eckel. On page 108 he states that Eckel knew nothing of the Royal Degree until after 1819. I have the work published by Eckel in 1817, in which he speaks of that degree as well known to him, and as one necessary before exaltation. I hope that he is as much mistaken in his assertions of facts.

CONCLUSION.

My opinion of the whole matter is this: that these degrees were originally and are essentially a portion of the York Rite. That Eckel alone first taught them in this country as such. That they rightly belong to the chapter, and should be placed before the ME Masters Degree. That the A & A Rite usurped jurisdiction over them, and organized councils without authority; and that it not only dislocated them from their proper place, but corrupted the mode of working them. That while councils should exist, they should exist only in chapters. That Gr Councils should have no legal existence, and are worse than useless. That every Gr Chapter

should claim its right to these degrees, and as a preliminary, withdraw from the Gen Gr Chapter.

I have given this subject much attention, and am satisfied that these conclusions are correct.

The whole matter lies in a nutshell. If these degrees are not York masonry we have no part or lot in them; we cannot use them to complete our knowledge of the Ancient Craft.

If they are York masonry, then they should be properly worked as such.

Let our brethren examine the whole matter, and decide as masons, to do that which is right.

The Law of Kindness.

The most effective working force in the world in which we live is the law of kindness—for it is the only moral force that operates with the same effect upon mankind, beastkind, and birdkind. From time immemorial, music has wonderfully affected all beings, reasoning and unreasoning, that have ears to hear. The prettiest idea and simile of ancient literature relate to Orpheus playing his lyre to animals listening in intoxicated silence to its strains. Well, kindness is the spontaneous music of good will to men and beasts; and both listen to it with their hearts instead of their ears; and the hearts of both are affected by it in the same way, if not in the same degree. Volumes might be written filled with beautiful illustrations of its effects upon both. The music of kindness has not only the power to charm, but to transform both the savage heart of man and beast; and on this harp the smallest fingers in the world may play Heaven's sweetest tunes on earth.

Some time ago we read of an incident that will serve as an illustration of this beautiful law. It was substantially to this effect: A poor, coarse-featured old woman lived on the line of the Baltimore and Ohio Railway, where it passes through a wild, unpeopled district of Western Virginia. She was a widow, with only one daughter, living with her in a log hut, near a deep, precipitous gorge, crossed by a railway bridge. Here she contrived to support themselves by raising and selling poultry and eggs, adding berries in their season, and other little articles for the market. She had to make a long, weary walk of many miles to a town where she could sell her basket of produce. The railway passed by her cabin to this town; but the ride would cost too much of the profits of her small sales, so she trudged on generally to the market on foot. The conductor came finally to notice her walking by the side of the line or between the rails; and, being a good natured, benevolent man, he would often give her a ride to and fro without charge. The engine-men were also good to the old woman, and felt they were not wronging the interests of the railway company by giving her these free rides. And soon an accident occurred that proved that they were quite right in this view of the matter.

In the wild month of March, the rain descended, and the mountains sent down their rolling, roaring torrents of melted snow and ice into this gorge near the old woman's hut. The flood arose with the darkness of the night, until she heard the crash of the railway bridge as it was swept from its abutments, and dashed its broken timbers against the craggy sides of the precipice on either side. It was nearly midnight. The rain fell in a flood, and the darkness was deep and howling with the storm. In another half hour the express train would be due. What could she do to warn it against the awful destruction it was approaching? She had hardly a whole tallow candle in her house; and no light she could make of tallow or oil, if she had it, would live a moment in that tempest of wind and rain. Not a moment was to be lost: and her thought was equal to the moment. She cut the cord of her only bedstead, and shouldered the dry posts, side pieces, and head piece. Her daughter followed her with their two wooden chairs. Up the steep embankment they climbed, and piled all the household furniture upon the line, a few rods before the black, awful chasm, gurgling with the roaring flood. The distant rumbling of the train came upon them just as they had fired the well-dried combustibles. The pile blazed up into the night, throwing its red, swaling, booming light a long way up the track. In fifteen minutes it would begin to wane, and she could not revive it with green, wet wood. The thunder of the train grew louder. It was within five miles of the fire. Would they see it in time? They might not put on the brakes soon enough. Awful thought! She tore her red flannel gown from her in a moment, and, tying it to the end of a stick, ran up to the track, waving it in both hands, while her daughter swung round her head a blazing chair post a little before.

The lives of a hundred unconscious passengers hung on the issue of the next minute. The ground trembled at the old woman's feet. The great, red eye of the engine burst upon her as it came round a curve. Like a huge, sharp-sighted lion coming suddenly upon a fire, it sent forth a thrilling roar, that filled all the wild heights and ravines around. The train was at full speed; but brakemen wrestled at their leverage with all the strength of desperation. The wheels at their heated rails slower and slower, until the engine ground along on the decaying fire. It still blazed enough to show them stopped at the beetling edge of the black abyss into which the train and all its passengers would have plunged, and into a death and destruction

too horrible to think of, had it not been for the old woman's signal. They did not stop to thank her first for the deliverance. The conductor knelt down by the side of the engine, the engine driver and the brakemen came and knelt down by him; all the passengers came and knelt down by them; and there, in the expiring light of the burning out pile, in the rain and the wind, they thanked God for the salvation of their lives. All in a line the kneelers and prayers sent up into the dark heavens such a midnight voice of thanksgiving as seldom, if ever, ascended from the earth to Him who seeth in darkness as well as in secret.

Kindness is the music of good will to men; and on this harp the smallest fingers may play Heaven's sweetest tunes on earth.

Masonic Incident.

At the battle of Shiloh a brigade, under command of General Wright, was drawn up in line of battle to make charge on the Federal forces; just before the charge, a wounded officer was noticed by the general as lying between his forces and the enemy, not far from his own lines. The officer seeing his imminent peril, turned his face to the Confederate forces and made to them the masonic sign of distress. The general, and several of his command who were masons, recognized it, and five men were at once detailed, who, under fire from the enemy, went to the wounded brother and carried him to a place of safety.

The above we take from a masonic exchange, and we must here say that we do not approve of this system of publishing our benefits. We have refused to do so since the commencement of this journal, but have not before given our reasons.

While we acknowledge that it is gratifying to the Craft at large to know of such incidents, we hold that the public press is not the proper way of making it known. It looks like an advertisement to the world for recruits—a thing which is wholly unmasonic. Such publications do us an infinite amount of harm by drawing to our lodges thousands of merely mercenary creatures who come in to get their necks saved and are not worth a row of pins to any lodge and never care for the fraternity, unless they get some great benefit from it. We beg our masonic contemporaries to ponder this matter and to try and put a stop to this class of news.

Hail, Masonry!

A PART SONG FOR FOUR VOICES,

Dedicated by Permission to the Rt. Hon. the Earl de Grey and Ripon, K. G., &c.
M. W. Grand Master of the Grand Lodge of Freemasons of England.

BY BRO. WILHELM ALEXANDER KNAPPE,
Of the Lodge of Tranquillity, 185.

Hail, Masonry! thou Craft divine!
Glory of Earth from Heaven revealed;
Which dost with jewels precious shine,
From all but Mason's eyes concealed,
Thy praises due who can rehearse?
In nervous prose or flowing verse?

Sweet fellowship, from envy free,
Friendly converse of brotherhood,
The Lodges' lasting cement be,
Which has for ages firmly stood.
A Lodge thus built in ages past,
Has lasted and will ever last.

Then in our song be Justice done
To those who have enriched the art,
From Adam to our present day,
And let each brother bear a part;
Let our Grand Master's health go round—
His praise in every Lodge resound.

But One Grand Lodge in Mo.

We have received many letters from prominent masons throughout the U S, asking us if there is any other Grand Lodge in this State.

This inquiry arises from the fact that "Moses Dickson, Chairman of the Committee on Foreign Correspondence" of the Negro Grand Lodge of Masons in this State, is writing to the members of various Grand Lodges relative to affairs of his Grand Lodge and writes as tho' his was the only one here.

There is but one legitimate Grand Lodge of Masons in Missouri, and it recognizes no other as legitimate and does not expect that any other State will do so. M W Bro. Thos. E Garrett is Grand Master, and instead of Moses Dickson being "Chairman of Committee on Correspondence," we claim that distinguished honor for ourself, for this year.

History of Chloroform.

The story of the discovery of the properties of chloroform in England is this: A Mr. Waldie, a chemist and bookseller at Linlithgow, had one day some of the liquid in a saucer, when a gentleman entered the shop with a little dog. The chloroform was placed on the ground to be out of the way, and presently the dog was discovered lying by the side of the saucer, unconscious, and apparently dead. After a time, however, while the stranger was mourning over the loss of his pet, the dog moved his limbs and gradually regained consciousness. Mr. Waldie began to think that he had made a discovery, and, after having administered chloroform to a number of cats with the same result, was confirmed in his belief. He went to Edinburgh to relate his story to some medical men, and at the suggestion of a friend, called upon Professor James Y. Simpson. After that interview, Simpson tried a number of experiments, and proved beyond all question the virtues of chloroform as an anæsthetic. Professor Simpson published the result of his experiments in 1847, and gave full credit to Mr. Waldie for his share in the matter; but, as the learned physician had previously tried ether, protoxide of nitrogen, and every thing in fact that was suspected to have anæsthetic properties, it is more than probable that he would soon hit upon chloroform.

It was Dr. Simpson who first applied chloroform in childbirth, and for this he is justly celebrated. Although chloroform was discovered by an American, Guthrie, in 1831, and the editor of the *Pharmaceutical Journal* of Philadelphia, in publishing an account of it, even at that early date, anticipated for it an extensive application in medicine, it was not until the news of Dr. Simpson's experiments reached this country in the winter of 1847, that this valuable compound was introduced as an anæsthetic. The scientific properties of chloroform were first investigated by Liebig and Dumas, and they gave it its present name from its supposed chemical constitution—trichloride of formyle, which was abbreviated to chloroform.

The Work of the Leaf.

What does it do? It pumps water from the ground, through the thousands of tubes in the stem of the tree, and sends it into the atmosphere in the form of unseen mist, to be condensed and fall in showers—the very water that, were it not for the leaf, would sink in the earth, and find its way perchance through subterranean channels to the sea. And thus it is that we see it works to give us the "early and the latter rain." It works to send the rills and streams, like lines of silver, down the mountain and across the plain. It works to pour down the larger brooks which turn the wheels that energize machinery which gives employment to millions—commerce stimulated—wealth accumulated—and intelligence disseminated through the agency of this wealth. The leaf does it all.

It has been demonstrated that every square inch of leaf lifts 3-500 of an ounce every 24 hours. Now, a large forest-tree has about 5 acres of foliage, or 6,272,640 square inches. This being multiplied by 3-500, (the amount pumped by every inch) gives us the result—2,352 ounces, or 1,176 quarts, or 294 gallons, or 8 barrels. The trees on an acre give 800 barrels in 24 hours. An acre of grass, or clover, or grain, would yield about the same result.

The leaf is a worker, too, in another field of labor, where we seldom look—where it works for the good of man in a most wonderful manner. It carries immense quantities of electricity from the earth to the clouds, and from the clouds to the earth. Rather dangerous business transporting lightning; but it is particularly fitted for this work. Did you ever see a leaf entire as to its edges? It is always pointed, and these points, whether they be large or small, are just fitted to handle this dangerous agent. These tiny fingers seize upon and carry it away with ease and wonderful dispatch. There must be no delay, it is "time freight." True, sometimes it gathers up more than the trunk can carry, and in the attempt to crowd and pack the baggage, the trunk gets terribly shattered and we say that lightning struck the tree. This time it was overworked.—*American Entomologist.*

The Kentucky Widows' and Orphans' Home.

The Widows' and Orphans' Home at Louisville was dedicated recently by the Grand Lodge. It was in August of last year that the Board of Directors invited architects to prepare designs for a building to cost about one hundred thousand dollars, offering a premium of \$300 for the adopted design. From among those submitted that of Messrs. Strugby & Murgell of Louisville, they selected as the most suitable for execution. The corner-stone of the present building was laid by the Grand Lodge on the 17th of October, 1869, and the erection of the building commenced in April of the present year.

The entire front of the building, according to Messrs. Strugby & Murgell's design, is 128 feet. The depth of each wing 100 feet, the height to cornice 65 feet, to top of towers 125 feet.

The cellar and foundation walls are to be of the best rubble masonry the brick walls to start from a good stone base course.

The basement, which is entirely above the ground, will contain the general building dining-room, 60 by 80 feet in the centre, and

kitchen, pantry, store-rooms, and china closet on one side; and wash-room, laundry and drying-room on the other: with servants' hall and bath and wash-rooms, closets, etc., for girls, in the north wing, and work-room and wash and bath-rooms, closets, etc., for boys in the south wing.

The principle store will contain in the centre the public office, private office, with vault, reception parlor and library, also two chambers, with wash and bath-room attached, and a dining-room with pantry and china closet, for the superintendent; on one side the sitting-rooms, lavatory and nursery; on the other the recreation halls with two large school-rooms with matron's rooms attached in each wing.

The second story will contain in the centre twelve chambers for two beds each, giving accommodations for twenty-four widows; also a double parlor. On the sides there will be four large dormitories with lavatories, water-closets, etc., attached. In the north wing there will be an infirmary 34 by 22 for ten beds, with wash and bath-rooms, closets, etc., for girls, also a dormitory 34 by 22 feet. The south wing will be arranged in a similar manner for boys.

The centre of the third story contains an exhibition hall for boys 50 by 80 feet. The side buildings and wings are divided into dormitories, with wash-rooms, etc., attached.

There will be in all sixteen dormitories, each to contain from twenty to twenty-six beds, giving room for from 300 to 400 children. The attic story may be arranged to give bed room for fifty more.

The plan of the entire building has been arranged so as to give a free and full circulation of air and light to every part of the same.

Wide halls and stairways are so laid out as to give easy and convenient communication to or from every part of the building.

In designing this edifice care has been taken to avoid the monotonous and prison-like appearance which most buildings of this character present, where only the purpose of security strength, durability and space is taken in regard.

The entire plan is divided into three principle parts, the centre, and the north and south wings.

The centre projects about thirty feet in front of the side building, The faces of the walls are ornamented with quoins, banded pilasters, and projecting courses. The windows are surmounted with brick projections, all protected by the stone courses. The roofs of the wings will be covered with tin. The central portion of the building is designed to have a French roof and two towers with ornamental iron railing.

There will be stone porticoes, with balconies, and steps and buttresses to front and side entrances. The entire building will be crowned with a galvanized iron cornice of bold projection.

The estimated cost of the entire building is about \$100,000.

Only the north wing has been contracted for at present. There are four cellars, furnace and store room, occupying about 54 by 80 feet.

The first floor contains the office, recreation room, kitchen, 30 by 22 feet, dining-room, 60 by 22, with pantry and china closet attached, store-room, wash-room and laundry, and wash and bath-rooms for boys.

On the second floor are the superintendent's rooms, store and linen-rooms, wash and bath-rooms, for girls, sitting-room, nurseries, school-room, 22 by 23 feet, with recitation-room, 16 feet 6 inches by 24 feet attached.

The third and fourth stories are arranged for dormitories to accommodate about 100 children, with the attendants.

A broad stair is continued from the cellar to the attic, and a corridor 9 feet wide extends through the entire length of the building from north to south in centre of each story. An additional temporary stair leading from basement to attic is placed in the south end of the corridor.

The building will be provided with all the modern conveniences and heated by steam.—*Kentucky Freemason.*

The Vandalia Railroad.

We had the pleasure of a trip over this road with its connections through Indianapolis, Columbus and Pittsburg, over the Pennsylvania Central, last month, and must say in justice to it that it is a marvel of comfort and business management. The time between St. Louis and Philadelphia, in a through car, without change, was only thirty-eight hours. The entire route is in the most splendid condition, perfectly safe, and the precision, completeness and speed with which the trains are put through calls forth the admiration of every passenger. We never fail to do justice to any class of men who thoroughly understand their business, for that class, unfortunately, is very small, and it therefore gives us the more pleasure to recognize this Railroad Company, which takes so deep an interest in the comfort and safety of its passengers. It is a great gratification to lie down at night and sleep at the rate of forty miles an hour and feel that you are perfectly safe. Office of the Vandalia Railroad, corner Fourth and Chesnut streets.

Delaware.

Extract from address of Jno Collius Mc Cabe D D Grand Master of Delaware at the laying of the corner stone of new Temple in Wilmington Apr. 20, 1871.

Why your literary and scientific institutions; your social and benevolent, and charitable associations; your learned professions, the desk, the bar, the pulpit, and the Medical Hall; your public offices, from the city or borough magistrate, to the high and distinguished Chair of the Union: the most honorable and exalted political station on earth, have all been, at times, and many of them are, at this moment, filled by true and trusty companions, worthy brethren of the Mystic tie. And why not? from the most liberal, learned and wise princes, noblemen and gentlemen, statesmen, philosophers and divines; in its monuments of art, taste and grandeur, in its indelible impress civilization, science and refinement, wherever its footsteps can be traced, in the mysterious monuments of its preservation, that have guarded its existence from early time, through all ravages and devastations of war, rapine and barbarity; through all these trials, tribulations, triumphs and deliverances, through good and through evil report, Masonry owes its distinction to science, to literature, and to its own beauty." When the mind would ponder the progress of the Order in modern times, and trace amid the homes of its members, those whose memories the world has apotheosised, and time not willingly let die, I find myself surrounded, as it were, by a great cloud of witnesses, and overcome with the august presence of the canonized dead, I can only point you to that hill in Massachusetts, whose summit crowned by the lofty column which tapers away to the skies, remind you that the blood of Joseph Warren, the chivalric and noble martyr of freedom, one of the earliest Grand Masters of Masons in North America, baptised the soil of Bunker Hill, and consecrated it an altar to Liberty forever! I can only point to you that young and gallant Frenchman, upon whose Knightly ear rose the cry of the Virgin, Freedom, in her distress; and, who, leaving the luscious vintage of the lovely hills of his beautiful France to be pressed by other hands, gave up home, friends, family, "the shining ranks of a proud nobility," aye, *all*, and in the cause of American Independence bared his lofty brow and manly breast to the storms of war.—Gilbert Motier De Lafayette.—and while the name of Bunker Hill is forever associated with that of Joseph Warren, Yorktown is indelibly interwoven with that of LaFayette. *These were Masons.*

He, who in the strong figure of poetic license, may be said to have drawn down the lightning from heaven, and laid them in cradled quietness at his feet;—who was, at once, philosopher and diplomatist Benjamin Franklin, was Grand Master of Masons in Pennsylvania. He who for thirty-four years (even until his death.) wore the Judicial Ermine unspotted and unstained, and whose decisions in the Supreme Court of the United States were *never* challenged and who seemed to stand before the whole country as the God-ordained High Priest of Justice, and whose memory is still invested with a sacred charm, and, who, in dying, committed himself fearlessly into the hands of his Father and his God,—I mean Chief Justice Marshall, of the Supreme Court of the United States, was Grand Master of Masons in Virginia. And last, but not least, go and look upon that monument which a sister State has reared in her great and prosperous city—a noble city and adorned with noble monuments,—the city of monuments, and from thence go and look upon that *pile* which shall yet be completed at the seat of this great government, in the erection of which, each State has laid a Stone, and to which almost every civilized nation has sent its tribute of bronze, or brass, or marble, or granite, till when finished it shall be a grand composite indeed,—grander than the world has ever seen—a memorial shaft whose moral grandeur shall pierce the skies; and then mute and uncovered read the name of him, who, was, "first in war, first in peace, and first in the hearts of his countrymen," and forget not that, he was a Mason, "true and trusty," and remember, that amid the wail of a whole nation at his grave, to Masonic hands was committed the last sad office of planting the sprig of acacia at the grave of the IMMORTAL WASHINGTON, a true brother of the mystic tie, from the day of his initiation, in his early youth, until the period when his heart beat itself to rest. And he has left this testimony among many others, in his letter of 1798 to the Grand Lodge of Maryland: "So far as I am acquainted with the principles and doctrines of Freemasonry, I conceive them to be founded on benevolence, and to be exercised only for the good of mankind."

And, fellow, citizens I hold it to be no small tribute to Masonic worth and integrity, that her Brittanic Majesty's Government in sending out the High Commission on her part, for the settlement of the "Alabama" Fishery and other international claims, has selected as the head and front of that august and able body of gentlemen, the EARL DE GREY and RYON, Grand Master of Masons in England, and that the Secretary of that Commission, one of the most accomplished and learned noblemen of his age, Lord Tenterden, Grand Master of Harmony Lodge, A. F. and A. M. of England.

This reminds us brethren of the old Entered Apprentice's Song:

"Great Kings, Dukes and Lords, have laid by their swords;
Our mystic, to put a good grace on;
And ne'er been ashamed to hear themselves named,
With a knee and an Accepted Mason."

From all these considerations, then, we bespeak a favorable reception of the Institution, in the regards of those who have honored us with their presence to-day, and from the communities in which our respective Lodges may be located; and from these premises, we may well urge upon each individual member of the Craft to see that by his life and conduct, wherever he may be placed, wherever he may sojourn, with whomsoever he may be brought in contact, in social or business relations, he exemplify those principles which we have enunciated this day, as being those by which our venerable and venerated Order is governed.

We live in an age when all systems are being tested and tried upon their own intrinsic merits, and not by the procrustean bed of sect or party.

Masonry, like every other organization, must be brought to the crucible to be tried;—only the pure gold can bear the ordeal.

In the great march of reform, only *truth* can withstand the shock of conflict.

String of Pearls.

HE learns much who studies other men; he also learns more who studies himself.

HAPPINESS grows at our own firesides, and is not to be picked up in the stranger's gardens.

To bring forward the bad action of others to excuse our own, is like washing ourselves in mud.

INNOCENCE, thou art genuine only when, as a child, thou knowest not thyself; the moment of thy consciousness is that of death.

HE who is conscious of his ignorance, viewing it in the light of misfortune, is wiser than one who mistakes superficial polish for knowledge.

THE bad man, diffusing his own spirit over the world, sees it full of treachery, selfishness and deceit. The good man is continually looking for and seeking noble qualities.

LIFE is divided into three terms: that which was, which is, which will be.—Let us learn from the past to profit by the present, and from the present to live better for the future.

WITH love, the heart becomes a fair and fertile garden, with sunshine and warm hues: and exhaling sweet odors; but without it, it is a bleak desert covered with ashes.

AN honest reputation is within the reach of all men: they obtain it by social virtues, and by doing their duty. This kind of reputation, it is true, is neither brilliant nor startling, but it is generally most conducive to happiness.

THE common course of things is in favor of happiness as the rule, misery the exception. Were the order observed, our attention would be called to examples of health and competency, instead of disease and want.

THE tears of beauty are like clouds floating over a heaven of stars, bedimming them a moment that they may shine with a brighter luster than before.

THE road that ambition travels is too narrow for friendship; too crooked for love; too rugged for honesty; and too dark for conscience.

R. W. Joseph H. Hough, Chairman of the Committee of Foreign Correspondence of the Grand Lodge of New Jersey, playfully says: "upon the title page of the proceedings of Minnesota lying before us, we find the following mysterious entry:

M. W. C. W. Nash, 33 deg G. M.

After puzzling our brains in the task of deciphering what all this means, we have finally concluded that it is intended to announce that Bro. Nash is the 33d G. M. of Minnesota. If our surmise be true, we are compelled to express our surprise that a Grand Lodge so young as that of Minnesota should have already enjoyed the services of thirty-three Grand Masters!"

Tacitus (Hist. iv, 81.) narrates of the Emperor Vespasian while sojourning in Alexandria, that a man of mean condition, a native of that city, who had lost his sight by a defluxion on his eyes, presented himself before Vespasian, and implored the Emperor to cure him with the spittle of the mighty ruler, moistening the face and the balls of the patient's eyes, as Serapis had advised the blind man. Another man, who had lost the use of his hand, advised by the same divinity, begged the Emperor to tread on the part affected. The Emperor smiled skeptically, but his physicians advised him to try the novel experiment. "In the presence of a prodigious multitude," says Tacitus, "all erect with expectation, the Emperor advanced with an air of serenity, and hazarded the experiment. The paralytic hand recovered its functions, and the blind man saw the light of the sun. By living witnesses, who were actually on the spot, both events are confirmed at this hour, when deceit and flattery can hope for no reward."

The Ancient Mysteries.

We know that the Egyptians worshiped the sun, under the name of Osiris. The misfortunes and tragical death of this god were an allegory relating to the sun. Typhon, like Ahri-man, represented darkness. The sufferings and death of Osiris, in the Mysteries of Night, were a mystic image of the phenomena of nature, and the conflict of the two great principles which share the empire of nature, and most influence our souls. The sun is neither born, dies, nor is raised to life; and the recital of these events was but an allegory, vailing a higher truth.

Horus, son of Isis, and the same as Apollo, or the sun, also died, and was restored again to life and to his mother; and the priests of Isis celebrated these great events by mourning and joyous festival succeeding each other.

In the Mysteries of Phœnicia, established in honor of Thammuz or Adoni, also the sun, the spectacle of his death and resurrection was exhibited to the initiates. As we learn from Meursius and Plutarch, a figure was exhibited representing the corpse of a young man. Flowers were strewed upon his body; the women mourned for him; a tomb was erected to him. And these feasts, as we learn from Plutarch and Ovid, passed into Greece.

In the Mysteries of Mitras, the sun-god, in Asia Minor, Armenia and Persia, the death of that god was lamented, and his resurrection was celebrated with the most enthusiastic expressions of joy. A corpse, we learn from Julian Firmicus, was shown the initiates, representing Mithras dead; and afterward his resurrection was announced; and they were then invited to rejoice that the dead god was restored to life, and had, by means of his sufferings, secured their salvation. Three months before, his birth had been celebrated, under the emblem of an infant, born on the twenty-fifth of December, or the eighth day before the kalends of January.

In Greece, in the Mysteries of the same god, honored under the name of Bacchus, a representation was given of his death, slain by the Titans; of his descent into hell, his subsequent resurrection, and his return toward his principle, or the pure abode whence he had descended, to unite himself with matter. In the islands of Chios and Tenedos this death was represented by the sacrifice of a man, actually immolated.

The mutilation and sufferings of the same sun-god, honored in Phrygia under the name of Aty, caused the tragic scenes that we learn from Diodorus Siculus, were annually represented in the Mysteries of Cybele, mother of the gods. An image was borne there, representing the corpse of a young man, over whose tomb tears were shed, and to whom funeral honors were paid.

At Samothrace, in the Mysteries of the Cabiri, or the great gods, a representation was given of the death of one of them. This name was given to the sun, because the ancient astronomers gave the name of gods Cabiri and of Samothrace to the two gods in the constellation Gemini; whom others term Apollo and Hercules, two names of the sun. Athenian says that the young Cabirus, so slain, was the same as the Dionusos or Bacchus of the Greeks. The Pelasgi, ancient inhabitants of Greece, and who settled Samothrace, celebrated these Mysteries, whose origin is unknown; and they worshiped Castor and Pollux as patrons of navigation.

The tomb of Apollo was at Delphi, where his body was laid, after Python—the polar serpent that annually heralds the coming of autumn, cold, darkness and winter—had slain him, and over whom the god triumphs on the twenty-fifth of March, on his return to the lamb of the vernal equinox.

In Crete, Jupiter Ammon, or the sun in Aries, painted with the attributes of that equinoctial sign, the ram or lamb—that Ammon who, Martianus Capella says, is the same as Osiris, Adoni, Abonis, Aty, and the other sun-gods—had also a tomb and a religious initiation, one of the principal ceremonies of which consisted in clothing the initiate with the skin of a white lamb. And in this we see the origin of the white sheep-skin used in Masonry.

All these deaths and resurrections—these funeral emblems—these anniversaries of mourning and joy—these cenotaphs raised in different places to the sun-god, honored under different names, had but a single object—the allegorical narration of the events which happen here below to the light of nature—that sacred fire from which our souls were deemed to emanate, warring with matter and the dark principle resident therein, ever at variance with the principle of good and light poured upon itself by the Supreme Divinity. All these Mysteries, says Clemens of Alexandria, displaying to us murders and tombs alone, all these religious tragedies, had a common basis, variously ornamented; and that basis was the fictitious death and resurrection of the sun, soul of the world, principle of life and movement in the sublunary world, and source of our intelligences, which are but a portion of the eternal light blazing in that star, their chief center.

Grand Encampment in Baltimore in September next.

To the Masonic Templars we are authorized to say that accommodations for all of them and their ladies have been secured at Barnum's Hotel in Baltimore by the General Committee of Arrangements of this city.

The R R arrangements will be announced in due time.

As many eyes are being turned toward the Monumental City in anticipation of the coming meeting there, of the National Masonic bodies, the following from a circular issued by the Grand Commandery of Maryland will be of interest:

HEADQUARTERS OF THE GRAND COMMANDERY, MASONIC KNIGHTS
TEMPLAR, OF THE STATE OF MARYLAND,
BALTIMORE, 1871.

At a special concave of the Grand Commandery, held Wednesday, March 1st, the following preambles and resolutions were adopted:

Whereas, The Grand Encampment of the United States have selected the City of Baltimore for their Eighteenth Triennial Convocation, to be held on Tuesday, September 20th, next. And

Whereas, Knightly courtesy and hospitality require that they should be suitably received and entertained during their sojourn by the Sir Knights of Maryland; therefore be it

Resolved, That a committee of three be appointed on invitations and hotel accommodations, whose duty it shall be at as early a date as possible, to invite the commanderies generally throughout the United States to be present upon said occasion, and make suitable arrangements for hotel accommodation.

Resolved, That a committee of five be appointed, of whom the Grand Commander shall be the Chairman, on General arrangements; and the said committee is hereby empowered to arrange the whole programme for the contemplated celebration.

Now therefore be it known, That in pursuance of the foregoing, I have appointed the following named Knights members of said committees:

COMMITTEE ON COLLECTIONS.

Sir Wm H Neilson, Chairman; Sir Woodward Abrahams, Treasurer; Sirs E H Moon, Wm T Adreon, E B Royston, Harry W Marston, N Hynson Jennings, Lewis Turner, Jr., Jacob E Krebs, Emmanuel Corbett, Byron H Holmes, Geo. R. Coffroth, A E Warner, J Faris Moore, Benjamin W Jenkins.

COMMITTEE ON INVITATIONS AND HOTEL ACCOMMODATIONS.

Sirs Edward T Schultz, Richard D Murphy, Byron H Holmes.

COMMITTEE OF GENERAL ARRANGEMENTS.

Sirs Charles H Mann, Francis Lincoln, Edward T Schultz, Michael Miller, Emmanuel Corbett.

CHARLES H. MANN,
Grand Commander.

Attest:

F J KUGLER, Grand Recorder.

For the Freemason.

Amendments to Constitution.

Editor of Freemason,

DEAR SIR: At the last session of the Grand Lodge three amendments were proposed to the Book of Constitution, which may be found at page 299, of the published proceedings of the Grand Lodge.

Section two of Article V of the Book of Constitutions provides the manner in which the Constitution may be "altered, amended or repealed." From that section it appears to be the duty of the Worshipful Master of each Lodge in the Grand Lodge jurisdiction to read the proposed amendment "in open Lodge at three several stated meetings of the Lodge," and upon the third reading to take the vote of each member of the Lodge upon the proposed amendments. Some Masters of the Lodges with whom I have conversed did not know the amendments were pending, and others thought it was entirely at their option whether they called the matter up in their lodges or not. A careful reading of the section above referred to will show that it is the master's duty to bring the matter properly before the lodge and to see that action is taken thereon and reported to the Grand Lodge.

Now a word in reference to the amendments.

The first states in clear precise and unmistakable language what appears to have been intended by the sections, for which the amendment is intended as a substitute, and will prevent a great deal of misunderstanding and discussion such as we had at the last session and left as much unsettled and open as when the discussion commenced.

The Second will prevent the Grand Lodge from hastily engaging in any Masonic College, Hall, or other doubtful speculative enterprise in the future.

The third proposes but a matter of justice to weak, young and distant lodges that now have to go unrepresented in the Grand Lodge, or else pay all the expense of sending their delegates hundreds of miles to attend the sessions of a body which they give as much to support as older and more wealthy lodges that are favored by having the meeting at their very doors. This amendment only proposes to pay a part of the expenses of one delegate to the Grand

Lodge from each lodge and makes the compensation conditional upon representation, and would no doubt call out representation from lodges that now stand most in need of "more light" and other encouragement, which they will otherwise not be likely to receive.

Fraternally.

JUSTICE.

Correspondence.

CLINTON, MISS., May 13, 1861.

BRO. G. F. GOULEY, Editor, &c.:

In the last number of the FREEMASON I find an article extracted from the *Michigan Freemason*, under the head of "Inherent Right of Visitation," by Phi Pi, which I desire to notice briefly.

Phi Pi says, "I beg leave most respectfully to object to the use of the word 'inherent' in connection with the right of visit; also to protest against the application of the words to any masonic rights." While I coincide with him entirely in his objection, I beg respectfully to dissent from his protest. I consider "inherent" to be a proper and legitimate term to apply to the possession of many masonic rights and privileges, yet I do not consider it as appropriate to the right of visit. It is there misapplied. Phi Pi argues that "inherent rights" is a phrase which is not indigenous in masonic jurisprudence; that it has been transplanted from the civil law, where it originated. It is true that the phrase is not indigenous in masonry, neither is it in civil law; it is not native with and does not belong exclusively to either, but, in its various phases, is applicable to many cases and subjects to express the qualities pertaining to each, and was adopted by the civil law as well as masonry, and in all other cases in which it is appropriately used, to express the affinity existing between the quality and the subject. Phi Pi argues as if no rights can be inherent in a person except such as belong to him by nature,—are innate, and attach to him even from his birth, and can not be conferred or bestowed on him by any power, and asks, "what propriety is there in adopting or perpetuating in our masonic jurisprudence the term 'inherent rights,' which cannot by any possibility have in the masonic compact a legitimate meaning or use? For what masonic rights has a man before he is a mason? What pre-existing masonic rights has a mason which masonry recognizes but does not confer? Not one;" and says "the conclusion therefore is inevitable—that there are no inherent rights in masonry." As to the two last questions, we agree with him, but dissent from the conclusion. I have used the phrase on several occasions, lastly in a report of the Committee on Masonic Law and Jurisprudence, on the subject of Demits, which is to be found on page 64, Proceedings of Grand Lodge of Mississippi, 1871, in which I contend that the phrase is legitimate and appropriately used.

The meaning of many words admits of and is subject to a variety of inflections which serve to render them appropriate to the subjects to which they may be applied. So with the word "Inherent"—let us see—

INHERE, To be fixed or permanently incorporated; to belong as attributes.

INHERENT, Existing in something so as to be inseparable from it, as inherent baseness; naturally pertaining to innate, as the quality of the magnet; the inherent right of men to life, liberty, protection.

INHERENTLY, By inheritance, inseparably.—*Webster.*

INHERENT, Existing in something else so as to be inseparable from it; Innate; inborn.—*Walker.*

INHERE, To stick or cleave fast to.

INHERENCE, The quality of that which sticks close to.

INHERENT, Sticking fast in; cleaving; abiding in.—*Bailey.*

Here are the various meanings attributed to the word "inherent" by the standard lexicographers of the two centuries, and we are at liberty, and it is legitimate to select and use that which we consider to be the most appropriate to the subject to which it is to be applied. As by the laws of humanity, a man is entitled to the enjoyment of life, liberty and protection from the time of his natural birth during the term of his natural life, the right being recognized by the civil law as being inherent in him as a man, so, as a mason, he is entitled to certain rights pertaining to the Order, from the time of his masonic birth, during the term of his masonic life, the being recognized by the Order as being inherent in him as a mason. Not as having belonged to him before he became a mason, but as having been conferred on and vesting in him at the time of his being made a mason, as "sticking fast to," cleaving to, abiding in him, and being inseparable and inalienable from him," therefore

inherent in him during his masonic life. It is in this sense that I have used the word on all necessary occasions, and I am not disposed to abandon it until better evidence is adduced than that contained in the argument of Phi Pi to prove that it is illegitimate and improper. I claim that all of those rights and privileges which masons enjoyed before the organization of local or subordinate lodges, which have not been surrendered by them to the lodges, are yet inherent in them, as having been possessed by the craft before the system of subordinate lodges was established, and as attaching to them by virtue of their having been invested with them on their first admission into the Order, and of which they can not be divested by any local legislative association, except for gross unmasonic conduct.

This subject might be dilated, but I will not occupy your space with argument unless it may become necessary to sustain the views herein expressed.

Very respectfully, &c. GEO H GRAY, SR.

"Another Richmond in the Field."

We announced some time ago the banner Lodges in Kansas and Missouri, which had sent subscribers for the FREEMASON, including every member of the lodge, together with some E A and F C. This of course can not be beat as it is impossible, but there are others who do nearly as well, and lately the brethren at Silver City, Idaho Territory through Bro J L Hall, seem determined not to be outdone and have sent about all the names on their roll. The love of masonic information is the highest proof of masonic intelligence and enterprise.

To illustrate the cosmopolitan character and reputation of this journal, we will state that in one week we received clubs from Oregon, Wyoming Territory, Florida, Idaho Territory, Texas, Montana Territory, Connecticut, Colorado Territory, Virginia, Territory of New Mexico, and Massachusetts. We have on our register clubs from every state and territory of the Union. It is no longer the organ of the Craft of a state or section, but of the Brotherhood and the nation. No subscription has ever been asked (with our knowledge or consent) for this paper as an act of masonic patronage or charity, and no money will be received on that basis. If we do not give every subscriber the full worth of his money, we ask him to return the papers and we will return the cash.

New Publications,

MASONIC TRIALS, a treatise upon the law and practice of masonic trials in Lodges, Chapter and Commandery, with forms and precedents by Henry M Look of Michigan, published by the New York Masonic publishing Co. 626 Broadway, New York City.

This is a work of 347 pages, treating of the nature of trials as above, giving full details of the forms and manner of proceeding, and as the subject of trials is too little understood by many Lodges this work will be found a valuable adjunct to the general law of trials in each jurisdiction, and we commend to masters and others as worthy of their studious attention.

THE ART REVIEW, A record of Art Progress in America, J J Arnold publisher and proprietor, 39 Park Row New York, and 115 Madison Street Chicago. The copy before us is number 5, of volume 1, and is certainly an invaluable work to every lover and student of art, containing a full report on the subject and several fine illustrations. Published monthly, \$1.50 per annum and 25 cents per copy.

DIED.

ASBURY—In Monticello Mo. April 1871, Bro and Dr J R Asbury member of Monticello Lodge No 88 which adopted the following resolutions

Resolved; That we tender to the bereaved widow and relatives our profound sympathy.

Resolved; That not only our lodge, but the entire community has suffered almost an irreparable loss.

Resolved; That our greatest consolation in our bereavement, is the grateful consideration that the memory of his example sheds a hallowed and wholesome influence on his surviving Brothers and friends, which we gladly cherish.

"Expulsion for Nonpayment of Dues" again.

In our April number we reviewed briefly a law of the Gr. Council of Indiana, under this head, and there stated that the expulsion of a member by a majority vote for non-payment of dues, and compelling an unanimous vote before restoration, as a burning shame upon masonic jurisprudence, to which the *Masonic Advocate* at Indianapolis demurs as follows—

The grand discovery made by Bro Gouley, that the Masonic laws of Indiana "*expels* a mason for non-payment of dues." will be a surprise to the Masons of this jurisdiction. We know of no such law. Will Bro Gouley inform us where it is to be found? The Masonic law of this State provides that no Mason can be reprimanded, suspended or expelled for any cause whatever, except upon written charges and specifications and a fair trial. The nature of the punishment that shall be inflicted upon a brother who has been found guilty of unmasonic conduct is left to the judgment of those who are most familiar with all the circumstances attending the case. We have never heard of any Masons in this jurisdiction being expelled for non-payment of dues alone, although we have heard of cases where we thought such a penalty would not have been too severe. We can see but little difference between expulsion and indefinite suspension, as both place the individual in the same relation to the Craft.

We regret to have to act as prompter to M W Bro. Rice, the editor, relative to his own laws, but will refer him to the amendment of Rule 190, Proceedings of 1869, pages 16-17, of that State, as follows:

Resolved, 1. That the payment of all dues, for the non-payment of which a member may have been suspended or expelled; or a vote of the majority of the members present of the Council suspending or expelling a member for any other cause, shall restore the member to all the rights and privileges of a non-affiliated Mason; but in no case whatever shall a suspended or expelled member be restored to membership without the unanimous vote of all the members present.

2. That a motion to restore a suspended or expelled member shall be made at a stated meeting of the Council, and lie over until the next stated meeting, when it shall be acted on.

The *statutes* are ours, and we challenge any intelligent reader to make anything out of that amendment, except what we said, viz: that a member may be expelled by a majority vote, for non-payment of dues, and further that he cannot be restored to membership except by unanimous vote. While we seldom criticize the language of laws of sister jurisdictions, yet brother Rice will agree with us, we think, when we say that the phraseology of that amendment is the best specimen of ambiguity we have ever seen, yet no conscientious Grand Puissant could put any other construction on it than we have, and execute the law as it stands.

We fully agree with him that it should require an unanimous vote to restore to membership after expulsion, but who, we ask, would justify expulsion for non-payment of dues by a majority vote? We leave this to be answered by every fair and candid reader, and hope the *Advocate* will exercise its good offices in having such a law repealed.

We also agree with him that Indefinite Suspension is only another name for expulsion, and have always opposed its use on that account. The grand bodies of Missouri will not allow that penalty to be inflicted. While we are on this subject and under the head of Indiana, we will also draw brother Rice's attention to the following law of his Grand Lodge, on page 114, Proceedings 1870, Article 149 of his Constitution, viz:

149. The payment of all dues for which a member is suspended, or a majority vote of the Lodge inflicting the penalty of suspension or expulsion, for any other cause, shall restore him to the rights and privileges of a non-affiliated mason; but it shall require a unanimous vote to restore to membership a member who has been indefinitely suspended or expelled for any cause whatever.

This law is more definite than that of the Grand Council, but its effect is the same, and our remarks apply equally to it, except that it is not certain whether under it a member can be expelled for non-payment of dues, but it is clear he can be expelled by a majority.

Utah Territory.

From R W Bro Ed C Parmlee Grand Secretary of Colorado, we learn that Grand Master Teller of Colorado has issued a dispensation to twelve brethren of Salt Lake City to form a Lodge there, known as Argenta Lodge U.D, with Bros Ebenezer H Show W M; Elias B Zabriski S W, and Martin K Harkness J W.

Bro. Wm. E. Dunscomb.

Our Missouri readers will feel interested to know that M W Bro Wm E Dunscomb P G M is at present in the St. Vincents Insane Asylum in this city, and is improving in health and mind. He talks freely to all his friends and is exceedingly glad to see them. His memory is good and perception clear, and his physician says that the more his friends call on him the better for him.

His many old acquaintances throughout the state who visit the city, should call and see him. They can get on the 5th street cars running south, and land within two squares of the Asylum, landing at Decatur street. The asylum is open daily except Sundays.

"Honor to Whom Honor."

In addition to the names already published of those who have kindly sent us club lists and names, we are pleased to do honor to the following.

Jas D Haile	J E Lindley	P C Yates
J S Talbot	A E Jacoby	C W Willard
Wm H Godlove	Jos H Scott	C B Robbins
J B Barnett	W F Moore	H M Mc Intosh
J M Knight	F A Martin	Wm H Cooper

THE North Pole Expedition now being fitted out under the auspices of the Government, and entrusted to the command of Captain C F Hall, of Cincinnati, will sail next May from New London, Conn. Captain Hall will depart in a steam brig well fitted and strengthened for service among the bergs. The crew will be trained to live upon the country, eat raw seal and walrus meat, and drink oil. Notwithstanding the extreme rigors of the Arctic region the adventurous Captain is sanguine of advancing nearer to the North Pole than ever attained heretofore by any discoverer. Captain Hall is thoroughly conversant with the Esquimaux language, which will greatly aid him in his search for the missing pole.

A New Era in Drug Stores.

The drug store which Dr Helmbold the famous chemist opened last night, at the corner of Twenty-ninth street and Broadway, may be said to open an era in the business. So beautiful are the decorations, so perfect the taste everywhere displayed, that the world hereafter will speak of Gilsey's Hotel as the one where Helmbold's store is. And the proprietor must feel obliged deeply to the enterprising gentleman who has surrounded his establishment with such a prestige of beauty.

The store was visited last night by thousands of people, who looked and wondered and admired for hours. All acknowledged that the store was beautiful beyond anything of the kind that had ever been conceived, and many ladies remarked that it was more like the chamber of a royal palace than a place where nasty bitter drugs were to be dispensed, and undoubtedly in very large quantities. Nor was this praise exaggerated, for the aspect is palatial. The ceiling is frescoed in the Pompeian style, with central ornaments of the rods of Esculapius, around which serpents are entwined. The height is twenty feet, and the chandeliers, which descend from beautifully molded centres, are no less than ten feet in length. There are three at equal intervals, and they are completely of crystal wrought in the most artistic and original style, with globes for the numerous burners, engraved with hunting scenes, and with that monogram of HTH, which is synonymous with enterprise, fine taste and generosity throughout the United States.

One side of the store which looks on Twenty-ninth street, is nearly all in windows, which are of massive plate glass, lighted by numerous gas-burners, adorned with pendules of cut glass. Opposite to these is a magnificent counter of black walnut, with panels of rich French walnut, carved like the buffet of a palace, gilded and adorned with rampant lions, who bear a shield containing the monogram and arms of Dr Helmbold. This counter has a broad top of pure white marble, which is nearly hidden by splendid silver-mounted cases filled with the most recherche articles of the toilet. Room has been found however for numerous bronze figures, some of them armed warriors, others graceful nymphs who bear on their heads baskets filled with bright blossoming flowers. Also we notice a bronze gilt statue of an infant Bacchus, whose curly locks are twined with grape and vine leaves. At the end of the room is another broad counter similarly adorned, but on the right there is a partitioned space marked "Prescriptions."

Behind these counters come the main glories of the store. These are the fittings for the drugs, all in black walnut, exquisitely carved and gilt, and relieved by the most magnificent plate glass mirrors. These fittings reach up almost to the cornice, and are surmounted by gilt mortars on the top of the pediments. There are three of these superb mirrors, two at the side and one at the end, and we may say without exaggeration that they reflected back at the least 5,000 faces last night.—*N. Y. Mercury.*

The Freemason.

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"Masonry is the Centre of Union between Good Men and True."

{ GEO. FRANK GOULEY,
EDITOR AND PUBLISHER }

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The Advantage of Rival Associations.

While it is sometimes to be regretted that all men can not think alike, and especially so, when differences in opinion lead to persecutions, yet a healthy rivalry or conflict in opinion, like the motion of the sea, keeps the elements active and pure. If there was but one political party it would soon become corrupt, oppressive and unbearable, and lead to revolution as a means of self-defense. Rivalry in parties dependent upon popular favor compels the powers that be, to be circumspect in their transactions, and makes them obedient to the popular will.

If there was but one religious denomination it would soon set up for itself the hierarchal powers of Heaven, and through its human agencies, would become corrupt and either so enslave the human mind and debase the active attributes of the soul that could not or would not care to rebel, or else it would lead to a counter spirit of persecution or revolution which would overturn religion itself, and break down the most sacred bulwarks of society.

On the one hand, a vast variety of religious ideas leads to an exchange and discussion of systems and dogmas, while on the other, each claiming to be the correct and true church, leads to the system of proselyting; and to proselyte, needs education and an appeal to the popular heart. From this variety and rivalry of churches we have innumerable public and private asylums and schools, actuated by the double purpose of charity and victory.

It is somewhat problematical whether the institutions for charity and education would exist in any proportion to the present number were it not for this very divergence of religious sentiment which prevails to such a wonderful extent in the present age. It is all moonshine to say that there ever has been or ever will be an age in which there will not be some form of religion, and the experience of all ages has demonstrated in letters of eternal steel that the greater variety of religions we have had the greater good they have accomplished and the more elevated has been the scale of popular intelligence and morality.

It is only necessary to refer to those ages in which one church ruled a country, to witness the dead-sea-like stagnation which hung over the minds of the people. In the earliest part of religious history we find this stagnation periodically disturbed by bloody wars between adjoining nations and tribes, as given us in the Bible account. In after ages, the small nations were swallowed up by the larger ones, until in time there were but two or three leading and controlling religious dogmas, and the people fell absolutely to sleep until the memorable crusades of the Templars under the fanatical and enthusiastic preaching of Peter the Hermit, which aroused all Europe and resulted in the loss of a countless multitude of human beings, and in an almost entire failure of the object of the war. The failure at this age would surprise nobody, for no one under the present strong light of education would expect for a moment to make proselytes by the sword. After that performance the mind again went to sleep until aroused by the remarkable revolution in religion in the 16th century. If nothing else was gained by that disturbance beyond the fact that it stirred up the sluggish blood of the brain and set men to thinking, it was worth all the blood it cost.

It did no particular church any harm, for it helped to correct many abuses and corruptions that had grown upon the body politic of the then controlling hierarchy, and more firmly aroused and solidified the adherence of its believers; and the very church which was then assailed came out of the conflict firmer and stronger than when the reformation began.

On the other hand, the conflict resulted in the disintegration of ecclesiastical power and opened up a grander and broader field of intellectual thought and culture; it was like whirling a vast iceberg under the meridian sun of the tropics, where the cold and frigid mass gives way to the genial warmth and mingles its waters with the life current of the ocean, symbolizing the grand intermixture of blood and sentiment among the people of the earth, and developing the fruitful growth of friendship under the sun of liberal education.

From that diverging point sprung into existence a new era,—an era of variety in thought. As soon as it was demonstrated that one sect could branch off without dying in the throes of the damned, it soon followed that the popular mind grasped the idea that as two sects were no worse than one, and three no worse than two, and so on *ad infinitum*, until to-day we have every shade and sect of religious opinion revolving like planets around the great central sun of the world, the Grand Architect of the Universe, and each drawing its light and reflecting its influences according to the orbits they move in.

Each endeavors to outdo the other in the advancement of goodness and education, thus demonstrating the wise and beneficent law of the universe, that there are as many differences in minds as there are in the wants and appetites of men, and the supplies furnished by the productive powers of the earth we inhabit. Time and experience have proven the necessity of this variety and its adaptability to our age, and we very seriously doubt if there will ever again be an age when there can be but one controlling power in the political, social or religious economy of the universe of man.

The people have learned wise lessons by sad experience and will instinctively resist any centralization of power, as being dangerous to their personal liberties. They have learned also by pleasant experience, that men may differ with each other without being anathematized or condemned for opinion sake, and that, although they may differ ever so widely they may still be near and dear friends and relatives. This brings us to that sublime epoch in the world's history which gave birth to the principles of Freemasonry, which, exemplified in the lodge room, demonstrates that men of all beliefs may meet around the common altar and yet be *brethren*. From the womb has been born many cognate associations of men under various forms, ceremonies and names, all differing from each other in some respect, yet preserving the noble features of Charity, Relief, and Truth. With them she has no rivalry, except that of who can accomplish the most good to the greatest number, recognizing the palpable fact that each society possesses certain characteristics which will secure the co-operation of certain minds, and which the others can not do. Any one who will take the trouble to visit all the various religious denominations of a great city, will discover that each one is composed of a certain type of mind apparently born for it, and which no external pressure can change, hence it is a sin and crime against God, our common Father, to persecute any man for opinion's sake.

The London *Freemason's Magazine* says: At the Society of Antiquaries and elsewhere, there has been a good deal of correspondence going on lately as to the recent discoveries at Jerusalem. It is a great loss to masonry that Bro. Captain Warren, and Rev. William Tristram are no longer engaged in the researches, but it is to be hoped we shall have some observations of the masonic fruits from Bro. Besant, the Secretary of the Palestine Exploration Fund, and Honorary Secretary to the Masonic Archaeological Institute.

The Popular Morbid Appetite.

One of the sad phases of popular taste is developed in the anxiety of the public to have published detailed accounts of prize fights and hanging performances. The case of Ruloff, recently hung in New York, is a fair example of this morbid appetite. For weeks the telegraphic columns of the metropolitan press have been loaded down with the details of one of the most infamous murderers who ever disgraced the annals of humanity. All the particulars of what he thought and said and did since his capture have been furnished to the public as though he were a hero who ought to be crowned with laurels. There were even people who expressed a sickly sentimentality against the hanging of this miserable vagabond simply because he was well educated. When he was hung the associated press furnished the number of kicks and squirms he made after the trap was sprung, as though he were some immortal martyr offered upon the altar of vengeance. Instead of allowing him to be captured, tried, convicted and hung as all such criminals should be, unhonored and unsung, he has occupied the public attention to the exclusion of intelligent and instructive news. A thousand honest, pure and good men die every day and their names are never known outside of their immediate family circle. This morbid appetite of the public pandering to the biography of every internal criminal is a premium offered to crime. Every effort was made to get this fellow to say something that would justify the publication of the fact that he went up like a saint, but he disappointed the public in that, and we believe he is the first one of the tribe that did not become superlatively righteous on the gallows, and even this (small as is the hope) may tend somewhat to cool down the ardor of the press to immortalize those who every now and then wash their hands in their brother's blood.

Heretofore it seemed as though there was only one way to get some men converted, viz: let them murder a few people, publish their prison conversations, and then swing off in a halo of religious glory. If all such fellows go straight from the gallows into the company of the pure and angelic throng of heaven, then there is very little use of people here trying to live honest and just lives, for they will soon have to die at last without even a notice of their departure, and wake up in the sublime company of murderers whose memories have been perpetuated by the press of the age.

A heroic man may rush into a burning building and save precious lives,—a faithful wife may battle with the trials of poverty and disease to support a consumptive husband and helpless little ones,—a noble spirited girl may fight against and conquer the thousand temptations of a large city and die of starvation to preserve her honor,—these heroic and daily battles may be fought over and over again, but there is no heralding of such life and death conflicts; but let two miserable vagabonds who are of no earthly use to themselves or the world prepare for and enter the arena of a prize fight, and all the sickening details are paraded before the public in the press by the column, and the people are expected to bow low and take off their hats before the bruised up victor, instead of sending him to the penitentiary for life, as a curse and disgrace to society.

We think it about time to draw the attention of the public to this growing evil, and if it will put its emphatic condemnation upon this false system of immortalizing criminals, we feel assured that the press will aid in consigning such wretches to oblivion by ceasing to pay them a deference they do not deserve.

Rhode Island.

At the Annual Communication of the Grand Lodge held on the third Monday of May (the fifteenth day of the month) 1871, in the city of Providence, the following officers were elected for the year ensuing:

- M. W. Thomas A. Doyle, Providence, Grand Master.
- R. W. Lloyd Morton, Pawtucket, Deputy Grand Master.
- R. W. Emmerson Goddard, Woonsocket, Grand Senior Warden.
- R. W. William Gilpin, Newport, Grand Junior Warden.
- W. Gardner T. Swarts, Providence, Grand Treasurer.
- W. Charles D. Greene, Providence, Grand Secretary.

HENRY CLAY was Grand Master of Kentucky in the year 1820, and was elected Grand Orator of the same State for twelve years. In 1854, John C. Breckenridge was elected Grand Orator, and in 1857, Robert J. Breckenridge was elected to the same position. In 1858 the office was abolished.

The Crown Prince of Prussia as a Mason.

A rare opportunity recently offered itself to the Crown Prince of Prussia to give expression to the ideas of liberal progression which he is said to entertain. The occasion was the celebration of the centenary of the Masonic Grand Lodge of Germany, at Berlin, in June 1870 and if his acts in political life are to be governed by the sentiments which he then and there enunciated, the people whose destinies will, in all human probability, be guided by him at no distant day, may rest satisfied. It is safe to assume that the address was not gotten up merely to gain popularity, inasmuch as the proceedings of masonic lodges, particularly in Germany, are never given to the public. The ideas advanced by the Crown Prince in his address are the more remarkable, as the Grand Lodge of Germany is proverbially the most conservative of the three occupying, to-day, the same position in every respect, which it occupied a century ago. Other Grand Lodges have long ago discarded the idea that all and everything pertaining to the history, principles, laws and regulations of masonry must be carefully concealed from the eye of the public. And there is now almost nothing, if we except the ritual, but what is accessible to him who desires to investigate it. The result of these investigations is readily perceived in this country, particularly in the immense increase of lodges and members, and the fear is not unfrequently expressed by masons that the great danger which now threatens the fraternity is a too great popularity.

The Grand Lodge of Germany, at Berlin, is not, as might be inferred from its title, the Grand Lodge of the whole of Germany, but simply one of the three co-ordinate bodies which the Prussian government permits in its dominions. The ritual practiced by this Grand Lodge is the so-called "Swedish System," and differs in many essentials from that practiced by other masonic bodies. It was brought from Sweden to Berlin by Von Zinnerdorf in 1776. According to this system there is an independent Inner Council or Directory, which guides and controls the affairs of the Grand Lodge. It was but the day previous to the delivery of the Crown Prince's address that the Grand Master addressed the Grand Lodge in the most orthodox strain, closely adhering to the traditions which, he said, had been brought to them a century previous from Sweden. And when the Crown Prince, who is Grand Master of Order in Prussia, made known his progressive ideas, it is said that some of the more conservative gentlemen were so much overcome by the heresies of his Royal Highness, that they have not recovered from the effect to the present day. Without, however, inquiring into the truth of this report, it is nevertheless certain that the address has created quite an excitement in the masonic circles of Germany. It is of great length, and is as remarkable for the bold positions it assumes as for its favor and liberality; the latter evidently the result of conviction. There is no doubt that the masonic fraternity will find it as interesting as that of Germany found it startling, and we regret that we are compelled to limit ourselves to a short synopsis of it.

After an appropriate introduction, the Crown Prince remarked that the three Grand Lodges of Prussia were alike near to him, and that according to his convictions there exists but one masonry, represented in all systems through different forms only. Explaining why masonry conveys ideas by symbols, he said that it was possible that they may be variously interpreted, as the traditions of the Order have been handed down through various channels. The past century was not wanting in violent struggles between the different systems, but the present time witnesses a different state of affairs, of which the representatives of the various systems present were the living witnesses. He entreated the brethren present to hold firmly to the unity of masonry, and admonished them that each should divest himself of the belief that he alone was in possession of the whole truth and the only correct form for the same: that whilst they prided themselves in possessing the most correct interpretations, they should not fail to solve the true problem of the royal art, and be influenced by the teachings of the order to practice its precepts in life. There is no value, he said, in the name of "brother," if the struggle for superiority leads to the discarding of brotherly sentiments. He warned the brethren against the danger of considering the trivial and unessential the main object of Freemasonry. He said that the Grand Lodge of Germany has been misjudged and assailed, because its rites, history and regulations were not understood, and asked if something could not be done to enable larger circles to form a correct judgment. He advised the publication of the history, origin and development of the Grand Lodge, and urged that body to break through the wall of historical secrecy. He ordered a document to be read, heretofore kept secret, to-wit: the charter of the Grand Lodge obtained by Von Zinnerdorf. The necessity of a revision of the ritual was alluded to, and it was acknowledged that the historical criticism of the day had become a power, from which even the most sacred traditions can no longer escape. That power, he declared, was making demands upon the Order which could no longer be refused. Satisfactory proof of historical traditions is demanded, and he acknowledged that the requirements of the present time would have to be complied with. Investigation has been commenced and would be followed to a satisfactory conclusion. If the traditions were confirmed, doubts would disappear; and if anything should prove to be untenable, love of truth would give them courage to sacrifice it.

He also demanded a simplification of Lodge life, but did not desire reforms at the expense of those old customs which still possess and can diffuse vitality. "Shall the decayed and superfluous," he asked, "be permitted to smother that which is good and possesses vitality? If we permit this, it will be our fault that many brethren will never penetrate to the substance; that some will turn away reluctantly or in derision, while others will use the Order as a means of gratifying selfishness and vanity; so that it will become morally corrupted instead of morally elevated." "Let us beware," he said, "that by a too obstinate adherence to old customs, of which we have grown fond, we do not become blind to the necessities of the present, whilst the age progresses with tremendous strides."

He cautioned the brethren, however, not to proceed indiscreetly, but to see that the Order by its rites and regulations, morally ennobled its members; for if it did not effect that, their labors, in spite of the richness of the symbolism and explanations, would become a useless waste of time and strength, and degenerate into empty phrases and a barren plaything. He directed particular attention to the necessity of imparting sufficient information to the brethren of the lowest degree to enable them to understand what was offered to them. He did not wish to be understood, however, that the rites and symbolic acts should be thrown together promiscuously, or that Entered Apprentices should be promoted to Mastership before the proper time; but that a proper understanding should be obtained from the beginning of what is new and strange to them. The acts and symbols of the Order should warm their hearts, incite their thoughts, and strengthen the conception of the present time, the indispensable condition for which is a proper understanding. "Let us discard the fear," he said, "that we are doing wrong when we transfer from the teachings of the higher degrees into the lower all that fructifies the latter. It is the best use we can make of these higher degrees; for, in our time, the St. John's Lodge is the chief object in Freemasonry, and therefore of the highest importance."

He thought it would be unnecessary to defend himself against the suspicion that he wished to use masonry for the purposes foreign to it upon principle; he harbored the hope—and that hope kept his interest in the Order alive—that by its quiet labor it would stimulate a healthful moral life in the people, which it would do most successfully if the germ of its spirit was extended to the largest circles. *All knowledge in masonry*: he said, *was contained in the first degree*, and if this truth became a reality, it would remove the suspicion that the higher degrees taught anything but St. John's Masonry. He requested the brethren to examine his views without prejudice, to move fearlessly and perseveringly with discretion and forbearance, and he assured them that he would faithfully support them in the important undertaking. "The closing century," he said, "has left us imperfections; the coming century will at its close point out the imperfections of our own labors. But let us hope that it will acknowledge that we have honestly tried to act in the sense of those ancestors who deserve the name of 'the wise,' and in accordance with the spirit of our time have given the Order that form which is suitable to its noble aims, and which can be valued by the present generation, and will result in its prosperity."—*Buffalo Courier*.

Official.—Jurisprudence.

BY THOS. E. GARRETT, ESQ., G. M. OF MO.

FURTHER ABOUT THE RIGHT OF DIMIT.

There seems to be a misunderstanding in some quarters with regard to the relative position of the Grand Lodge, the lodge, and a member of a lodge who asks for a dimit. Some have assumed in the process of granting a dimit without a vote of the lodge, that the Grand Lodge grants it, and that the lodge has nothing to do with dimitting its own members; and others that the master personally grants it, and consequently the lodge does not: whereas, the fact is, the lodge dimitts its own members, there being no other power that can do it, and the master carries out the law of the Grand Lodge by announcing the dimit granted, without a vote,—“there being no objections.”

Now the Grand Lodge has enunciated the broad principle of the right of a M. M. to petition for membership any lodge whose associations may be most congenial to him, without regard to the local jurisdiction of any other lodge.

The Grand Lodge has recognized that this freedom of action and selection is not only based on sound masonic principles and usage, but that it is absolutely necessary to preserve unity and harmony in a great organized body of men essentially free and independent in their social and political life. Masonry can not restrict their freedom with impunity, nor is it in its spirit to do so. It does not compel a single one of its members to live in a masonic family which is

uncongenial to him, for such imprisonment would make him discontented, a useless member of the society, and a disturber of its peace; but it does insist that he shall be a member of some masonic family. The Grand Lodge has therefore provided a way by which any master mason in good standing may sever his connection with any lodge whose location may not be convenient to his residence, or whose associations may not be congenial to him personally, provided he sets forth reasons for the change which are recognized as valid. These regulations were intended to secure to every member of the fraternity a free choice of his masonic home, to afford the widest scope for each to find a home, and to preserve good fellowship and harmony in the lodges. To carry them out with freedom to the individual and justice to all, the Grand Lodge laid down the law governing the dimission of members.

The law provides that no installed officer of a lodge can be dimitted during his term of office, which provision secures to the lodge a sufficient membership to meet and continue its work,—in other words, it perpetuates the lodge in its lawful existence under a charter, for there must always be a quorum to transact business.

Now, I hold that under the provisions of the law all the remaining members of the lodge have the right to dimit granted them by the Grand Lodge—a right which can not be taken away from them by any subordinate lodge so long as the brother applying for the dimit remains in good masonic standing, and conforms to all the other requirements of the law.

The inference to be drawn from all the law there is on the subject is that a member in good standing shall, when he asks for it, receive his dimit, he having discharged his financial obligations to the lodge, and in all other particulars conformed to the Grand Lodge regulations. Nothing can be more correct than this principle; nothing can be more just to the petitioner, and nothing can be plainer than the duty of the lodge in the premises. Under the law it has no right to refuse the dimit, because the petitioner has the right to receive it granted by the Grand Lodge. It is, therefore, useless, and without reason, to vote upon what the lodge has no right to refuse, except by the interposition of an objection based in charges of unmasonic conduct.

The master, therefore, carrying out the law of the Grand Lodge, as he is obliged to do in many other cases during any single session of the lodge, declares, if there be no objections, the dimit will be granted, and so orders, as the *act of the lodge*, without raising a question which would require a vote of the members present.

OBTAINING A DIMIT UNDER FALSE PRETENCES.

A brother asks for a dimit, stating that he wishes to join another lodge. There are reasons among the members to believe that his real purpose is to sever his connection with the Order, and thus escape the payment of dues or other responsibilities and duties as a mason.

Question.—Would it be masonic to grant the dimit?

Answer.—It would be entirely proper to grant the dimit upon such a representation. The lodge can not well avoid it, because the brother, if he has paid his dues, has at least formally complied with the law, so far as he can, up to the time of asking for his dimit. It would be hasty for the brethren to prejudge his intentions. They can not do it with the spirit of fraternal confidence which should prevail, and they run the risk of committing a wrong which they should avoid even in thought. Let them perform their whole duty, conform to the law, and grant the dimit. The law contemplates that every mason shall be a contributing member of some lodge, and those who are not, it classes as drones in the hive, and cuts off from certain claims on the fraternity.

It protects the labors of the workers against the impositions of the slothful; and having agreed that the laborer is worthy of his hire, it also agrees that the idler is unworthy to participate in the wages of labor.

There should be some resource against the wilfully indolent who voluntarily sever themselves from the hive of masonry, and go around buzzing their pretentions, and disgracing the name of mason. They should have their wings clipped, and the sting of their reproach should be extracted. If a brother who gets his dimit under the above representations makes no effort to connect himself with a lodge within twelve months from the date of his dimit, it is fair to presume he does not intend to do so. There are

good reasons for believing that his intention was to evade the law, and that he asked for, and obtained his dimit, under false pretences. He should be arraigned before the tribunal whose confidence he has apparently abused, and tried for unmasonic conduct. If the affirmative be proved, he has been guilty of a gross breach of faith, contempt of fraternal obligations and masonic law, and should receive his due,

FEES AND DONATIONS.

The law in this jurisdiction regulating the fees for the three degrees is explicit, and it has been carefully hedged around with a clause to render impossible its evasion or invasion, upon any pretext whatever. There was a stern necessity for that law or it would never have been enacted, and so strongly guarded by language which admits of no double construction or interpretation. There is no doubt that no lodge in this jurisdiction can confer the three degrees of masonry for a less sum than \$30. It is equally certain that the fees thus stipulated, or a part of them, can not be remitted, donated, or returned to the candidate, without a manifest violation of the law. The law was made thus strict to correct an abuse which originated in a discrimination in favor of a certain class or order. The intention of this partiality was good, and it may have operated justly in particular cases, but when it took the shape of a general rule from which there began to be no deviation, it was evidently time to try it on its merits.

It was found to be unjust because it discriminated between men of equal merits and equal means; and unmasonic, because it was based on the accident of a class, and disturbed the practice of that beautiful theory of all entering the portals of masonry under the same conditions, and meeting on the level. It was a serious thing that a custom modifying the very ground-work of masonry should solidify into the permanency and force of a law, and just because it was serious, a law was made abolishing it. It restored to harmonious practice that beautiful system of masonic equality without which many of our lessons and precepts would be hollow mockeries, and our universal brotherhood but an empty name.

There are, however, still some who cling to the memory of the old usage, and all through goodness of heart. They try to make themselves believe that the law did not intend to be so thoroughly sweeping in its restrictions, or they innocently endeavor to cajole the law into the convenience of their special charities, thus molding it to their dearest wishes without a thought of wrong.

But the law must be everything or nothing; and it still finds some advocate of its uncompromising integrity in every lodge. A candidate applies for the mysteries of masonry, is accepted, and takes the first and second degrees without delay, paying the regular fees for the degrees in the usual manner. He is examined and elected to receive the third, and is in the ante-room awaiting the preliminaries of introduction. He is a minister of the Gospel. A brother explains that he is laboring under pecuniary embarrassments and moves that the lodge makes to him a donation of \$30. The lodge votes the donation, not as a return of the fees, but as an act of disinterested charity, to assist a worthy brother F. C. in "pecuniary distress." For that benevolent purpose the lodge thought it had the right to make the donation; probably it had: and it disclaimed any intention or thought of returning the fees, which the brethren knew they had no right, and were expressly forbidden to do. They doubtless honestly thought they had solved the knotty problem of a donation under difficulties, and at the same time obeyed the law.

It was neither stated nor claimed that the brother was more needy than when he petitioned the lodge for his first degree. He had met with no financial disaster which had suddenly swept away his means. He was doubtless really as well able to pay for the third degree as he was for his first, although he might not have had quite so much money in his pocket. The expense in money ought to have been considered and provided for without drawing on a probable donation before the work was done. It was very early in the candidate's masonic career to find himself in pecuniary difficulties, and in need of assistance from the lodge. He doubtless had not asked for aid and knew nothing of the application made in his behalf. It is but fair to presume he was ignorant of such a possibility, as he ought to have been if his friends—the recommenders—were masonically discreet, yet the fact is, some of the mem-

bers commenced figuring on the immediate needs of the F. C. and discerned that the amount of \$30 was absolutely necessary for his happiness before he took the third degree.

This sum in arithmetic brought the answer, \$30—neither more nor less. It came out even. Possibly it was the even result, or perhaps it was something else, but certain it is that one scholar of that class in arithmetic thought he saw something suspicious in the ciphering. He discovered a strange coincidence between the \$30 fees for the degrees, and the \$30 donation, and declared that the method, to his mind, did not bring the correct answer. In short, he objected to the degree being conferred, on the ground that the donation at that time and under those circumstances, if not by intent, did in effect evade the law. He was not willing that the lodge should rest even under the suspicion of a compromise with Truth. And he was right.

Decided, that the third degree must not be conferred while the brother objected; that the action of the lodge was an evasion of the spirit of the law, if not of the letter, and advised the lodge to withdraw the donation if yet in its power to do so.

An Impartial View of the Quebec Schism.

In the *Freemason's Magazine*, the oldest, and certainly very much the ablest, masonic publication in Great Britain, of the 8th April, we find the following in relation to the action of certain brethren in the Province of Quebec in setting up an independent Grand Lodge within the territory of the Grand Lodge of Canada:

"This deplorable schism, by which a large number of Masons, hitherto in good standing, are now placed in the position of expelled Masons, seems likely to come to no amicable settlement, which must be a source of regret to every Mason.

"We can see no possible end to the affair, unless the Quebec faction honorably renounce their assumption of the privileges of the Grand Lodge to which undoubtedly they owe allegiance. The few recognitions which they have received from some of the Grand Lodges in the United States, only help to widen the breach, while they can have no useful effect in obtaining recognition from the more influential Grand Lodges of the World, by the members of whom the movement is held in decided disfavor.

"If there was (as is argued by the Seceders), a new territorial arrangement of the Country, and it was desirable that the Masonic Jurisdiction should be co-existent, the initiative should have been taken by the Grand Lodge of Canada. This course was declined by a large majority, doubtless for reasons known to those who held the reins of Masonic Government.

"To put a parallel case, it may be asked whether if the lodges in Wales should imagine that they are sufficiently numerous to constitute a Grand Lodge, or that the vanity of some few of them led the members to desire the Grand Lodge, honors which would be the result of such a division, is it likely that the Grand Lodge of England would quietly surrender its jurisdiction upon the first demand, and without weighty reasons being shown as to the desirability of such a proceeding? And is it likely that in the face of opposition of the Grand Lodge of England, Continental Masonic bodies would accord their recognitions?"

The whole case is there put in a nutshell. The analogy drawn from the Principality of Wales is especially apposite. Wales bears to the Crown of Great Britain the same relation that Scotland and Ireland do, having like them been absorbed after years of resistance, by the English monarchy. To this day the habits, and in some respects even the Laws, are as distinct as are those of either of the other Countries, which with England and Wales make up Great Britain and Ireland. Nay in some particulars they are even more distinct. As establishing this fact of territorial distinction we may mention that one of the members from Wales during the last session of the Imperial Parliament, moved for the abolition of the connection between Church and State in the Principality, as had already been done for the Irish people.

Bearing this fact in mind, the appropriateness of the above illustration will be at once seen. The chief ground upon which our Quebec brethren justify their action in forming a so-called Grand Lodge of Quebec, is that New Brunswick and Nova Scotia have both independent Grand Lodges, and, therefore, Quebec has an equal right to have one. But if that be a good argument Wales has an equal right, seeing that Scotland and Ireland, each having the same relation to the Central Legislature, have their Independent Grand Lodges. We submit this view to the judgment of those of our brethren who are disposed to recognize some shadow of right in the action of the Quebec Schismatics, based upon the existence of Grand Lodges in Nova Scotia and New Brunswick.

We have another impartial testimony to offer, all the more valuable because it appears in a paper that has been disposed to look with some favor upon the Quebec movement, viz: *The Freemason*, of London. In the number of the 25th March, we have a continuation of the history of Freemasonry in Ireland, which Bro. William James Hughan is contributing to that paper, and which is being printed in leaded editorial type with, therefore, the full authority

and sanction of the editor. Referring to the unfortunate schism which occurred in the Grand Lodge of Ireland in the early part of this century Bro. Hughan says:—

"Any one at all conversant with the state of Freemasonry in Ireland in the early part of this century will be aware that the Grand Lodge was mismanaged to a very great extent. Of course it is not our province to keep this fact in the dark at the present time, for, in attempting to write the history of any period of Freemasonry, defects must be chronicled as well as virtues, seeing that the progress of the Craft is greatly dependent upon the laws and the character of the officers of the Grand Lodge being in harmony with the spirit and scope of the Institution. According to evidences we have had submitted to us, and judging from results, certainly Ireland was nothing like so well governed, masonically, about 1810 as it is now, and even now a little more freedom would be appreciated by many. Although we would never countenance rebellion against a regularly constituted authority, by members who have signified their adhesion to its jurisdiction and laws, and though we consider an obligation taken voluntarily is binding, and demands obedience to, or withdrawal from, the Society, yet we can quite imagine circumstances that would justify opposition to a Grand Lodge, so long as the brethren objecting refrained from starting a rival institution. In this respect seceders from the Grand Lodge of Ireland did wrong, as also did the "Ancients" of England. Granting that there were reasons to complain of the "shameful mismanagement" existing in the Grand Lodge of Ireland early in this century, all the evils said to be connected with the government of the craft would not form a sufficient plea to throw off allegiance and constitute a new Grand Lodge. The obligation of fealty having been taken, it was simply for the discontented to seek a redress of their grievance by constitutional means, and failing in such an attempt, we would rather have withdrawn from the body than have done wrong ourselves, because others have done wrong also!"

Now that view meets exactly the case of the Quebec seceders, and meets it in the most emphatic terms. Such testimony is exceedingly valuable; and it is the more valuable at this time, as we regret to learn that there is some disposition on the part of a few members of Grand Lodge about to meet to force, even unmasked, recognition upon the so-called Grand Lodge of Quebec. The doctrines laid down in the extracts we have quoted are absolutely unanswerable, have in fact never been answered; and the true interest of Freemasonry in Canada will be best subserved by adhering strictly to what is right. On the general question, however, we may have something to say next month.—*Craftsman, Canada.*

Brotherly Love, an Ideal of Freemasonry.

Every institution of man must have an ideal in order to give it direction and power. The question is naturally propounded by the world, What are the ideals of Freemasonry? While we hold that every individual has a right to follow out his own ideals of life as seemeth to him best, most convenient and most agreeable, yet the public have a right to know the general aim and intent of organizations of men, whether they be good or bad. In reply to that inquiry, we say emphatically that Freemasonry has ideals, all of them beautiful, pure and true, and that brotherly love stands in the most prominent niche of her mystical temple.

Love between man and man is with her an incarnated principle—it is the embodiment of her life and gives tone to the active principle of her entire system. Freemasonry rests upon the grand, bottomless and boundless foundation of universal brotherhood. It recognizes the self-existent fact that there is a bond of unity permeating the human race, and that that bond is the strongest where intelligence and cultivation has the fullest exercise and influence. The brotherhood of our institution is founded upon the basis of heart and brains, for without these, all fraternity must of necessity partake of the selfish and mercenary nature. It goes far beyond all fraternities or societies in the world, in this, that it expects every candidate to be willing to give all he can, even to depriving himself of comforts for other's wants, and that he shall never expect to receive or ask anything for himself. We know of no other institution formed upon such a broad basis of charity, either civil, religious or political. Taking this as a basis, it is easily comprehended how such men should be at least friends, if not brothers. But the result has proven that when masons meet each other away from home, there at once arises a community of sentiment and exchange of heart-feelings. If two men who are beneficiaries of the same institution, say a life insurance company, or of any other sort, they naturally meet each other with indifference or rivalry, but where both are contributors to the common cause of humanity and both are educated on the same broad basis of philosophy, they meet with the magnetism of mutual respect, confidence and esteem. They know

that they are placed above the common level of dependency and that they are, or should be, gentlemen, meeting upon a perfect equality, although they may move in different spheres of life. There is a heart love inspired and warmed by the baptismal fire of heaven, which speaks through the eye and magnetizes the band in its introductory grip, worth more than all the words or tokens ever invented. The patent right for that grip is held by God Almighty alone, and is only given to those who first sought the truth in their hearts. A mean and contemptible man can never look an honest one full in the face, especially if he has wronged him; nor can the culprit take his benefactor by the hand with that full, warm and earnest grip which belongs to the true man and mason; hence Freemasonry has brotherly love for an ideal; a love which bespeaks honesty, truth and fraternity. Charitable donations are a part of the daily routine of masonic duties, but if that were all, the institution would be no more than the thousand and one others of a similar character, but its principles of friendship, fellowship, kindness, mutual affection, forbearance and forgiveness, rises above all this and incarnates the institution with the sacred character of "Brotherhood."

It is well that the world should understand this ideal of masonry, for we fear that too many candidates come to our doors with the idea that charitable donations constitute our great aim and purpose. Mercenary calculations based upon personal advantages look out from the eyes of too many of them. It is a glowing sight to see a full-hearted, disinterested, generous and magnanimous man come to the masonic door, and when admitted, feel that we are in the presence of a being whom God has made for the high and noble purposes of our institution,—one who asks nothing and expects nothing but a full fellowship and unselfish fraternity, and who shows his willingness to contribute liberally according to his means, for the benefit of those in less fortunate circumstances.

"Love" is a word that has puzzled philosophers of all ages to fully define, and "Brotherly Love" is a term still more difficult of comprehension, because it ignores the influences of the opposite sex, (which all men acknowledge has much to do with the heart's development) but yet there is a purity of love between men as sacred and firm as ever existed between the sexes themselves—it is a love which is, however, more fully developed by the peculiar associations of mystic ceremonies, purposes and ideals, than in ordinary life, hence it has been classed as the first tenet of Freemasonry.

Civil and Masonic Law.

Brother J. H. Drummond commends the following to Brother Gouley and his no-change-of-jurisdiction-by-the-civil-law associates, merely premising that under the constitution of the Grand Lodge of New Jersey, lodges have exclusive jurisdiction in the towns in which they are located:

"W. M. Theo. F. Hay, No. 47, presented the following inquiry, which was read, and on motion, referred to the Committee on Jurisprudence and Charity, to report on the same at this communication.

"The cities of Jersey City, Hudson City, and Bergen, having been by the act of the Legislature consolidated into one city, under the name of the city of Jersey City, have the warranted lodges within the limits of the consolidated city concurrent jurisdiction from the time of the said act becoming a law?

"The Committee on Masonic Jurisprudence and Charity, to whom was referred the question propounded by W. M. Bro. Hay, of Bergen Lodge, No. 47, beg leave to report that in their opinion, all the lodges located within the territorial limits of the present consolidated city of Jersey City have concurrent jurisdiction."

The above we find in the *Keystone*, of Philadelphia, which has undergone a change in its editorial management, and from which has resulted a change in its discussion of important masonic issues, (especially that of the jurisdictional right of Grand Lodges. In reply, however, to the above, we shall more particularly notice the sophistry of Bro. Drummond's application of city boundaries to State sovereignties. No one that we ever heard of has denied the concurrent jurisdiction of lodges in the same cities, whether they be single or aggregated, and so well has this principle been established, that Grand Lodges do not think it worth while to legislate on it, beyond declaring the fact. When the city of Carondelet became consolidated with the city of St. Louis, in January last, the lodges of both cities *ipso facto* had concurrent jurisdiction without any

masonic legislation, for the reason that the law had already provided for such contingencies. Lodges in cities and towns are *subordinate*, hence they can not assert jurisdiction except by the authority of a superior power. Grand Lodges in States, however, are supreme and are not subordinate to any masonic power on earth,—they therefore determine their own jurisdiction, and it can not be altered or changed except by their *own consent*.

The parallel drawn by Bro. Drummond, in his attempt to assimilate the jurisdictional rights of subordinate lodges in towns and cities with those of Grand Lodges in States, is about as ridiculous and puerile as the assertion once used by President Lincoln, that because a State could change or wipe out the boundaries of counties, so could the national government regulate the boundaries of States, but the argument so promptly called forth the ridicule of even the school boys of that day, that the argument fell to the ground and was never even dignified with the courtesy of a reply.

It is, therefore, the more astonishing that so intelligent a man and so good a lawyer as Bro. Drummond should attempt at this day to try to palm off such sophistry. Let him follow his parallel to a conclusion and see where it lands him. His premise is that the government, State or national, controls and regulates masonic boundaries without the consent of the masonic orders themselves, and even in violation of their protest.

If the national government may divide one State, it may all, and instead of forty we may have fifty, or even a thousand States, in fact as many States as there are counties. Shall we, therefore, say that the sovereign and independent Grand Lodges shall have their powers shattered into a thousand fragments without any voice of their own?

Again, if the national government may have the power to unite two States without their consent, it may unite all into one centralized government without any States at all;—shall we, therefore, say that all Grand Lodges cease to exist, and that the whole must be organized under one central masonic power, the very thing that has been voted down by them a dozen times in the last century?

We again reiterate, that we are in favor of Grand Lodge jurisdiction being co-extensive with their State boundaries, for convenience and uniformity sake, but in the name of the ancient prerogatives and sovereignty of Grand Lodges, we protest against the modern heresy, that political legislation controls masonic boundaries without the consent of the masonic bodies themselves.

The fact that Grand Lodges are to-day confirming that heresy by the sanctity of recognition of the principle of masonic revolution in Canada, is no evidence whatever to our mind of the soundness of that doctrine, for we are well aware that many Grand Lodges extend recognition simply because others have done so, or merely repeat the arguments used by others without analyzing the principle for themselves. We have as yet seen no argument in favor of the recognition of the Quebec Grand Lodge, which, if followed to its natural and logical deduction leads to the establishment of *masonic revolution* as well as to the doctrine that *political and not masonic governments dictate the jurisdictional rights of Grand Lodges*. We challenge any masonic writer in the world to deny or controvert that deduction, and yet all who have taken the Quebec side of the question are afraid to look their own work in the face and acknowledge the conclusion to which their arguments have driven them. We regret that the *Keystone*, by a change of editors, has swung from the safe and conservative moorings so long held by the Grand Lodge of Pennsylvania, but as the new management has not produced a single argument in behalf of its new course, we find nothing on which to base a reply.

Missouri and Kansas Editorial Convention.

We had the pleasure of attending this convention on the 24th of May, at the beautiful and hospitable city of St. Joseph. We were well taken care of at the Pacific House, which is second to none in the State and the rooms better furnished than any in St. Louis. The convention was held in the Academy of Music and was well attended by representatives of the leading papers of both States. The President, Col. Norman J. Colman, of the *St. Louis Rural World*, called the association to order, when Col. John C. Moore, of the *Kansas City Times*, delivered one of the most beautiful and appro-

priate addresses we have listened to for many years. Hon. C. B. Wilkinson, of the *St. Joseph Herald*, read the "Poem," which was humorous and interesting and did him much credit. Several impromptu speeches were made, after which the convention adjourned to the Pacific House to enjoy a sumptuous banquet, and in the evening the party enjoyed a fine ball at Tootle's & McLaughlin's Hall. Some of the speeches at the banquet were very happy, especially that of General Craig, who did much toward entertaining the guests. Too much praise can not be accorded the editorial corps of *St. Joseph* for the chaste and generous entertainment they extended to their brethren of the quill, and we shall ever hold them in grateful remembrance. To our many masonic friends of *St. Joseph*, who were assiduous and untrifling in their attention and afforded us such a fine opportunity of visiting the city, we tender sincere thanks. We shall always be glad to reciprocate. We stopped a few hours in Kansas City and Sedalia on our return trip, and found the few craftsmen, which our limited time allowed us to meet, all in good condition. Having gone west by the North Missouri and returned by the Pacific railroads, we return our thanks for the courtesies extended. The next convention will be held in Sedalia.

Colman's Rural World.

Every one owning an acre of land should be a subscriber to this invaluable agricultural paper. It is published weekly on excellent paper, new type, is finely illustrated, and afforded at \$2 per annum, or \$1 for six months. Address Norman J. Colman, publisher, *St. Louis, Mo.*

American Shippers and Express Guide.

The book has eight hundred pages of matter (no advertisements) giving the name and location of over sixty-five thousand towns in this great country. It is therefore a standard book of reference, and the most complete and reliable one of the kind ever offered to the public, and should be found in every railroad office, depot, bank, or business house throughout the land. As a book of reference it could not be surpassed, having been compiled from official information and personal inquiry. The location of any place in the land can be determined in a minute by reference to the "Guide." And the information as to what railroad, river, lake or canal it is on, or the nearest contiguous point where a person should go, or to where freight should be shipped, is plainly set forth. It is just from the press, having been compiled to a late date, and is offered to the public at \$9.00, bound in leather.

It can be sent to any address free upon receipt of price, or sent C. O. D. free by express. Orders sent to E. B. Byington, at 27 south Fourth street, *St. Louis*, will receive prompt attention.

THE *Masonic Jewel* says: Bro. David Stiles, P. M. living at Prescott, Wisconsin, is now 105 years old. He was made a mason on St. John's Day, 1792, and consequently has been a mason seventy-nine years, less two months, and is probably the oldest mason in the world. He was made a Royal Arch Mason in 1807, and is no doubt the oldest R. A. M. in the United States. He is in good health and sound mind, and lives with his son-in-law, who is 83 years old. The Grand Lodge of Wisconsin attends to his bodily wants.

Illustrations of the Symbols of Masonry.

This is the title of a new work by Bro. Jacob Ernst, of Cincinnati, Ohio, and is a very interesting and instructive book. It contains 356 pp., well printed on good paper. Bro. Ernst has evidently devoted considerable attention to the symbolism of our institution, and, to our mind, he has grasped the idea as well as any masonic writer we have read, and much better than most of them. Price in cloth, \$3.

In our last number we put the price of his "Philosophy of Freemasonry" at \$1.50 instead of \$1.25, the correct price.

Address him, 255 Main street, Cincinnati.

Colorado.

Grand Lodge met in Central City Sept. 27th, 1870, Bro. Henry M. Teller, G. M. presiding. On the subject of drones he says:

I can not neglect this opportunity to call your attention to what I consider an increasing evil in this jurisdiction. I refer to the anxiety shown by the brethren to appear in public as masons—to seize every opportunity to make a masonic display, to have masonic celebrations, masonic festivals, public installations, upon every possible occasion. Members who for months have not darkened the door of the lodge room come promptly to the call for a public display, anxious for an opportunity to proclaim their connection with the Fraternity. These members return to the lodge room, take off their masonic clothing, and are seen no more in the lodge room until they are again wanted to swell the ranks of a masonic procession. In the work of the lodge they have no part; its benefits they claim, its burdens they do not bear. While masonry is popular, they will appear in public as often as the opportunity is presented; but let the spirit of persecution prevail, as it has in the past,—let it be unpopular to be a mason, and these brethren will no longer seek opportunities to proclaim that they are masons. It is said that these public displays bring us before the public, induce a spirit of inquiry among profanes, and thus induce good men to offer themselves for admission to our lodges. Masonry is not aggressive, and does not seek to proselyte. We want men who are attracted not by an idle curiosity, not because masonry is honorable, not because it is a passport to place or power, but men in search of light—eager inquirers after truth, with mental or moral perceptions to understand our symbols and sacred mysteries—such men will come to us, not because we indulge in imposing ceremonies in public, not because it is popular to be a mason, but because they are actuated by the love of truth and virtue.

Proceedings brief and local.

Relative to Quebec the following was adopted:

To the M. W. Grand Lodge of Colorado:—

Your special committee appointed to consider the subject of the recognition of the Grand Lodge of Quebec, respectfully beg leave to report, that during the short time allowed for the investigation, they have not been able to gain sufficient information, in their judgment, to recommend its recognition, and would respectfully suggest that this committee be discharged and a new one appointed, with instructions to report at the next Annual Communication of this Grand Lodge.

We are glad to see our young western sister setting thus a bright example to the older ones, by taking time to consider so important a subject, and jump to a conclusion because they have.

Bro. L. N. Greenleaf furnished an excellent report on correspondence.

On the question of virtual Past Masters sitting with actual Past Masters, he says:—

We hold that a virtual Past Master has not the right of visit in a convocation of actual Past Masters; that it is expressly set forth in the charge given him upon receiving the degree, that it confers no official rank upon him outside of the Chapter; that he can not, in a symbolic Lodge, claim any peculiar privileges; and that he is distinguished as a virtual Past Master to show that with the investiture of the secrets, he has not received the rights and prerogatives of the degree. This charge, together with an explanation why the degree is conferred, is given in most Chapters, and is sufficiently explicit.

The presiding officer of a convocation of actual Past Masters, though he has met the brother in a Chapter Lodge of Past Masters, and he be not an actual Past Master, must refuse him admission, from the fact that the degrees, no matter what their resemblance in the ritual, are conferred in separate and distinct bodies, and the members of the one can have no possible *legal information* of the doings of the other.

We fail, therefore, to discover, by any process of masonic argument, how a brother who has met another in the Chapter body can vouch for him in a convocation.

Because masons meet each other in different bodies, too much is taken for granted, and on strict examination it will not bear the test of masonic law.

We deny the right of a High Priest, though authorized by the Grand Master, to confer the degree of Past Master upon a newly-elected Master of a symbolic lodge.

We deny the right of any one to confer it, except he be an actual Past Master, even though acting as the deputy of the Grand Master.

In this we can not fully agree with our Brother, for the reason that we do not look upon the ceremony of preparing an elected master to preside, as a *degree* in the correct sense of that word. It is generally called such, but we hold it to be misnomer and we can not find it included in the list of any of the degrees controlled by Grand Lodges. We look upon it as a ceremony of instruction and qualification necessary before installation, and as the Grand Lodge does not confer it as a degree, we hold it to be perfectly com-

petent for all, who can prove that they are qualified, to assist in the ceremony, should be admitted when it is being performed. It is not the ceremony which makes a man a Past Master, but the actual service in office, and the performance of a service can hardly be said to be acquisition of a *degree*.

We agree that a Chapter Past Master, simply, possesses no qualification of membership in such Grand Lodges as gives to Past Masters a vote, but that is no reason why they may not be permitted to be present when the ceremony takes place, as that which is called a degree, is nothing more than the secret part of the ceremony of installation, viz.: the obligation of officers.

We fully agree with him in the following relative to the punishment of profanes who are initiated out of their proper jurisdiction, and where they have told the truth as to their residence:—"One point is evidently overlooked by Grand Lodges whenever this vexed question is under consideration, viz.: That no lodge, or Grand Lodge, has any jurisdiction or control over a profane. He is not supposed to be conversant with masonic law and usage, or the depository of Grand Lodge regulations to any alarming extent. He entertains the idea that masonry is universal, lodges exist everywhere, and all he has to do whenever the inclination seizes him is, to make application to the lodge wherever he happens to be at that time. It is for the lodge to whom he makes application to disabuse him of this erroneous impression, and to direct him how to proceed legally. If it fails to enlighten him on this point, and proceeds to make him a mason, the lodge, and not the brother, is at fault, and should be dealt with accordingly.

The proceedings are very creditably gotten up. Henry M. Teller, Central City, G. M.; Ed. C. Parmlee, Georgetown, G. Sec.; W. D. Anthony, Denver, For. Cor.

The Soi-Disant Masons of Paris.

The tragi-comedy recently enacted by the pseudo-masons of the French capital, while it disgusted, must have also astonished many minds. English masons are so accustomed to look at the teachings of Freemasonry through English spectacles, that the astounding vagaries of the French *freres* wear to most of us the aspect of vague unrealities. We can not imagine the master of a lodge, *as such*, transformed into a mountebank; still less can we conceive a multitude of mad masons flaunting their ribbons and sashes and standards in the light of day, and glorying in the shame and scandal of their unmasonic acts. A little insight, however, into the history of French masonry will speedily dissipate any illusions which may be entertained on the subject, and we shall then see how consistently the mummies of these present days preserve the traditions of their vanity-ridden predecessors. At a very early period in the history of modern Freemasonry, the French brethren were the first to condemn the sublime simplicity of the Craft degrees and to bow down before the gorgeous *Dagons* erected in the temples of the high grades. As far back as 1744, their repudiation of the "beautiful regulations of England" was bewailed by a contemporary writer, who further alludes to the "shameless deceit of hermaphrodite and secondary masonry, which will soon be made the assembling place of vice," a prediction only too fatally fulfilled in the guilt-stained conclaves over which *Egalite* and his satellites presided. Who so ready to receive and welcome the "Quack of Quacks" as Carlyle calls him, the "Grand Copta" *Cagliostro*? Who so ready to adopt his rhapsodies as the volatile French? Verily, throughout the whole chronicle of the Craft in France the same sad record may be traced; and not the least melancholy episode is the most recent, magniloquently styled by the now imprisoned Rochefort, the "grand masonic manifestation" in favor of the rights of the collapsed Commune.

We are told by this worthy, in his *Mot d'Ordre*, dated "12th Floreal, year 79," in silly affectation of the revolutionaries in 1792, that the "manifestation" commenced at half-past nine in the morning, a vast crowd having previously taken possession of the Rue de Rivoli, the Place de la Concorde, and the neighborhood of the Hotel de Ville. At the hour named, a deputation of the Commune left the Hotel de Ville, with a band of music at their head, and proceeded toward the Louvre, where they met the masons, fraternized with them, and retraced their steps to the Hotel de Ville, accompanied by the members of the Fraternity, who were admitted into the Court of Honor. Our readers can now fancy the scene. A statue of the Republic, bearing a red scarf—a ladder placed before it, the masonic banners are then placed successively on the steps of the ladder, and exhibited before the eyes of all as proofs that the programme of Freemasonry and the Commune are one and the same. A white banner borne by an artilleryman attracts particular attention, and amidst loud shouts of "Vive la Commune!" "Vive la Franc-Maçonnerie!" Felix Pyat addresses the meeting in a "powerful voice."

In this oration we recognize all the flowers of speech of the practised French demagogue, "grande patrie," "patrie universelle," "drapeau d'humanité," words which fall like flame upon the hearts of an excited people. An old Republican, called Beslay, succeeded to the "stump," as our American cousins would say, and echoed the sentiments of Felix, winding up, by way of emphatic peroration, with embracing a Freemason who stood near him. Citizen Moniere, flag in hand, claimed the honor of planting the first banner on the ramparts of Paris—the banner of "Perseverance," by which he meant, we imagine, a lodge by that name, which he stated to have existed since 1790. The red standard of the Commune was then confided by Citizen Leo Meillet to the Freemasons represented by Citizen Terifocq, each indulging in the usual buncombe as to the invincible courage of all present, and laudations upon the glorious inspiration of the flag, which Terifocq shook wildly in the air as he concluded his speech. The Masonic cortege, numbering ten thousand members, then defiled before the Hotel de Ville, each man wearing the insignia of his grade—blue, red, and black—the officers of the Rose Croix with their red collars, the Knights Kadosh with their black scarfs, fringed with silver and worn crosswise, all other officers being distinguished by a blue sash edged with gold. The three rites of France were represented: the Grand Orient, the Scottish Ancient and Accepted Rite, and the Rite of Misraim. In solemn march they then advanced through immense crowds of spectators—each banner in the procession being lowered before the column of July—until they reached the vicinity of the Arc de Triomphe, amid cries of "Long live the Commune," "Long live the Republic," to which foolish cries the Versailles cannon made sinister response. A delegate from each lodge, followed by his standard-bearer, then left the main body, and to the number of one hundred and twenty-five men they proceeded under the Arc de Triomphe, preceded by a venerable of the Order and a flag of truce. In the meantime shells flew fast around them, but, nothing daunted, they marched gravely but steadily on. Heroism like this alone redeems the drama from the ridicule otherwise its due; but we have yet to learn that the French, however badly they may have fought of late, are not essentially a brave people. At this juncture a mason of the Scottish Rite was struck by one of the projectiles, and had to be conveyed to the Beaujon hospital. The delegates still pressed forward, and eventually succeeded under a heavy fire, in accomplishing their aim, and the banners of the Fraternity floated over the rampart of Lutetia!

Such was the great masonic demonstration, with the futility of which all our readers are acquainted. It is a lamentable instance of at prostitution of masonic influence to political purposes which has er been rife in France; and if we have dwelt upon the details, it not from any pleasure we decry in the scene, but rather as a warning to the Brotherhood in every land to refrain from similar acts, and never to stain the white escutcheon of the Order by entering into ignoble alliance with anarchists and men of blood.—*London Freemason.*

Childhood—Girlhood—Womanhood.

The other day we attended the graduating exercises of the Mary Institute, out of a special interest we had in a sweet and talented young lady who had grown up under our immediate observation, and as it was the first graduating performance we had attended or took any personal interest in for nineteen years, it naturally called forth a train of thoughts, at once refreshing and instructive. The graduating class was large, and more than ordinarily qualified by nature and art for the duty before it.

Back of them sat in gradation the four classes, reaching to childhood. Before them sat a most elegant audience, principally ladies, comprising in large part the alumni of the institution, who had stepped beyond the portals of scholastic life and dreams, out into the practical world of reality.

Here was a picture so pure, so beautiful and perfect, that no one, however cold, could help contemplating it with heartfelt emotions; for it was a picture of human life, and as such we shall treat of it.

When one plays with the prattling, chatter-box of a girl, between three and ten years of age, noticing her winsome and enchanting ways, so full of the gems of purity and goodness, the thought rushes in the mind, and we involuntarily ask, "Why should she not always be a child?" But for reply let us study her own nature closer. She is fond of dress, flowers and beauty, and continually refers to the blissful era of her sister who, in her teens, can more fully appreciate these things, and who by every movement demonstrates her enjoyment of the higher aims and impulses of girlhood.

Thus is the point of our question broken, but we feel we have got to a ledge where we may stand safely, and ask, "Why should these beautiful, intelligent and virtuous girls ever cease to be GIRLS?" Here we stand in the presence of a class, each one of whom represents in nature's perfection, *ripened girlhood—budding womanhood.*

We look to them for a reply to our soliloquy. One by one they rise and hurl the answer back—"Because we are preparing to be women." Each essay developed that as girls they had thought of more practical life than one parent out of a thousand gives his daughter credit for. They demonstrated that they had studied down to the fundamental principles of life, struggling to solve the great problem of life's purposes and destiny, and none could help acknowledging that they had far surpassed any boy class of the same age, for girls mature and comprehend a fact as it is far quicker than boys. The former get to the top of the ladder by intuition—the latter step by step. The former may forsake the position quicker than the latter, because they get to it easier, but all must observe that they get there with far less consumption of time and brain-work.

After having heard those essays, we found our reply in a parallel, viz: You might as well expect the rushing river to stop in its course, after having cut the dam. Here was young nature, charged with all the electrical currents of educated thought—it must develop, or die.

Again, before them stood the unanswerable argument of a thousand educated wives and mothers, representing very many happy firesides, illustrating the grand course of nature in its wise law of regeneration. If these charming and sweet girls are to stop at this period of life, because they are sweet and beautiful, then comes the judgment, for the world stops in its course. No, we can not stand still. All nature cries "On, on, on forever!" There is no such word as "halt!" in all of life.

From this picture of womanhood we turn to those who have passed their prime, and on whose cheeks no freshness blooms, and on whose heads the silver lines are being drawn by the invisible hand of Time. Step by step they descend the last stairway of human existence, to give place to those crowding so rapidly after. "Do they die?" is the question of the child who sits on the first seat, and has just come upon the stage. All education answers that men and women are but the incarnation of thoughts, and thoughts never die. In all this revolution of the wheel of life, from the cradle to the grave, we but see the ever rising sun of intelligence, and yet a sun that never sets.

We regretted that so few men were present on the occasion spoken of, and we presume it was a fair type of what their attendance generally is on female graduating performances. We regret it for the reason, that men are too apt to give their daughters too little credit for practical and robust ideas, hence underrate the faculties of the sex generally, and fail to afford them opportunities for improvement which they might and should otherwise enjoy. A girl will not stand ridicule any better than a boy will, hence but few of them attempt to display their intellectual achievements before their fathers; and hence, also, but very few fathers realize how much his daughter knows and thinks, unless he attends exhibitions, where she is compelled to come out in public. As our eye rested upon that sea of female faces, representing an audience of wives and mothers, and then upon that stage covered with those beautiful forms, who were soon to take their places, and of the world of influences to be exercised by them upon the rising age, we shuddered at the very thought of a time when girls should no longer be educated. Educated girls are the arbiters of the world. They are to dictate the status and influences of the wife, the mother, the child—the age. She goes farther—she controls the destiny, in nine times out of ten, of her lover and young husband. She can arouse in him the sublime ambitions of a noble manhood, and encourage him to deeds of greater good; or she can damn him. Fortunately a wise and good Providence has endowed nearly every girl with the impulses of purity, goodness, and truth, hence education with her is not so apt to be perverted to wrong purposes as among the other sex. We think we can safely say, that there can be found no truer index of the standard of any age than that which may be shown by female education. We should thank God that this fact is becoming daily more appreciated, and that the education of both sexes is meeting the hearty espousal of every intelligent and reflecting mind.

PRETTY SIMILE.—As bees breed no poison, though they extract the deadliest juices, so the noble mind, though forced to drink the cup of misery, can yield but generous thoughts and noble deeds.

The Gates of the Rocky Mountains.

BY A. L. B.

Among the numerous and wonderful natural curiosities which the hand of Nature has strewn from the Mississippi to the Rocky Mountains, there are probably none equal in grandeur, and wild beauty to the rocky abyss through which the mighty Missouri rolls its waters. The Gates of the Rocky Mountains is the name that Captain Lewis gave to that deep canon through which the waters of this mighty river emerge from the mountain range to reach the more level prairies, and, after a course of over three thousand miles, empty into the noble Mississippi. Nothing can be more imposing, more grand, more romantic than those perpendicular palisades of granite, rising from a height of from fifteen hundred to two thousand feet. Viewing these palisades from the river below, the traveler is almost led to believe they reach the bright blue sky.

On the summit of those rocky walls the pine grows on the very verge of the yawning precipice, which its branches overhang. From the river below, the trees seem no larger than young willows, and to the astonished navigator of this romantic canon, seem as if at any moment they were to fall and crush him and his frail skiff. For eighteen miles this rocky wall encases the waters of the river; the sun hardly sends its rays to the bottom of the river, while toward the summit the walls of the canon seem to sparkle in the rays of that luminary as if composed of the most beautiful and precious stones.

Our eastern friends who boast of the palisades of the Hudson, the Highlands at Newburgh, and the defiles of the Catskill Mountains as stupendous and grand, should visit the Gates of the Rocky Mountains, and then they will find that their (so-called) stupendous natural curiosities are nothing but pigmies along side of that immense mountain range which divides the great American Continent into two equal parts. Scenery more grand and imposing is hardly found on this continent; and no mortal pencil can truly delineate its beauty.

"In the Valley and Shadow of Death."

Our much esteemed and good Bro. Jno. W. Simons, P. G. M., of New York, and masonic editor of the *Dispatch*, has been seriously ill, and in his sufferings he had our heartfelt sympathies and prayers. He reviews his experiences as he stood and looked down in "the valley," and felt the "shadows" creeping over him. It is the first time he has been seriously ill since he was a boy, and consequently his imagination was alive to the vivid picture of Death, as the grim old monster hinted to him that it was nearly time to lay down the pen and enter the realms of eternal thought and share the blissful realities of that spiritual existence where the sufferings and impediments of physical nature no longer interfere with the highest and purest aspirations of the soul. His reflections are beautiful and appropriate, and we give them for the benefit of those who have never been sick "nigh unto death." We have "been there," and want no more of it till our "work is done," and the last summons shall come:

As now in the quiet days we are passing until quinine and beef tea shall have wrought their expected effect, one thought occurs to us that many others may take to heart with profit. It is this: out of a life so inordinately busy as for twenty years ours has been, there has been abstracted a calendar month during which time we have scarcely had the power to think, much less to act, and hence this period of time, so far as anything we could do is concerned, has been an absolute blank. We have lived, it is true, but for all practical purposes we have been as much out of the world as though we had never been in it, and yet the affairs of the world have gone on in their accustomed round, and even those most accustomed to meet us were, without thinking of it, gradually becoming accustomed to our absence.

Herein we have the type of what will happen to us all when in due time we are called to lay aside forever the concerns and employments of this world, and when the places that have known us shall know us no more. However poignant the grief of friends, however affectionate the memories that may be kept of us, our places will be filled, and the ever-rushing tide of human affairs will sweep onward, as though we had never formed part of it. Whoever, then, would live even in the memory of those who survive him, can only hope to do so in the good works he shall have accomplished while yet it was day with him. Seeing this, how puerile and unworthy the ambitions, the jealousies, and the pitiful meannesses we so often meet in our journey through life? Reflecting how soon and how thoroughly death will sweep away our most cherished hopes, and spread over us, in the darkness of the grave, an impenetrable veil of forgetfulness, let us endeavor rather to cultivate the amenities than the enmities of life, so that, dying, there may mingle with the tears that may fall at our grave only the kindly memories of our good works.

Anniversary Poem.

BY WM. TODD HELMUTH, M. D., NEW YORK CITY.

THE MEMORIES OF TWENTY YEARS AGO.

The world moves on; the years roll slowly by;
Youth comes of age; the aged decay and die;
New faces crowd the ever-bustling scene,
And tell to us what we ourselves have been:
Our oldest friends are wrinkled, bald, and gray,
And we, advancing, grow as old as they;
Yet—here to-night our thoughts will backward flow,
And memories rise of—twenty years ago!

Here, where my *alma mater* proudly rears
Her noble head, the pride of rolling years,
Of glory setting on her peaceful brow,
I stand to offer her my homage now.
First of her race, who, fearless, dared proclaim
"Similia" in the Master's name!
First of the schools that to a skeptic world
The banner of a mighty truth unfurl'd!
I love her yet, and may affection grow
Which budded here just twenty years ago!

Ah! oft, when busy recollection plays
'Mid by-gone scenes of happy student days,
What faces rise, familiar to the call,
What memories all my faculties enthral,
What visions of that careless, motley crew
Who studied medicine, and mischief too
Before my mind come flitting to and fro,
Just as they used to twenty years ago.

Where are they now? Why some have risen high,
Aiming their arrows ever at the sky.
Some were too wayward, and have gone astray;
Some hold the even tenor of their way;
Some are recording an immortal name
With gilded letters on the scroll of fame;
Some have departed hence and laid them low,
And some remain from twenty years ago.

Among the dead the last lamented one
Whom God call'd home was Walter Williamson,
Firm at his post, a soldier in the cause,
Nor age nor reputation had him pause;
Onward his march in search of golden truth,
Friend to the aged, Mentor to the youth,
Ardent and earnest in the paths he trod—
An honest man—the noblest work of God!

He was my friend, and he has told me so.
E'en when a student—twenty years ago.

Ah, Alma Mater! as our hair grows gray,
And spirits ebbing, gradually portray
The march of years—we honor thee the more,
Connecting thee with pleasant days of yore,
I sought thy classic precincts, mother dear,
I wore thy benches smooth year after year,
My *tuber ischii* have ach'd and borne,
A body weary and a mind forlorn,
While learning of our human aches and ills,
Which may be cured and which more surely kills,
I've heard from reverend lips thy precepts flow,
And scribbled notes *currente calamo*.
Laugh'd o'er the dead in "parlors of the sky,"
Carved bone and muscle, nerve and artery.
"Crammed" for each quiz, applauded with my feet,
And cut my name upon a chosen seat—
'Twas the right-hand corner of the second row,
I cut it there just twenty years ago.

These are my sins, Oh mother! I avow,
And ask thy pardon for my foibles now,
And may I wish thee in the conjoint name of
All thy children an immortal fame.
Thy portals fair may knowledge ever crown,
May wisdom lend thee glory and renown;
Forth from thy gates may truth o'erflow in streams.
The Sun of Progress lighting with its beams;
And as the years roll by we seek in turns
"That bourne from which no traveler returns,"
And other sons upon our festal days,
Shall sweetly sing, Oh mother! in thy praise;
Then may they speak, while wit and wisdom flow,
Of some who met here *twenty years ago*.

District of Columbia.

To those who know what Freemasonry is it stands in need of no indorsement or encomiums. But there are always persons, superficial and supercilious, who confound it with the thousand ephemeral associations which have imitated and travestied its insignia and its rites, and which are so constantly seeking that publicity and parade which it is one of the principles of masonry to avoid.

It is a cherished prejudice with such persons that masonry is "vulgar," and it must have been a severe shock to their feelings to discover that the cream of European aristocracy did not disdain its honors, or shrink from public affiliation with the Institution as it exists among us. Those who may chance to drop into Gardner's may there see the photographs of Earl de Grey and Lord Tenterden, clothed in lamb-skin aprons and full masonic insignia.

The occasion is not inopportune to say something of the history and status of Freemasonry in this District, where it has reared a temple at a cost of \$200,000, which is an ornament to our city, and where it has lately played the host in princely style to noble and distinguished guests from foreign countries, and from every quarter of our land.

The early history of masonry in this locality is naturally associated with the name of George Washington. He first learned to love the Craft in the early provincial and military lodges, which originally received the ritual of speculative masonry from England, and in which he met the first gentlemen of Maryland and Virginia. We are indebted to the researches of that well-known masonic proficient, Major Ben Perley Poore, for many facts in the early history of the Craft in this latitude. He expresses the belief that Potomac Lodge, of Georgetown, is descended from St. Andrew's Lodge, which was in working order in that place in 1773. Of Lodge No. 9, in Georgetown, the only relic is the marble gavel which was used by Washington, when President, in laying the corner-stone of the Capitol. The first masonic hall was erected in Georgetown in 1810.

The southeastern boundary-mark stone of the District of Columbia was laid with masonic honors, by the Craftsmen of Alexandria, April 15, 1791. Federal Lodge No. 1 was chartered by the Grand Lodge of Maryland, September 12, 1793, and six days afterward the corner-stone of the Capitol was laid by that Lodge assisted by Lodge No. 9, of Georgetown, and 22, of Alexandria. The masonic ceremonies were performed by President Washington, and the gavel used was then presented by him to Valentine Reintzel, who afterward became the first Grand Master of Masons of the District of Columbia.

Henry Clay presided over a masonic convention held here to consider the formation of a National Grand Lodge, a proposition which has since been warmly advocated but never accomplished.

Lafayette was a distinguished mason, and his reception by his masonic brethren on his return to this country was the means of causing large accessions to the Craft from among those who are ever ready to adopt anything which savors of social rank. These additions did not prove of any real value to the Fraternity.

The Marchioness de Lafayette did not show the narrow prejudice which some of her sex profess to cherish toward the mystic order, since she embroidered with her own hands a most elaborate and beautiful Master's apron, which, in 1784, she sent as a present to General Washington. This apron, which is of satin and adorned with all the principal masonic emblems, now occupies a conspicuous place in the Grand Master's room in the Masonic Hall in Philadelphia. * * * Nor should we omit the names of those masons who were officially residing here and lent the influence of their exalted positions to the advancement of the Craft: Such were Presidents Monroe, Jackson, Tyler, Polk, Buchanan and Johnson; and to these may be added Houston, Dunlap, Dawson, Cass, Quitman, Shields, Giddings, Cobb and Hall, and a host of other leading men in Congressional and official life.

The Craft in the District of Columbia now embraces a Grand Lodge and nineteen subordinate lodges, a Grand Chapter and seven subordinate chapters, three commanderies of Knights Templar, and various bodies connected with the Scottish Rite. The total membership is about twenty-five hundred.

The Masonic Hall Association, under whose auspices the noble edifice at the corner of Ninth and F streets has been erected, was incorporated by Congress in April, 1864. The corner-stone of the Temple was laid May 20, 1868, and the Temple was dedicated May 20, 1870, the address on the occasion being delivered by Ben. Perley Poore, Esq.—*American Society.*

The European Pilgrimage.

It is well known to our readers that Allegheny Commandery No. 35, of Pittsburg, Pa., have been for some time arranging for a trip through Europe, and on the 31st of May left for their long journey. On their departure, Sir Jas. H. Hopkins, P. G. C. in his farewell address said:

We are aware of the numerous difficulties and discouragements you have encountered in organizing your expedition, and we recognize the unfaltering zeal and determined energy which overcome all obstacles and perfected all your plans. The character of your excursion has made it a matter of international interest and

fit subject for history. Wherever you go you will be the recognized representatives of American Knighthood, and we feel assured you will exemplify by your words and acts that manly bearing, that moral heroism, that high-toned magnanimity, that lively sense of individual honor which constitute the essence and adornment of all true Knighthood.

The party reached Philadelphia on the 1st of June, when the escort, consisting of representatives of the St. Johns, Philadelphia, Kadosh, and Mary Commanderies, were in waiting, and extended a cordial reception to the visiting brethren. A procession was formed and the Knights marched by the way of Thirty-first and Chestnut streets to the Girard House.

On Thursday evening the Sir Knights were tendered a banquet by the Sir Knights of Philadelphia. Previous to the banquet they were received by the Grand Commandery, and a very appropriate address was delivered by Hon. Richard Vaux, to which P. G. C. James H. Hopkins, of Pittsburg, responded in behalf of the Allegheny Commandery. The banquet was one of the most successful ever given by the Fraternity of Philadelphia. Five hundred Knights were present.

At Jersey City they were received by Hugh de Payens Commandery and escorted to Taylor's Hotel, where they partook of a collation. They then crossed to New York, where they were met by the Grand Commandery and delegations from the Commanderies of New York and Brooklyn, and escorted to the St. Nicholas Hotel.

In New York city on Friday, the 2d inst., about two o'clock, the Sir Knights of Cœur de Lion, Clinton, Manhattan, Palestine, Constantine and Ivanhoe Commanderies, together with a deputation from Hudson River Commandery, Newburg, N. Y., under the command of G. Fred Wiltsie, numbering in all about five hundred Sir Knights in full uniform, assembled at Odd Fellows Hall, and immediately organized under the banner of the Grand Commandery of New York. The Grand Commandery, accompanied by the Twenty-second Regimental band, J. A. Dodworth, leader, embarked for Jersey City, where they found in line the Sir Knights of Hugh de Payens, of Jersey City, Damascus, of Newark, Cœur de Lion, of New Brunswick, and St. Johns, of Elizabeth, numbering about three hundred, in full uniform; and hardly had the reception concluded when the Sir Knights of Allegheny arrived, escorted by St. John's Commandery, of Philadelphia, and were received by a marching salute from the Sir Knights of New Jersey, who also escorted them to Taylor's Hotel for refreshments, preparatory to continuing their journey. Great credit is due for the handsome manner in which the New Jersey Knights greeted their guests.

When passing the St. Nicholas Hotel on their way up Broadway, the balcony of which was ornamented with the beausants of several of the city commanderies, a marching salute with arms at present by the Sir Knights was executed in a most masterly manner, which brought down the plaudits of the bystanders. Although this display of Templars was to New York something rare, and one which will be long remembered by those who witnessed it—for so beautiful a sight can not be easily effaced—their splendid appearance and carriage was alike creditable to the Sir Knights of Pennsylvania and New York, especially when performing their evolutions with such military precision and soldierly bearing; one would involuntarily look back to the days of chivalry for a type of so gallant a body of men. Broadway, along the route of march, was lined with people of both sexes, who, ever and anon, cheered the passing Sir Knights with such welcome shouts as to make the air fairly ring with the rebounding echo.

WHAT IT WILL COST.

Mr. Cook agrees to furnish excursion tickets for the entire trip, first-class throughout, hotel tickets at the best hotels for seventy-two days, provide omnibuses to and from stations, portorage, servants, attendance, fees for sight-seeing, and every necessary expense for the round trip, except carriage drives in cities, (except at Naples, Sorrento, Vesuvius and Pompeii, which are provided for) for £90 or \$450. The expenses of ocean travel over and back, will be about \$110, making the sum total for each man, \$560. The Pilgrims expect to return in time to take part in the Knights Templar meeting in Baltimore, to be held on the 19th of September.

The excursionists sailed from New York on Saturday, June 3d, at 2 o'clock p. m. The steamer Oceanic of the White Star Line, which is, next to the Great Eastern, the largest vessel in the world, has been chartered for this excursion and fitted up in an elegant manner. The party arrived safely at Liverpool on the 12th of June, after a pleasant trip of nine days.

New York.

To R. W. Bro., M. J. Drummond, the representative of the G. L. of Missouri, near the G. L. of New York, we are indebted for advance reports of the proceedings of that body at its annual session, begun on the 7th of June.

From the annual address of the Grand Master, Bro. Jno. H. Anthon, we quote as follows:

The Grand Master and Deputy have agreed from the commencement of the masonic year, not only that, except in special localities, was there no need for more lodges, but that the number is already excessive.

Applications for dispensations to the Deputy and myself for leave to confer the third degree, have been numerous and very generally refused. When issued, they over-ride a provision of the Constitution, they approach nearly to the most arbitrary prerogative claimed by Grand Masters, that of making Masons at sight, they dispense with proper masonic education, and induce in the candidate contempt for the degree so easily obtained.

In no case has a dispensation been granted, except an extreme emergency justified it.

Our relations with foreign grand lodges remain substantially unchanged; Hamburg still claims jurisdiction over two lodges, but I am not without some hope that at some future time, the two lodges may themselves settle the great masonic question, by asking the Grand Lodge of Hamburg to release them to the right of choosing a foster mother nearer to themselves.

I have felt compelled to file with the Grand Secretary an order recalling the commission of our former representative to France.

This was required, perhaps, by the former resolution of non-intercourse, but the present position of French Masonry, leagued with communism and atheism, and bearing the banner of masonry into the front ranks of civil war, indicates too surely that until purified and reformed, French Masonry differs so widely from our own, that fraternal relations are impossible with it and other bodies sharing its errors.

Another aspect of our foreign relations, actual or prospective, I desire to submit to the Grand Lodge.

During the Grand Mastership of M. W. Bro. Gibson, a commission was issued by him to Bro. Albert G. Goodall, accrediting him generally to foreign grand bodies as our representative.

In time, this commission was submitted to me, with a verbal report by Bro. Goodall, and was thereupon canceled and annulled by me, its purpose being accomplished.

The result is the intended presentation by Bro. Goodall of certain friendly applications from certain masonic bodies, termed Grand Orients, in South America and Europe, and which are herewith transmitted to you. In almost every instance, there are conflicting masonic claims of legality of constitution, and though Bro. Goodall has in some instances reported one or the other party regular, the report is not authoritative, being merely his individual opinion, and based upon principles and a system of masonry and masonic government wholly unknown to our Grand Lodge.

Each of these Grand Orients is more or less subject to the authority of what I believe to be known as a "Supreme Grand Council," which is, as its name denotes, the ultimate governing body of the masonic jurisdiction, and superior to the Grand Orient.

The Supreme Grand Council belongs to a rite, and requires for admission to its governing body the possession of degrees wholly unknown to this grand body, and in those countries considered and spoken of and really being "higher degrees" in their system.

Representation, therefore, with the Grand Orients is a representation and treaty between the supreme masonic power, in the free and accepted rite; our own and a subordinate body in the ancient and accepted rite, adopting these terms as convenient.

Representation between the Grand Lodge and the Supreme Councils is, of course, impracticable from the degrees additional to that of Master Mason required in those bodies, and doubtless also from the rank and authority over "inferior" degrees, so termed, which belong to them.

In our own jurisdiction there is also a Supreme Council, which, in common with the Grand Chapter and Grand Encampment, has adopted the generous and fraternal policy of a cession of all claim to jurisdiction over the first three degrees of masonry to the M. W. Grand Lodge.

This, however, is not the case with the Grand Orients, now applying to us. I am myself averse to the institution of the representative system between our own Grand Lodge and Grand Orients, which, in legal governmental power, organization, ritual, and rank, as independent jurisdictions, differ so widely from our Grand Lodge. Nothing in this view conflicts with the maintenance of the most friendly relations, as is the case with the Supreme Grand Council, in the jurisdiction of which this State is situate, which acknowledges, without even allusion to any claim to the contrary, the supreme control of the M. W. Grand Lodge over Ancient Craft Masonry in her three degrees, and among whose members are many brethren of exalted rank in our Grand Lodge. I recommend, therefore, your consideration of the matter, not disguising my own opinion, but desiring not to prejudice your calm, temperate judgment.

It will thus be seen that the position we have maintained in this

journal for the past five years, is confirmed most fully by the Grand Master of New York, viz: That a recognition of all the Grand Orients and councils so-called "Masonic" is subversive of the integrity and dignity of Ancient Craft Grand Lodges.

Of his decisions he reports briefly, and pays a high tribute to the value of the masonic press, and says:

Few decisions have been made during the past year, involving anything that could be considered new law, and where it seemed to be so, it was of sufficient consequence to justify an appeal, which, if either party has been dissatisfied, has doubtless been taken, I shall not, therefore, burden you with many.

Indeed, the publication of decisions is rendered almost needless by the labors of the Masonic press, which, I doubt not, strives to relieve the Grand Master of much toil. Indeed, it often reminds me of the impressive words which Dickens places in the mouth of Mr. Whitlerly speaking of his spouse: "She forms and expresses an immense variety of opinions, upon an immense variety of subjects."

In a few instances I deem it right to report the substance of the law, as I have expressed my understanding of it, sometimes in a single case, sometimes in many repeated decisions.

1. The physical qualifications of a candidate are, that he must be a man, free born, of lawful age, being neither too young nor too old for the Master's work, hale and sound, not deformed or dismembered. This is a landmark in which no man or body of men can make change or innovation.

If, therefore, a Master of a lodge can not be satisfied in his own mind, as his own unbiased opinion, that the candidate has in fact these necessary qualifications, he can not conscientiously, therefore, he can not masonically initiate, nor can a brother not so satisfied conscientiously or masonically vote for or be present at the initiation of such a candidate.

The same rule applying to passing and raising when the defect has not arisen since initiation.

The Master or brother can not in this matter substitute for his own conscience or opinion the conscience and opinion of any other man or body of men; no dispensation or advice can protect the offender; it can only make sharers in his guilt.

2. I have decided the following case:

In 1864 a candidate was proposed in Lodge A. and rejected; in 1866 he applied to Lodge B, which applied to Lodge A for consent, was refused, and notwithstanding, balloted for the candidate and rejected him.

Subsequently, having made further inquiries, Lodge C received a renewed proposition from the candidate in the latter part of 1870, and asked the consent of Lodge A, which was given. Lodge B now claims jurisdiction, and refuses to consent.

Held, That Lodge A held jurisdiction till it consented to the initiation by Lodge C, in which, by consent, jurisdiction became and was, at the date of the opinion, vested.

3. What is commonly termed the Past Grand Master's degree, as preliminary to the installation of a Master of a Lodge, is not in any sense a degree, nor is the degree known under that name in Capitular masonry, acknowledged in Lodges of the rite of which this is Grand Lodge.

Therefore, in the installation of Masters of our Lodges, no brother can take any special part by reason of any degree conferred in a Chapter.

The ceremony intended by the term, Past Master's degree, is simply the private imposition, in a certain traditional form, of an obligation suitable to the mastership by a past master by actual election in a lodge, either in the presence of other actual masters, or without, if none can be obtained, but in no case either by or in the presence of brothers only past masters by virtue of a chapter degree.

4. The question in Ballard's appeal from the decision of the Master of Farmersville Lodge, transferred to me for decision by M. W. Bro. Gibson, was simply this:

After favorable report by an examining committee on application of a candidate, can the master refuse to ballot or initiate on the ground that the lodge has not jurisdiction over the candidate by reason of non-residence? I decided that he had the right to do so.

5. In answer to a host of inquiries as to the work and lectures of masonry, I have decided that no printed or written book of any kind, pretending to contain any of the secrets of the masonic work and lectures, has ever been indorsed, recommended or approved by this Grand Lodge, or any officer thereof, and that the standard work of this Grand Lodge, taught orally, and not otherwise, by the R. W. Grand Lecturer and his assistants, is the only masonic work, ritual, or lectures adopted or approved by this Grand Lodge, and that the composers, publishers or users of any other are liable to discipline.

The Grand Treasurer reported the receipts of the year to be \$71,726.59; expenditures, \$68,094.19; balance on hand, \$3,632.10. A supplementary report showed that \$23,769.69 has since been handed the Grand Treasurer, which he will credit in his accounts for 1871-2.

From the report of the Committee on Correspondence we extract as follows:

As once again we are permitted to offer the annual review of the

transactions of corresponding masonic authorities throughout the world, it gives us pleasure to state that within the circle of grand lodges in States and Territories comprising the American Union, there prevails the most unbroken harmony, and that under direction of the several grand lodges, masonry has pursued the even tenor of its way, perhaps more really prosperous because less in haste than for many previous years. In Europe, the state of public affairs has of necessity acted somewhat against the visible prosperity of the Craft, and in the crash of arms between two great nations, the gavel has been measurably silent; but there, as during our own troubles, the principles of the Fraternity have not failed to mitigate the horrors and hatreds of war. We have reason to hope that, when peace shall have been fairly established, the difficulties which have arisen between some of the European masonic powers and the masonic governments on this side of the ocean, will be viewed in a different and clearer light than in the past, and that a frank recognition of our just rights as supreme in our several masonic jurisdictions, will precede a lasting masonic peace, in the light of which our work will go forward with increasing benefit to the brethren and the world at large. If every masonic government, like the governments of nations, will confine the exercise of its powers to its own jurisdiction, and absolutely refuse to interfere with the territory of other and co-equal powers, there will be peace, union and harmony throughout the world; but if, on the contrary, there be not a general and cordial assent to the doctrine in question, the time is not far distant when the Atlantic ocean will as effectually divide masonry, as it does the continents between which it rolls.

After a protracted debate, the Grand Lodge of Quebec was recognized. We regret very much that the committee, in submitting their report and resolution for recognition, furnished no reasons beyond the following glittering generalities, possessing no argument, logic, or fact, except the woman's reason, "because"—viz.:

All the States adjoining, to any considerable extent, the Dominion of Canada, except New York and Vermont, have recognized the Grand Lodge of Quebec. Let no one suppose that we assume the Grand Lodge of Quebec to be a regular grand lodge, because it has been recognized by this or that grand lodge, nor that it is irregular, because of the want of recognition, but the fact of such recognition will serve to show the judgment of sister grand lodges upon the subject. And if any one is inclined to the belief that recognition constitutes regularity, he may find in this that Quebec is far on the way to an acknowledged place in the great sisterhood. Thus we have endeavored to present the question of the recognition of the Grand Lodge of Quebec. And we arrive at the conclusion that in the formation of the Grand Lodge of Quebec, there was wanting no such material element as to make it either revolutionary or illegal; and following the course adopted in all such cases, the Grand Lodge of Quebec should be recognized by the Grand Lodge of New York.

We hope in their next annual report they will deign to give the world their views on "masonic revolution," for in doing so they will have to wriggle around the "highs of Quebec" defiance to "regularly constituted authority," which will be truly refreshing.

From the able report of Bro. James M. Austin, Grand Secretary, we extract as follows relative to work:

The number of lodges making returns during the year has been 635, and in these bodies the following work has been accomplished: Initiations during the year, 6,773; affiliations, 1,031. The number of masons admitted has been 1,344; expelled, 47; suspended, 33; stricken from roll, 2,037; restored to membership, 349; died, 702; total number of masons in the State in good standing, May 1, 1871, 75,262; total number of warranted lodges on the roll, 649.

And relative to the Hall and Asylum fund as follows:

Cash on hand at date of last report, \$44,887.58; received from various sources during the year, \$70,985.53; total, \$115,873.11. The largest sums received from different sources during the year were as follows: From initiation fees, \$20,277; from masonic picnic held last summer, \$5,000; from Grand Commandery Knights Templars, \$3,000; and from Grand Chapter Royal Arch Masons, \$7,000. The lodges giving over \$1,000 have been New York, No. 330, and Adelpic, No. 348. The total expenditures for year to date (June 2) have amounted to \$94,111.20, leaving now on hand \$21,761.91. The total fund invested in the hall and asylum, including payment for lots of \$340,000, is \$455,433.11. It is estimated that the sum of \$400,000 will be required to complete the work.

The M. W. John H. Anthon was re-elected Grand Master by a majority of 1,548 out of a vote of 2,272. R. W. Christ. G. Fox was elected Deputy Grand Master; R. W. Edmund L. Judson, Senior Grand Warden; R. W. James W. Husted, Junior Grand Warden; M. W. John W. Simons was re-elected Grand Treasurer; and R. W. James M. Austin, Grand Secretary.

"American Society."

This is the title of a new and sprightly weekly published in New York, at 220 Fifth Avenue, and devoted to social literature and the fashionable gossip of the day, including many articles of sterling-

and practical value. It has a masonic department under the control of R. W. Bro. Jerome Buck, one of the most interesting and enterprising masonic writers and observers of the times, and we feel assured that his department will keep pace with the living issues of the hour. We append an extract from his editorial of June 3d:

LEVITY IN THE LODGE.

It was not our intention ever to discuss any of that part of masonry which transpires in the closed and solemn lodge room, or offer any opinion, advice or stricture upon its secret, impressive and lasting ceremonies in the columns of this or any other public journal. At the solicitation of a highly esteemed brother, we are compelled to violate this rule and say a word upon the subject which is the caption of this article, with the modest and sincere hope that a great and grave evil may be abolished for all time. We are not one of those who believe that harsh and austere conduct should mark any part of our ceremonies or freeze the warm tides of brotherly affection into repellant coldness or immobility. We do believe that brothers, bound by the awful tie of masonry, should never fail in the interchange of gracious words and acts of reciprocal love and duty. In truth, if brothers of the mystic tie, united as they are, can not feel the warmest respect, a deep confidence, a most abiding faith and the fullest continuity of love for each other in the lodge room as well as in the by-way, then their bonds are as ropes of sand and should be whistled down the wind. This respect, this affection, this confidence, should be so overwhelmingly great and irresistible that passion, insult, levity should be lost in the higher and better emotions of a full and perfect love. We do not deny that the entirety of our faith, the force of our mutual duties toward each other may not beget an innocent and a playful familiarity. We should as soon think of expelling from the nursery the sweet and gladsome mockeries of the violet-eyed babies, as to drive from the lodge room the affectionate caress of a brother, or his merry *badinage*. And it is here, of all places, but at proper times, that the mason feels in the warm pressure of a brother's hand, in the melting gleam of his eye, or perchance the laughing quip and quirk of a mad yet innocuous tongue, that affectionate equality and familiarity characteristic only of brothers. Here we have little to do with the snivelling and puritanical hypocrisy of the Rev. Aminidab Sleek, but much to do with the joyous sincerity and lively love of our consecrated brothers.

Practical Jokes.

An editor wanted a dog and advertised as follows: "I will take a good dog for one year's subscription." The next day forty-three dogs were sent to the office. The day afterwards, when the news had spread into the country, four hundred farmers sent two dogs apiece by express, with eight baskets full of puppies, all marked C. O. D. The offer found its way into the neighboring States, and before the end of the week there were over eight thousand dogs in the editor's front and back yards. His paper was not published for six days, and the government tax at \$1 a head amounted to over \$8,000. He don't advertise for any more dogs now.

This puts us in mind of a joke that happened in St. Louis the other day, except that the dogs were changed to cats. Two well-known fast freight agents, both members of Ascalon Commandery No. 16, and well known to the fraternity in and out of the State. We will call one J. F. A., and the other W. W. E. A. determined on a joke, and sent to the *Republican* an advertisement reading somewhat thus: "500 cats wanted, for which will be paid 25 cents apiece and upwards, according to the quality of the fur. Apply to W. W. E., No.—Pine street." Sure enough, in came the newsboys, bootblacks, and the like, with closed baskets and bags containing cats of all sizes, ages, colors, sexes, and conditions. One boy carried an old tom he had stolen off a fence, and was so scratched up that he looked as though he was the hero of the "burning deck," and presented his feline merchandise with the air of the merchant who first brought silks from China around Cape Horn. This fellow insisted on one dollar as his price, as his "cat had enough hair on him to make a muff," but the sale was compromised at six bits. An old negro carried in a gunny bag with a dozen, and concluded at a wholesale price of two bits, and thus there was a rush in the cat market until Bro. E. began to think that all the cat-a-wauling he had heard at night during the previous years of his life, were but the faint echo of that blissful abode of sleepless nights prepared for those who go where the wicked are ever in trouble and the weary never find rest. When we take into consideration the fact that Bro. E. never owned and never wanted to own a cat, and never heard of the advertisement until the cat-furriers brought in their scratching wares, our readers can imagine his surprise and

chagrin; but having played many a joke on others, he knew how to take one himself, and resigned to fate, he took all that came as a matter of course. After a day or so he found out that Bro. A. was the author of the advertisement, so keeping his plans all to himself, he boxed up the cats and had them marked for shipment to a gentleman in Montana over Bro. A.'s line, and marked "musical instruments," collecting the entire cost of cats, boxes, drayage, &c., as back charges, and for which a bill was rendered as per bill of lading and paid by Bro. A. without ever suspecting once that there was "a cat in the meal bag." The next day Bro. A.'s messenger returned from East St. Louis and let the "cat out of the bag" by announcing that the "musical instruments" consisted of enough of the genuine material to make fiddle strings for the next half century. To add to his horrors, one of the boxes got broken and about fifty cats escaped, whereupon the consignee in Montana, having been notified of the shipment by telegraph, sent back word the same day, that he held Bro. A. responsible for the "loss of goods," and claimed free transportation for the balance as a set off for damages, for cats are scarce in Montana. In addition to this, Bro. A. is out of pocket all the money he paid to the "Arabs" to carry cats to the agent on Pine street, and as the rear yards of the two offices join, Bro. E. filled Bro. A.'s yard with an army of surplus cats which arrived after the shipment, so that when Bro. A. opened his rear office door in the morning, it was fearful to witness the stampede of clerks and customers as the cat brigade made a charge for the front door. It is unnecessary to state that Bro. A. is not negotiating for any more cats on other people's account, until he gets clear of the damages arising from his recent speculation. It is conceded on all hands that the E. C. of Ascalon is ahead on this joke, while the P. G. C. takes it kindly, and "owns up to the corn."

Masonic Notes.

We see in the St. Louis FREEMASON several articles on the "inherent rights" of traveling brethren to visit the lodges where they may happen to sojourn. In all South American lodges, on "economical nights," when the members are supposed to be occupied with ordinary work, it is considered no more proper for visitors to call than on the woman of the house during washing day. Both are purely family matters. But when an *initiation takes place*, a *SESSAO MAGNA*, a reception night is inaugurated, a banquet more or less frugal is given by the neophyte, and all visiting brethren in the place are welcomed to the festival. These occasions are truly fraternal; and the universal love of the order has made it almost obligatory on members and guests to mingle in the ceremonies and the refreshments. And this seems to us the only common sense of masonic visitors—good will and hospitality.

Some one in Pomeroy's *Democrat* argues that *dimit* and not *demit* is the proper word. We evidently should derive the word from the Latin *de* instead of the French *dis*—both with the Latin *mitto* added and having the same primary signification, though Webster does not properly explain this fact. Besides the analogy, all custom has been in favor of the word *demit*, and we love old landmarks.—*Bro. J. H. Blue, Nebraska News.*

Kansas.

The Grand Lodge met in Atchison, October 19, 1870.

Bro. Jno. M. Brown, G. M., presided. He says:

This is a vexed question it seems, for some, one that has troubled not a few of our brethren. To my mind, there is no law in the masonic code more clearly defined or better settled, than that providing for and sustaining the *right* of any brother—a member of a lodge—to object before, or even after, a ballot for initiation is had, or advancement of a candidate to the Fellow Craft or Master Mason degrees. And this he may do without giving any reason for such objection. Notwithstanding this law is so well settled, many instances occur when objections are made which cause great confusion among the Craft, and, I am sorry to say, in some instances, produce the bitterest animosities. This question seems to be a theme for repeated discussion, and is constantly recurring. Did our masonic brethren study masonic law more, and listen to their prejudices and prepossessions less, the wrangling upon this subject would cease, and sources productive of discontent and feuds alone, be forever dried up.

The candidate for masonic honors ever has his friends to argue his case, while the objecting brother has no one to defend him in his just and undoubted right. No, not even the protection of the presiding officer. Two cases came before me of this kind. The friends of the candidate alleging that he must be allowed to proceed, unless the objector should prefer and fully substantiate charges. Promptly calling the attention of the refractory brethren to the fact, that the safety and permanent prosperity of their lodge de-

pended upon a strict and cheerful acquiescence in the laws, rules, regulations and edicts of the Grand Lodge of Kansas, as well as the "Ancient Constitution," I have always endeavored to show them how vastly greater and more sacred was the right of the initiated than that of a mere outsider, however high his social position or eminent his talents and abilities might be. I hope my exertions in this direction have not been in vain. I trust that law will yet prevail, and over all exercise a salutary effect. Besides, there is a law in our masonic code more just toward all, than the right a brother has to prevent any person with whom he can not fraternize from coming into a society of which he is an honored member.

I am glad, my brethren, that I can point to one association where the rights of a minority however small, are not only respected, but every man is suffered to be governed by the dictates of his own conscience, under the presumption that none but the purest motives will actuate him, and that he will be influenced by a stern sense of justice.

We fully concur in the sound ground taken by the Grand Master, and it is a shame upon a lodge where any difficulty is created by the exercise of the conscientious right of objection.

GRAND MASTER'S DECISIONS FOR 1870.

QUESTION. "A" applies for the degrees of masonry in a lodge under dispensation, and is rejected therein; soon after his rejection the lodge surrenders its dispensation. Now, what is the status of "A?" Has any other lodge jurisdiction over him?

ANSWER. I am of the opinion that when the lodge under dispensation in which "A" was rejected ceased to exist, all jurisdiction over him terminated; and he is, therefore, at liberty to apply to any lodge within the jurisdiction of which he may reside.

Q. Is an applicant for advancement, who received the first and second degrees in another jurisdiction, required to reside six months within the jurisdiction of the lodge to which application is made, before making such application?

A. I know of no regulation of this Grand Lodge requiring an applicant for advancement to serve a probation of six months before he can apply. Our regulations only apply to profanes.

Q. Who are entitled to be present in a convention of past masters, and assist in conferring the Past Master's degree on a master elect?

A. It requires three actual past masters, who have been duly elected and installed to preside over a regular lodge of A. F. and A. M. under the jurisdiction of some grand lodge, to form and open a convention of past masters, and confer the degree of Past Master.

Q. Can two actual and one virtual Past Master form and open a convention of Past Masters, and confer the Past Masters' degree?

A. It would be unlawful for two actual and one virtual Past Master to form and open a convention, and confer the Past Masters' degree. A virtual Past Master is not entitled to the honors of an actual Past Master, and should not be present in a convention and participate in the ceremonies of opening and closing a convention, or conferring a degree.

Q. If it requires three actual Past Masters to form and open a convention of Past Masters and confer the degree, in what position does it place a lodge and its Worshipful Master, who received the degree in a convention where there were but two actual and one virtual Past Master?

A. I am of the opinion that neither a lodge nor its Worshipful Master is in the least affected by any irregularity in the proceedings of the convention of Past Masters which conferred the degree. The Worshipful Master who receives the degree is not presumed to know the law and usage of our order in this degree.

Q. Can "A," who signs his name by making his mark, apply for the degrees of masonry?

A. A candidate for the degrees of masonry must be able to read and write, and sign the application in his own hand writing.

Q. Has a member of a lodge the right to object to a visitor being present, although he may be a member of a regular lodge?

A. Visitation is said to be an undoubted right, yet the visitor's right *must* be subordinate to the right of the member; and if the Worshipful Master is satisfied that the presence of the visitor in the lodge would mar the peace and harmony of the members present, it is not only his right, but his duty, to exclude the visitor. If objections are made by one member, who refuses to sit in the lodge with the visiting brother, the visitor should be excluded.

Q. Can the Worshipful Master of a lodge order a ballot on the application of two or more candidates for the degrees of masonry, at one and the same ballot?

A. It would not be proper for the Worshipful Master to permit a ballot on the application of candidates for the degrees of masonry in groups. There must be a separate ballot on each application.

Q. If, after a report is made by an investigating committee on the application of a candidate for the degrees of masonry, it is ascertained that the candidate is not eligible, by reason of his not having resided in the jurisdiction of the lodge he applies to, the time required by our regulations, can the application be withdrawn by motion and vote of the lodge?

A. The application not being regularly before the lodge, can not be received. If it has, by some inadvertence on the part of the lodge, been received, it should at once, by the Worshipful Master, be declared out of order, and returned to the applicant with the proper explanation why it was not entertained by the lodge.

Q. Must the vote on the reception of an application for the de-

degrees of masonry be unanimous, in order to insure its reference to an investigating committee?

A. The vote on the reception of an application for the degrees of masonry must be unanimous; if not, it should be returned to the applicant.

Q. Is it a masonic offence for a Master Mason to keep what is commonly known as a saloon?

A. I believe it is a masonic offence for any Master Mason to keep a dram shop, or what is commonly known as a saloon, or to sell intoxicating liquors as a beverage; and I believe the Grand Lodge of Kansas will sustain any of its subordinates, should they suspend or expel any of their members for such offences.

Q. Has the Worshipful Master the power to appoint all committees?

A. I am of the opinion that the Worshipful Master has the power and authority to appoint all committees. Being responsible to the Grand Lodge for proper conduct of the affairs of the lodge, hence it is but just that he should have the selection of the committees. It such were not the case, the Worshipful Master would be, to that extent, under the direction and control of the lodge, a position he should never be placed in by any local law.

Q. Has a subordinate lodge a right to reject a petition for the degrees of masonry, after the secretary has read it to the lodge, without going to a ballot, or letting the petition lie over one month under the rule?

A. A subordinate lodge has the undoubted right to refuse to entertain the application of any person for the degrees of masonry; and such refusal does not operate as a rejection of the candidate. Applications for the degrees of masonry can only be received by the unanimous consent of all the members of such lodge who are present. But should his application be received and referred to a committee, it then becomes the property of the lodge, and must pass through the ordeal of a secret ballot.

Q. Has a member of a lodge a right to black-ball an applicant for affiliation without assigning reasons or preferring charges?

A. Any master mason, a member of a lodge, has an undoubted right to cast a black-ball when voting on the application of a candidate for affiliation, and no member has a right to question the brother's motives for such vote. If this be denied why use the secret ballot at all?

Q. If a master mason is suspended for non-payment of dues will annual dues still continue to accrue? Or, in other words, should he be charged with dues from the time of his suspension up to the time of his restoration?

A. I am of the opinion you can not charge a suspended brother with annual dues after the date of his suspension until he is restored. He is deprived of all the rights and benefits appertaining to membership, and hence he should not be required to pay annual dues.

Q. A candidate for the degrees of masonry is duly rejected in Lodge "A," and it is so declared by the Worshipful Master. The lodge is closed. At a subsequent meeting of the lodge a member makes known his objection and says he has no further objection. Can the lodge reconsider the vote on the application?

A. I am of the opinion when a candidate for the degree of masonry has been rejected, and so declared by the Worshipful Master of the lodge, he can not apply again until he has served a probation of six months after the date of his rejection.

A. Suspension of a member for any masonic offense most assuredly implies interdiction of all masonic intercourse until the removal of such suspension by the subordinate lodge or the grand lodge.

A. I am of the opinion that the closing of the lodge on the third degree operates to close all the degrees.

The report as usual is from the ever refreshing pen of Bro. E. T. Carr, the Grand Sec., who not only gets up a good report, but an excellent copy of proceedings.

Of physical qualifications he says:

Since the late and disastrous internal wars, the question of physical qualification has been very earnestly and ably discussed by the different grand lodges, and in nearly every instance has resulted in a rigid enforcement of the land mark requiring candidates to be physically perfect.

Under the head of Louisiana he says:

We presume Brother Scot has never had very much experience as a grand lecturer in a young jurisdiction, if he had he probably would have a different idea of giving explanations or of promulgating a system of work and lectures. We presume there is scarcely a lodge in this jurisdiction that has not members from a half dozen different jurisdictions, and all are anxious that everything be conducted as it was in each particular lodge from which they received the work, and at the first opportunity each is bound to have his say. Hence the remark of the instructor, that he came to teach the work adopted by the Grand Lodge.

"That's what's the matter," Bro. Starr. Bro. Scot is not much in favor of a grand lodge having perfect work of its own. He thinks a G. L. should be willing to allow all sorts to be taught, which idea, if carried in our Western States, would render the confusion at Babel perfect harmony in comparison to our work.

JNO. H. BROWN, Leavenworth, G. M.

E. T. CARR, Leavenworth, G. Sec.

North Carolina.

Grand Lodge met in Raleigh, Dec. 5, 1870.

Bro. Kobert B. Vance, G. M. presided.

The annual address brief and local.

The Grand Lodge is passing through the same ordeal of getting clear of the masonic College that has been experienced by our jurisdiction.

Bro. Donald W. Bain rendered an interesting report on correspondence. He explains the cypher or mnemonics business as follows:

We do not agree with Bro. Hill that our action is a "humbug" and that cyphers will continue in use as extensively as before in North Carolina. Our Grand Lodge being convinced of the impropriety of cyphers passed resolutions in good faith, forbidding their further use in its jurisdiction. It will be executed in good faith. The fraternity generally in North Carolina have too much regard for the authority of the Grand Lodge to contravene its edicts. This action will, we believe, have the suppressing cyphers and mnemonics—great evils which many of our Grand Lodges have pronounced against. Believing Bro. Hill to be honest in his opinion we give him credit therefor.

We think it improbable that strict uniformity will be attained in any jurisdiction whether keys or cyphers are used or not. Cyphers are co-existent with the rituals of masonry. Their use has never developed any beneficial results to the craft.

In those jurisdictions where they are tolerated nothing has ever been achieved, if we may judge from the repeated expressions of disapprobation as to their use embodied in condemnatory resolutions. The work can be disseminated as well with as without cyphers. Such is the fact, at least, in North Carolina.

The following resolutions were adopted:

Chas. C. Clark, Newbern, G. M.
Donald W. Bain, Raleigh, G. Sec.


CENTENNIAL ANNIVERSARY.

The Grand Lodge met in Raleigh January, 1871.

Bro. Chas. C. Clark, G. M. presided.

From the address of the Grand Orator, Rev. and Bro. Nama F. Reid, we extract the following:

I have thus glanced at the history of masonry tracing it into England as far down as the beginning of this century, to prepare the way for the notice of its introduction into North Carolina. Just one hundred years ago to-day, Jan. 14th, 1771, the following Charter was issued by the command of the Grand Master of England: Beaufort, G. M.

 TO ALL AND EVERY our Right Worshipful and Loving Brethren. We, Henry Somerset, Duke of Beaufort Marquis and Earl of Worcester, Earl of Glamorgan, Viscount Grosmont, Baron Herbert, Lord of Ragland, Chepston and Gower, Baron Beaufort, of Caldeol Castle, Grand Master of the Most Ancient and Honorable Society of Free and Accepted Masons, Greeting:

KNOW YE THAT WE, of the great Trust and Confidence reposed in our Right Worshipful and well beloved Brother Joseph Montfort, Esquire, of Halifax, in the Province of North Carolina, in AMERICA, do hereby constitute and appoint him the said JOSEPH MONTFORT, Provincial Grand Master of and for AMERICA with full power and Authority in due form to make Masons and Constitute and Regulate Lodges as Occasion may Require. And also to do and execute all and every such other acts and things appertaining to the said Office as usually have been and ought to be and executed by other Provincial Grand Masters, he the said JOSEPH MONTFORT taking special care that all and every, the Members of every Lodge he shall constitute, have been regularly made Masons and that they do observe, perform and keep all and every the Rules, Orders and Regulations contained in the Book of Constitutions, (except such as have been or may be repealed at any Quarterly Communication or other general meeting together) also with all such other Rules, Orders, Regulations and Instructions as shall from time to time be transmitted by us, or by the Honorable CHARLES DILLON our Deputy or by any of our Successors, Grand Masters or their Deputies, for the time being. And we hereby will and require you our said Provincial Grand Master to cause four quarterly communications to be held yearly, one whereof to be upon or as near the feast day of Saint John the Baptist as conveniently may be, and that you promote on those and all other occasions whatever may be for the honour and Advantage of Masonry and the Benefit of the Grand Charity and that you yearly send to us or our successor Grand Master an Account in Writing of the proceedings therein and also of what Lodges you constitute, and when and where held with a list of the members thereof and copies of all such Rules, Orders, Regulations as shall be made for the good Government of the same with whatever else you shall do by virtue of these presents. And that at the same time you remit to the Treasurer of the Society for the time being at London, three pounds, three shillings sterling for every Lodge you shall constitute, for the use of the Grand Charity and other necessary purposes.

Given at London under our hand and seal of Masonry this 14th day of January, A. D. 1771.

WITNESS:
JAS. HESELTINE, G. S.

BY THE GRAND MASTER'S COMMAND

CHAS. DILLON, D. G. M.

A doubt in the minds of some has arisen as to the precise date of the organization of the Grand Lodge of North Carolina. It is quite proper that I should lay before you on this occasion the facts.

The "*Freemason's Monitor*," republished in the year 1818, contains this statement: "The Grand Lodge of North Carolina was first constituted by virtue of a charter from the Grand Lodge of Scotland, A. D., 1771. It convened occasionally at Newbern and Edenton, at which latter place the records were deposited previous to the Revolutionary war. During the contest the records were destroyed by the British army and the meetings of the Grand Lodge suspended."

Mitchell in his history of masonry says there is no record of this in the proceedings of the Grand Lodge of Scotland. He, however, states that in the year 1767, the Grand Lodge of Scotland granted a provisional commission to Col. John Young, who had long acted as Deputy Grand Master over all the lodges in America and the West Indies.

I think the mistake into which the *Monitor* has fallen results from confounding the Grand Lodge of Scotland, with the Grand Lodge of England, or rather the charter issued by order of the Grand Master of the Grand Lodge of England. Others, too, in this way have made the same mistake. The only charter issued on the 14th day of January, 1771, is the one by the authority of the Grand Master of England. Doubtless, some lodges were organized in North Carolina about this time under warrant derived from other sources than this charter. The disputes which arose between some of them as to priority of number, after the reorganization in 1787, indicates this. Further, I find in the "*Cyclopedia of Masonry*," by McCoy, this statement taken from the records of St. John's Grand Lodge at Boston, Mass., Oct. 2d, 1767: "A Dispensation was made out for the Right Worshipful Thomas Cooper, Master of Pitt County Lodge, in North Carolina, constituting him Deputy Grand Master of that Province. And he was commissioned with power to congregate all the brethren, then residing, or who should afterward reside in said Province into one or more lodges as he should think fit, and in such place or places within the same as should most redound to the benefit of masonry." The first lodge established under this authority was at Crown Point, in Pitt county. Some lodges, no doubt, were also established under the warrant from Scotland. But I think from the best evidence we have on the subject, most of the original lodges formed in North Carolina were organized under the English warrant. Robt. Williams, Grand Secretary of the Grand Lodge in 1812, makes this statement, which in my judgment settles the question. He says: "I fortunately received into my possession the Great Charter under the sign manual, sealed with the seal and impressed with the coat of arms of the Duke of Beaufort, Grand Master of the Grand Lodge of Ancient York Masons in England, dated at London, the 14th day of January, A. D. 1771, constituting and appointing Joseph Montfort, Esq., then of Halifax, N. C., Provincial Grand Master of America, authorizing and empowering the said Joseph Montfort, as Provincial Grand Master to make, constitute and regulate lodges in his, then Majesty's provinces of America. This document is important in the history of masonry in this State, as it shows in what manner several of the oldest lodges under our jurisdiction obtained their authority. The Royal White Hart Lodge, No. 2, in the town of Halifax, is one deriving its original constitution from this source.

The great charter was preserved among the archives of this lodge in Halifax, and is claimed by them, from whom the temporary possession was gained by me, accompanied with a promise to return it. I have since addressed the lodge respectfully in my official capacity, soliciting this instrument as proper to be deposited among our grand archives, it being the original authority of the Craft in the State, and the foundation of that jurisdiction which we now exercise. The lodges constituted under this charter in the regal government of this country were mostly those which after the Revolutionary war, assembled in convention at the town of Tarboro. in A. L. 5787, and established the authority of which we are now possessed."

In summing up these statements, the conclusion is drawn, that the lodges deriving authority from this English charter, composed mostly the convention that assembled in the town of Tarboro' in 1787, and reorganized the Grand Lodge, whose regular communications had been suspended during the Revolutionary war. The preservation of this charter, by those who were actors in that convention, and the testimony of Grand Secretary Williams, who was a cotemporary with some of those actors, is conclusive in my judgment. This convention of 1787, no doubt embraced the lodges formed under the warrant from Scotland, and also those deriving their authority from St. John's Grand Lodge at Boston. No matter from what sources the lodges composing this convention in 1787 derived their authority, this fact stands by the concurrence of all the authorities, that the convention simply reorganized the Grand Lodge.

A constitution and by-laws were adopted and the following officers of the Grand Lodge elected:

SAMUEL JOHNSON,	Grand Master.
RICHARD CASWELL,	Deputy Grand Master.
RICHARD ELLIS,	Senior Grand Warden.
MICHAEL PAYNE,	Junior Grand Warden.
ABNER NEALE,	Grand Treasurer.
JAMES GLASGOW,	Grand Secretary.

The first communication of the Grand Lodge after its reorganization was held in Hillsboro', July 23, 1788. The convention of the State was then in session in that town, deliberating on the acceptance or rejection of the constitution of the United States. North Carolina was then an independent sovereignty—a nation herself. Many of the members of this convention were members of the Grand Lodge.

In 1789 a communication was held in Fayetteville. The Legislature held its session there at the same time, and also the Convention of the State, which had not up to that time adopted the Constitution of the United States. It did, however, do so at that sitting.

Amongst the names of those enrolled as first connected with masonry in this reorganization, these are found on the records—Samuel Johnson, Richard Caswell, Alexander Martin, W. R. Davie and Montfort Stokes—all of them Governors of the State. Also, the names of Stephen Cabarrus, Alexander Caldwell, Wm. Duffy, Geo. L. Davidson, W. M. Polk, John Lewis Taylor, and quite a catalogue of other distinguished and illustrious names.

Thus it is seen that the seeds of masonic truth were sown in North Carolina cotemporaneously with the sowing of the seeds of American freedom. Those who know anything of the history of North Carolina and the character of the men and their deeds whose names I have just recited, will see that the men who struck the first blow for civil and religious freedom on this continent—the men who passed through the "times that tried men's souls"—the men who standing up in the face of the whole world against the most appalling odds, appealing to Heaven to defend the right, declared themselves freemen by the inheritance from God and nature, of the inalienable right to be so—the men who constituted the government of the State and then stood at the helm of the ship which they had launched—the men who adorned the Bar, the Bench, the Forum—the men whose names, if they do not get into the histories written by strangers, get at least into their geographies, by being stamped by appreciative descendants on the counties and towns of the State, to be thus rendered imperishable; were the men who laid the foundation and built the superstructure of masonry in North Carolina. We, to-day, after the lapse of these long years, with feelings of reverence for their memories, and pride in their noble deeds, take occasion, in our masonic character, to make mention of their heroic virtues and herald to the world the fame to which they are so eminently entitled. It falls not on their ear, for through many a long winter and hot summer they have "slept that sleep that knows no waking," but it will serve in some measure to rescue from the threatened oblivion these bright examples of heroism and virtue and charity, and cause them to live again before our eyes, and those who are to come after us, as ensamples worthy of all imitation.

So much for the history of masonry in its introduction and early propagation in North Carolina. It would be of great interest to every mason at least, to review the progress of the institution, which has been parallel with the development and growth of the country. This, however, more properly belongs to history than to an oration. I propose to occupy the remainder of the time allotted to me on this occasion in speaking of the true mission of masonry in its present speculative form.

The principles of masonry being immortal and as eternal as the existence of the soul, we see no reason why the Grand Lodge of North Carolina may not celebrate its hundredth epochs till time shall be no more. It is our earnest prayer that she may forever live and ever flourish, so long as she shall preserve and maintain that purity of character and conservative course which has distinguished her past history of a HUNDRED YEARS.

Information Wanted.

Bro. James A. Buiver left his home in Bethany, Mo., on the 15th day of May, 1871, to attend the general assembly of the C. P. Church at Nashville, Tenn. He was last seen at H. & R. B. Whitmore's, on Main street, St. Louis, Mo., on the 30th day of May, on his return home. He is about thirty-five years of age, sandy hair, and whiskers, fair complexion, and is about five feet nine inches high. He is a member of Bethany Lodge No. 97. Any information that will lead to finding him will be liberally rewarded. Address the editor of the FREEMASON, or M. H. Smith, Chillicothe, Mo., or Rev. F. Lack, St. Louis, Mo.

"The Household."

A family journal, published by Geo. E. Crowell & Co., Brattleboro, Vermont, at \$1 per annum. This is a charming journal, established in 1868, and contains about 20 pp quarto, and we feel sure will be welcome at every fireside when once introduced.

Grand Lodge Sovereignty.

An intelligent committee was appointed to prepare a new constitution for the M. W. Grand Lodge of Illinois, and at its late session it was reported and the form printed for distribution to the lodges to be voted upon by them and adopted or rejected. For this code and the report of the committee, we are indebted to the Grand Secretary, R. W. Bro. Orlin H. Miner.

Under the head of Sovereignty we find the following:

ARTICLE X.

SOVEREIGNTY AND JURISDICTION.

SECTION 1. This Grand Lodge is the only source of authority, and exercises exclusive jurisdiction in all matters pertaining to Ancient Craft Masonry in the State of Illinois.

SEC. 2. Any organizations, associations, parties or persons, professing to have any authority, powers or privileges in Ancient Craft Masonry, not derived from this Grand Lodge, within the State of Illinois, are declared to be clandestine, and all intercourse with, or recognition of them, or any of them, is prohibited.

In support of this very clear and well defined article, the committee submit the following argument:

The jurisdictional rights of lodges can not be maintained inviolate unless protected by the regis of sovereignty. Ever since the adoption of the constitution of the United States the theory that each Grand Lodge was supreme within its own territorial limits has been carried out in practice, and these limits have been the boundaries of States or organized territories. Whenever this theory has been violated, violence, anarchy and confusion have reigned. And akin to this has been the disposition of our lodges to disregard jurisdictional rights by accepting candidates from foreign jurisdictions, and this dangerous practice has been suppressed only by the exercise of vigorous discipline and supreme power.

To all this we say "Amen," but we desire at this time to show the inconsistent position which will be occupied by that Grand Body in case the new code is adopted, or at least article X, after the recognition of the so-called Grand Lodge of Quebec in Oct. last.

In the first place let us see what constitutes the State of Illinois and the present jurisdictional limits of that Grand Lodge. Illinois is bounded on the north by Wisconsin, on the east by Indiana, on the west by Iowa and Missouri, and on the south by the Ohio river, covering an area of 55,405 square miles.

Art. X. says that "this Grand Lodge is the only source of authority and exercises exclusive jurisdiction in all matters pertaining to Ancient Craft Masonry in the State of Illinois"—and herein we have its jurisdictional limits.

With this plain and emphatic picture before us there is no trouble about arriving at the conclusion as to what constitutes the powers of the Grand Lodge of Illinois.

Now let us look at the constitution of the Grand Lodge of Canada. Art. I. Sec. I. says: "The style and title of the Grand Lodge shall be 'the Grand Lodge of Free and Accepted Masons of CANADA.'"

In order to find what that style and title meant we must look at CANADA on the map. For convenience sake it was called "Upper and Lower Canada, or "Canada East and Canada West," bounded as follows: On the west by Rainy lake, on the north by Albany, Moose, Abbitibbe, Rupert river and Labrador; on the east by the Gulf of St. Lawrence and New Brunswick, and on the south by the four great lakes and the St. Lawrence river.

The dividing line between Upper and Lower Canada was the Ottawa river, and the sections were known in history and by the inhabitants as "Canada," and over it the Grand Lodge of Canada exercises sovereign and supreme jurisdiction by her laws and masonic government, excepting such few lodges as were left under the

control of the Mother Grand Lodges at the time they recognized the Grand Lodge of Canada.

Here are two pictures—let us look carefully at both of them.

Illinois is divided in its own local history and in fact by the general press, as "Northern and Southern Illinois"—she is so spoken of in her party conventions and legislative debates. The line, to be sure, is imaginary for convenience sake, but it nevertheless exists to an extent as to cause such jealous rivalry between the sections as to affect great public enterprises. While this may appear at first sight irrelevant to the case, yet it bears an analogy to Canada in this, that there may ultimately arise the same geographical and political division in Illinois as has taken place in Canada, and what the result would be.

Up to the formation of the Dominion of Canada, the sovereignty of that Grand Lodge was supreme and undoubted, and so recognized by every Grand Lodge in the world. Every lodge (except the old ones before alluded to) acknowledged their obedience to that Grand Body, and so covenanted their members. Whence then comes the spirit of rebellion? After the formation of the Dominion, all the provinces were taken in, and Upper and Lower Canada; being very large and of irregular shape, and being inhabited by people of different opinions, it was divided into two provinces, and Upper Canada was called "Ontario," and Lower Canada called "Quebec," and the name of "Canada" was given to the entire government under the title of the "Dominion of Canada," and to each of the provinces was granted their provincial governments. Our readers must bear in mind that in speaking of "Quebec" we allude to the province and not the city of same name. If the lodges in Quebec were correct in claiming that the change of name of Lower Canada destroyed the sovereignty of the Grand Lodge over them, then it is equally true that the same sovereignty was destroyed over Ontario or Upper Canada, hence what becomes of the "Grand Lodge of Canada? Any one possessing the first elements of common reason will answer "annihilated!" Here arises the all important question, "does the fluctuation of political lines of government create or destroy masonic sovereignty?"

In other words, "does a change in political government annul masonic fealty and agreement?" Finally, "is there such a thing in masonic polity as revolution?" The Grand Lodge of Canada has answered "no," and has pronounced her legal and legitimate penalty against her lodges who have thus erected within her original and supreme jurisdiction a rebellious Grand Lodge.

Every Grand Lodge in the United States who have recognized the rebellious Grand Lodge have answered our foregoing questions emphatically in the affirmative. We ask them solemnly and sincerely, have they dispassionately considered this question, and are they willing to stand by the answer they have given as a final precedent? If so, then art. X. in the constitution of Illinois does not amount to a row of pins, and will not be worth the paper it is written on, when the people of Illinois may in all probability decide in convention to divide that great State into "Northern Illinois" and "Southern Illinois," for the sake of convenience, and assign to each a sub-legislature and Lieutenant Governor, to report to the general government of the whole State, as do the two Governors and Legislatures of Ontario and Quebec, report to the Dominion of Canada. The same evil would follow, if there should be no State government, but each become entirely separate.

When that time comes, then the Grand Lodge of Illinois could not say one word, for the ghost of the Grand Lodge of Canada would stalk into their midst, and with its violated sovereignty, say "thou hast sowed the wind and must reap the whirlwind." This

she would have to submit to even though one section took from the other millions of dollars worth of property, and left the other insolvent. She could not even plead her act of incorporation by the State, for she has entered her own bar in advance by declaring that "when the lines of a Grand Lodge are once changed by the people, all Grand Lodge sovereignty is annulled."

Sec. II. of art. X., above quoted, is an unanswerable condemnation of the recognition of Quebec after those lodges had been suspended by the Mother Grand Lodge. We ask in the most fraternal manner of all the recognizing Grand Lodges, "How liketh thou the picture?"

Take one more look at it. When that division takes place, the noble and gigantic "Grand Lodge of Illinois," with her glorious past and promise of the future, will be wiped from the masonic map of the world, notwithstanding the proud and defiant declaration of "sovereignty" in Art. X. of her constitution. The place that knows her now will know her no more forever, because she has already decided that Grand Lodge existence is entirely dependent on party success in drawing political lines. She has helped to annihilate the "Grand Lodge of Canada"—can she or any other of the recognizing Grand Lodges complain if in turn they are swallowed up by the ever-reaching arm of political revolutions? No! We claim that Grand Lodges may *divide themselves*, but we deny the heresy of party interference.

Louisiana.

Grand Lodge met in New Orleans Feb. 13th, 1871.
Bro. Samuel Manning Todd, G. M., presided.

DECISIONS.

I have been called upon many times to decide questions of masonic law and usage. Some of these questions could have been answered by a reference to the laws and edicts of our own jurisdiction, with the provisions of which every mason, holding the position of master or warden, ought to be familiar. Among the decisions given are the following, to which I invite your attention:

1. The loss of one eye is not a disqualification, the candidate being able to see well with his other eye.

2. Every candidate raised to the third or master's degree in a lodge, becomes a member of it without further action on the part of the lodge; the newly admitted member should however sign the by-laws of the lodge in order to place his signature upon record, but this is not absolutely necessary as he has previously, in the most solemn manner, agreed to stand to and abide by them.

3. Although a candidate has passed through the usual ordeal and been duly elected, yet when he presents himself for initiation, if any brother, member of the lodge, objects to him as being unworthy, he can not be initiated, nor admitted afterward so long as said brother, or any other member of the lodge, continues to object to him, nor until such objection shall have been withdrawn. The lodge can not by a majority vote overrule the objection of any member of the lodge to the initiation of a candidate. There is nothing improper in demanding a second ballot on the petition of a candidate *who has been declared elected*, if any member of the lodge should think it necessary to do so, and a rejection on such second ballot would have the same effect as if done in the first instance.

This opinion was given in reply to questions from one of our lodges working in the Scotch rite, and was necessary for its guidance, although well understood by nearly all of the lodges in our jurisdiction.

4. When a visiting brother objects to a candidate for initiation, the work should stop and not be proceeded with until a full and complete investigation of the nature of the objection be made and reported upon to the lodge. If the committee to whom this duty has been entrusted should ascertain that the candidate was not in "good repute" among his fellow citizens, or that his character and antecedents were such as should exclude him from membership in an institution founded, as ours is, upon the principles of morality and brotherly love, they should so report; and then a new ballot would be eminently proper and right.

6. Committees appointed to investigate and report upon the character of an applicant, are not compelled to make their report when the same is due; further time should always be given if asked for. Even if a majority of the committee are ready to report, and the minority ask for a delay in the proceedings, it should be given, that the fullest investigation may be had. Each member of the committee ought to report according to his own convictions, and should not allow himself to be swayed by the majority in opposition to his own well formed conclusions.

I have known three separate reports to be made by a committee of investigation, neither agreeing with the others; as was to have been expected, the candidate was rejected, but I can not say that masonry lost anything by this action.

Every one is apt to regard with more leniency the faults of his friend than those of a stranger or mere acquaintance, and many a mason has expressed indignation that one whom he has recommended should be black-balled, losing sight of the fact that every brother has the right, and it is his duty, to vote according to the dictates of his conscience. No profane has any *right* of admission, and in my opinion it is far better that nine good men should be rejected than that one should be admitted who is believed to be unworthy.

In the one case, time and a better knowledge of the applicant may clear up what was doubtful in his character, and he may subsequently be admitted to membership. In the other case, the admission of an unworthy and immoral candidate within the portals of our temple reflects discredit, and is a stigma upon the fraternity.

7. That the notice to sister lodges, under the provisions of the Grand Lodge By-Laws, should give the trade or profession of the candidate, and that it is not sufficient to state that he hold such a public office, or is employed in such an office. In all such notices, *the fullest means of identification should be given*, and the mere fact that the applicant has been placed in some political position, or in some temporary office from which he is liable to removal at any time, is not sufficient information to those who have known him for years as engaged in a regular trade or profession.

This is the opinion of the Committee on Masonic Law whom I consulted upon this matter.

8. As to the powers and privileges of district deputy grand masters: That they could only exercise such powers as were expressly delegated to them by the Grand Master, and that they could not properly exercise any of the prerogatives of a grand master without special authorization. That a summons to the members of a lodge for the trial of a brother, or for any other purpose, should emanate from the W. M., or in case of his absence or inability to act, from the warden in charge.

9. Charges had been preferred in Anacoco Lodge No. 147 against a member of the lodge, and he was tried and expelled therefrom in 1867 during his absence from the State. This brother having returned to Anacoco demanded a new trial upon the ground that he had not been served with any notice of the trial, which was clearly shown to be the case. I decided that under the provisions of section 6, article III, Chapter II, By-laws of the Grand Lodge, he was entitled to a new trial; and in the event of a different result from that had at the first trial, the lodge should forward to the Grand Secretary a transcript of its proceedings in the case, with a recommendation for the consideration of the Grand Lodge, it only possessing the power to reinstate an expelled mason.

10. That the room in which a lodge holds its meetings should be duly dedicated and consecrated in accordance with masonic usage, in this as in all other jurisdictions; and that it is not proper for a lodge to continue to hold its meetings in a place that has not been thus devoted to masonic purposes.

11. That it is improper for lodges to hold their meetings in a place jointly occupied with them by other secret associations. Having been asked whether I would give my consent to the removal of a lodge from a masonic hall to a room owned and occupied by a society of Odd Fellows, for the purpose of saving a portion of the rent paid by them, and of having the service of the same sentinel, I refused, declaring the proposed copartnership to be improper; and as I had learned that such an arrangement had been entered into by some other lodges in this city, I desired the Grand Secretary to issue a circular of inquiry, as to whether this was the case, and to what extent. I advise the Grand Lodge to take action upon this question.

12. That all statements made to the M. W. of a lodge affecting the character of a member, should be duly investigated in the manner prescribed in the by-laws of the Grand Lodge, whether made by a dimitted mason or even by a profane. In either of these cases, if a trial be deemed necessary and proper, some member of the lodge should be designated to act as accuser, and to draw up the charges in accordance with the averments made by the unaffiliated brother, or by the one who is not a mason. Masonry was never intended to screen from punishment any member of the fraternity who has been guilty of any crime or misdemeanor.

13. A protest was made to me by several members of a lodge in New Orleans, against the installation of the Secretary elect, on the ground that he had not been legally elected. In the election some of the votes contained his name in full, others had the initial letter of his first name, and a few had his surname only; counting these collectively he had received a clear majority of all the votes cast, and the M. W. declared him elected. One of the objections urged against the legality of this election was, that there was another member of the lodge of the same name and having the same initials; but there being no evidence that any member present had intended voting for the last mentioned brother, while on the other hand the statements made in open lodge, by those who were present on the occasion, clearly showed that a majority had voted for the brother whom the M. W. had declared elected, I confirmed his decision. This was simply a question raised respecting the legality of the election, there being no other objection urged against the brother whose election was disputed.

Within a few days after the close of the last annual communication, I received a letter from the Grand Master of Masons in the District of Columbia—M. W. Bro. R. B. Donaldson—desiring to know what the law and usage was in this jurisdiction with regard to the right of visitation. As this matter had been brought fully before the Grand Lodge by me at its last sitting, and the views I then expressed having met its approval, I simply sent in reply an extract from my address of last year, with the action of the Grand Lodge thereon. The views adopted in this jurisdiction with regard to the so-called right of visit, coincide with those of nearly every other Grand Lodge in this country, and is without doubt the true doctrine.

The report of the Grand Secretary is very full and complete, and shows the financial account of the Grand Lodge to be in a good condition.

While it is a matter that does not concern us at all, yet as we believe that the Grand Secretary and his Grand Lodge will take what we say in the fraternal spirit in which it is intended, we offer the suggestion that the committees be either compelled to consolidate their reports, or that the Grand Secretary does it for them before being printed—per example, we have nine reports from the committee on appeals and grievances with seven signatures each, making sixty-three names to what should be a brief report with one preamble and seven names. "We live and learn," and we can only learn by observation, hence we take the liberty we have in this instance.

Relative to Quebec, we find the following:

W. Bro. J. B. Scot called up the following resolution, appended to the report of the Committee on Foreign Correspondence, and moved its adoption:

Resolved, That the Grand Lodge of Louisiana hereby recognizes the Grand Lodge of Quebec as a regularly constituted Grand Lodge, and extends to it a fraternal greeting and the right hand of fellowship.

R. W. Bro. J. C. Batchelor, M. D., Grand Representative of the Grand Lodge of Canada, submitted his reasons to the Grand Lodge why the above resolution should not be adopted.

After considerable discussion the matter was disposed of by the adoption of the following resolution, offered by the R. W. Bro. Jno. A. Stevenson, viz:

Resolved, That the question of the recognition of the Grand Lodge of Quebec be and is hereby postponed until the next annual grand communication.

Bro. James B. Scot as usual submitted a most excellent and able report on correspondence. Under the head of Florida, he truly says:

The address of the Grand Master is an interesting document. He was Master of his lodge when elected and installed Grand Master, and held that by such an election and installation the first office became vacant; so far we concur. But at the request of the Senior Warden and the lodge he granted a dispensation "to hold a new election for Master, and also to fill such vacancy as might occur by such election," and we question the legality of such action. At his installation the S. W. is expressly charged that "in the absence of the Master he is to rule the lodge." Hence the right is inherent, and when a vacancy occurs the S. W. becomes the acting Master and continues such until the next annual election, his own station in the meantime being filled with a *pro tempore* appointment. Of this right, we hold the S. W. can no more divest himself than he can resign: and if the installation vows have any binding force, we can not understand how an installed officer (and from the language used such appears to have been contemplated) could vacate his office to accept the Mastership.

Again, under the head of Illinois, we fully concur with the following:

Illinois, like Louisiana, requires a separate ballot for each degree. Bro. Robbins, however, "doubts if a better reason could be given for the existence of this rule than that it is established," and, advocating the exceptional practice of having but one ballot for the three degrees, asserts that by initiation a candidate acquires Masonic rights—among other that of advancement—of which he should not be deprived without trial and being heard in his own defence. If the claim advanced were correct, the sequence would follow; but originally Entered Apprentices composed the great body of the craft, and the second and third degrees were only conferred in the Grand Lodge "with the unanimous consent of all the brethren in communication assembled." Hence it is evident that the "right of advancement" did not then exist, and subsequently when the Grand Lodge permitted the particular lodges to confer the second and third degrees, it granted no additional rights to Entered Apprentices. On the contrary, they soon ceased to be the body of the craft and their rights gradually became circumscribed instead of being enlarged. But so far as advancement is concerned, the old rule remains unchanged. The Ancient Charges declare that "all preferment among masons is grounded upon real worth and personal merit only;" an Entered Apprentice can not be advanced until he has satisfied the lodge that he is "worthy and well qualified," and

that he has made "suitable proficiency in the preceding degree." Initiation, therefore, does not confer the right of advancement; but it gives the candidate the right to apply for it, and the lodge has the right to grant or reject his petition. In fact, an Entered Apprentice has no more right to the second degree than a profane has to the first. Both possess the right of petition—that is all. At the same time no light or trivial cause ought to prevent the advancement of a brother properly qualified, and no true mason will ever cast a black ball from mere pique or other unworthy motive.

Bro. Scot gives Missouri a full show in six pages, but most of it is confined to our last report, and as that has gone on the record, whether for weal or woe, we know not, but only this, that we never had a bump for hanging on to an issue after once being disposed of, hence we let all discussion drop on the subject matter before us, having "writ what we writ."

Samuel M. Todd, New Orleans, G. M.

James C. Batchelor, G. M., Lock Box 872, New Orleans, G. Sec.
James B. Scot, P. O. Box 852, New Orleans, For. Cor.

For the Freemason.

Masonic Vails.

BY JNO P LITTLE, G H P OF VA.

Before attention is called to the discoveries made, we will speak of the vails of the tabernacle. You have been taught their various colors and meanings, yet they have other more beautiful allusions and a deeper significance. In the passwords they represent the various tabernacles and places of worship in which the true God had been served. Under the blue vault of heaven our ancient brethren assembled to worship the great I-am-that-I-am. Adam, Seth, Enoch and Noah, the masters of our Craft in early days, met in such a blue Lodge as this. Assembled on the tops of high hills or in low vales, they organized our Brotherhood of Friendship, when the roof of the lodge was the blue sky; the floor, the green earth; its limits, boundless space.

Again, Shem, Ham and Japheth, the sons of Noah, erected that ark of safety, in which they floated from the old world to the new, bearing with them not only our own art, but all other arts and sciences; all that was known or had been acquired by the men of ancient days.

And thus the ark, itself a floating tabernacle, erected by that worthy man and preacher of righteousness, our grand master, Noah, was a bond of union between the members of our art in ancient and in still more ancient times.

That it was a place of worship—a tabernacle or temple of wood—we know; not only from the character of Noah himself, but also from our peculiar expression in Holy writ. We have it in our translation that Noah had a "window" in the ark. In Hebrew it is "Zobar." The fire—"the Shekinah"—that is a place of sacred worship.

This ark floated above the purple sea of death, the sole spot, as this had long been the sole family, where the true God was worshipped. I doubt not that it long remained among the mountain tops, where it was left when the water receded. It was frequented as a most holy temple, of which Noah was the high priest, until it perished of decay, and the multiplying sons of man descended to occupy the plains.

Again, we find that when the chosen people were traveling the rough and rugged ways of the desert, on their way to the Holy Land, they also erected a tabernacle by the command of God. And Moses selected two skillful workmen, Aholiab and Bazaleel, who wrought with such fervency and zeal that the work was soon accomplished, and the place dedicated to the service of Jehovah.

After this the temple was built, and when this was destroyed, another tabernacle was erected near its ruins by Zurabbabel, and dedicated to the God of Truth.

But these vails have other meanings: they are emblematical of our journey through life; they typify its various stages.

In infancy, when for the first time we open our eyes on the blue vault of heaven, if it was not for the friendship of those who surround us, brief, indeed, would our existence be.

Yet do we soon discover around us the effects of the artifices of the tempter in the garden, and behold what that arch apostate

transformed into a serpent has accomplished. Evil is within and around us, and it will sting like a serpent and bite like an adder.

And as we advance into manhood do we not know and feel that the leprosy of sin has tainted our very bosoms, and that we have within us a stain which the power of God alone can remove. And when death comes at last to close this probationary state, what are we but water spilled upon the ground, which no man can gather up again? And no man can indeed gather up his own life again. It is ended. Yet, although the woman of Tekoa was a wise woman, when she spoke to King David to recall his banished son, telling him that human life was as water spilled upon the ground, and that therefore he should recall him during life; yet was not her wisdom perfect?

We do know that water thus poured forth, although apparently wasted and gone, is not destroyed. By the power of God it will rise unseen, as vapor, and again take form and substance in the heavens. It will again descend in showers of blessing upon earth, forming in the light from heaven that beautiful bow of promise which gives hope and assurance to man that God will fulfill his word. So do we believe and think; so do we hope and know that our dead shall arise; that although our lives are poured forth like water, yet that if we possess true friendship, have true union with God, exhibit fervency and zeal in his service, maintain purity of heart and rectitude of conduct, and on our foreheads the signet of eternal truth, with faith in the merits of the lion of the tribe of Judah, our bodies will rise from the dead earth in which they lie, enter within the sanctum sanctorum above, and take form and beauty in the heavens. We shall be immortal as our God.

In this sublime degree—the end and summit of masonry—we find the white color prominent as we do in the first. No longer, however, the lamb-skin, the masonic badge torn from the bleeding victim—no longer as one entering for the first time, sacrifice in hand, the outer courts of the temple, and just commencing his great undertaking—here we find it in the pure white of the sanctuary itself.

And as white is the most perfect of all colors, being the true color of perfect light, a combination and result of the mixing of all other colors, so do we find it in this most sublime degree. Light is the object of the mason's search—there we find it. In this degree we have all the various colors, the partial lights received in preceding degrees, brought together and blended into one perfect whole. Here is the summit of masonry; here the end of our long quest.

We find it to be truth—the name of God; we enter to receive it through a veil of purest white—that color which is in its very perfection, and in its including in itself all other colors, fitly represents Him who contains in Himself all power, all knowledge all life; who alone in name and in being is omnific. Truth is indeed omnific, and justly characterizes this sublime degree. Great is friendship, beautiful is union among brethren, commendable are fervency and zeal in every good undertaking, yet more sublime than all else is truth. Without it friendship is a mockery, union a deceitful snare, and fervency and zeal in any cause a waste of time and labor. It is the foundation of all virtue; the beginning, the middle and the end of every excellence. In a word, Truth is God.

Thanks and Regrets.

We desire to return our thanks to the various committees who have extended invitations to attend sundry celebrations of St. John's Day and Fourth of July, and to express our regrets at not being able to be present at more than one place on the same day.

Grand Lodge of Texas.

GRAND SECRETARY'S OFFICE, HOUSTON, June 15th, 1871.

I have the honor to advise you, in accordance with a requisition of the M. W. Grand Lodge of Texas, that at their Annual Communication, begun and held at the city of Houston, A. L. 5871, the following brethren were duly elected Grand Officers for the ensuing year, and subsequently installed as such, viz:

T. J. H. Anderson, Grand Master.
Wm. Bramlette, Deputy Grand Master.
James F. Miller, Senior Grand Warden.
Thomas R. Banner, Grand Treasurer.
Benj. A. Bolls, Grand Secretary.

Respectfully and fraternally yours, &c.,
GEO. W. BINGHURST, Gr. Sec.

What Sleep will Cure.

The cry for rest has always been louder than the cry for food. Not that it is more important, but it is often harder to get. The best rest comes from sound sleep. Of two men or women, otherwise equal, the one who sleeps the best will be the most moral, healthy, and efficient.

Sleep will do much to cure irritability of temper, peevishness, uneasiness. It will cure insanity. It will build up and make strong a weary body. It will do much to cure dyspepsia, particularly that variety known as nervous dyspepsia. It will relieve the languor and prostration felt by the consumptive. It will cure hypochondria. It will cure the headache. It will cure neuralgia. It will cure a broken spirit. It will cure sorrow. Indeed, we might make a long list of nervous maladies that sleep will cure.

The cure of sleeplessness, however, is not so easy, particularly in those who carry grave responsibilities. The habit of sleeping well is one which, if broken up for any length of time, is not easily regained. Often a severe illness, treated by powerful drugs, so deranges the nervous system that sleep is never sweet after. Or perhaps long continued watchfulness produces the same effect; or hard study, or too little exercise of the muscular system, or tea and whisky drinking, and tobacco using. To break up the habit are required:

1. A good clean bed.
2. Sufficient exercise to produce weariness, and pleasant occupation.
3. Good air and not too warm a room.
4. Freedom from too much care.
5. A clear stomach.
6. A clear Conscience.
7. Avoidance of stimulants and narcotics.—*Household.*

Grand Commandery of Georgia.

Macon, GA., June 1, 1871.

The following Sir Knights were elected officers of the "Grand Commandery of Knights Templar for the State of Georgia" for the ensuing Masonic year, at the annual Grand Conclave, held in the city of Atlanta, May 25th, 1871:

George Smith Obear, Grand Commander.
William Henry Tuller, Deputy Grand Commander.
Samuel Pugh Hamilton, Grand Generalissimo.
George Thomas Anderson, Grand Captain General.
Hammond Marshall, Grand Prelate.
Calvin Fay, Grand Senior Warden.
Archibald Tenderson Sneed, Grand Junior Warden.
Joseph Eastburn Wells, Grand Treasurer.
Charles Rudd Armstrong, Grand Recorder.

To Make Mischief.

Keep your eye on your neighbors. Take care of them. Do not let them stir without watching. They may do something wrong if you do. To be sure, you never knew them to do anything very bad, but it may be on your account they have not. Perhaps if it had not been for your kind care they might have disgraced themselves a long time ago. Therefore do not relax any effort to keep them where they ought to be. Never mind your own business—that will take care of itself. There is a man passing along—he is looking over the fence—be suspicious of him; perhaps he contemplates stealing, some of these dark nights; there is no knowing what queer fancies he may have got into his head.

If you find any symptoms of any one passing out of the path of duty, tell every one else what you see, and be particular to see a great many. It is a good way to circulate things, though it may not benefit yourself or any one else particularly. Do keep something going—silence is dreadful; though it is said there was silence in heaven for the space of half an hour, do not let any such thing occur on earth; it would be too much for this mundane sphere.

If, after all your watchful care, you can not see anything out of the way in any one, you may be sure it is not because they have not done anything bad; perhaps in an unguarded moment you lost sight of them—throw out hints that they are no better than they should be—that you should not wonder if the people found out what they were after a while, then they may not carry their heads so high. Keep it going, and some one may take the hint and begin to help you along after awhile—then there will be music and everything will work to a charm.

Knights Templarism in Honolulu, S. I.

The Grand Master of Templars in the United States, some time since granted a Dispensation to a constitutional number of Sir Knights to open and hold a Commandery K. T. at Honolulu, Sandwich Island.

Obituaries.

GILES M. HILLYER.

In Vicksburg, Miss., April 23rd, 1871, at seven o'clock P. M., M. W. Bro. Giles M. Hillyer died, in the fifty-third year of his age. He was a bright light in his day of life, and his death will leave a void in the masonic firmament not easily filled. Relative to his life and death the *Herald* says:

Col. Hillyer was a native of New York, was fifty-three years of age, and leaves a widow and four children to mourn his death. He was a citizen of Mississippi for about thirty years. As an orator and writer he was singularly gifted. For nearly a quarter of a century he has been justly recognized as one of the leading journalists of Mississippi.

Bro. Hillyer was the recipient of the highest distinctions conferred by the masonic Fraternity. He well deserved them. His labors for the Craft were constant and arduous. Many of his addresses, reports and opinions on masonic law are not only models as compositions, but are conceded as authority on the subjects discussed. His last labors for the Fraternity consisted in the preparation of a revision of the Rules and Regulations for the Grand Lodge, and which he submitted in person at the last communication. He had to be carried to the hall, and was barely able to rise in his seat to present his report. The heart of the grand lodge was touched by his afflictions, and its sympathy was manifested in a substantial way.

Brother Hillyer was initiated, passed and raised in Harmony Lodge No. 1, Natchez, during the year 1851, being then thirty-three years of age. In the returns of that lodge for the next year, 1852, we find him elevated to the office of Wor. Master. He was elected Grand Master in 1855, serving two years. He was elected Grand High Priest for the Grand Chapter in 1860, serving one year. In 1859, he was the R. E. Grand Commander of the Grand Commandery of Knights Templar. He filled several important stations in the Grand Council, until in January, 1868, he was elected M. P. Grand Master of that body.

MANOAH RICHARDSON.

In Huntsville, Mo., on the 7th of April, 1871, Rev. and Companion, Manoah Richardson, member of Huntsville R. A. Chapter No. 13, which body on the 9th of May passed resolutions of respect and mourning to the memory of the deceased, who was held in high esteem by the Craft. They also adopted the following:

Resolved, That we tender to the bereaved family our sincere and heartfelt sympathies in this their day of affliction; and as a token of respect to the memory of our departed companion we will wear the usual badge of mourning thirty days.

THOMAS J. CORSON.

In Trenton, New Jersey, on the 28th of May, Thomas Johnson, son of Dr. Thomas J. and Mary R. Corson, aged eighteen months and twenty-seven days. We deeply sympathize with our distinguished brother in this untimely loss of his beloved child.

HENRY WHYTE PILKINGTON.

In St. Louis, June the 2d, Bro. H. W. Pilkington in the 67th year of his age. He died suddenly in his office, while in apparent health. He was late a member of Naphthali Lodge No. 25, whose members largely attended his funeral on Sunday the 4th of June. He was an early pioneer in Missouri, and was an active and useful citizen. He was born in Carrick, Ireland.

EDWARD H. HAMBURGER.

In St. Louis, May 19th, Bro. E. H. Hamburger, after a brief illness, aged twenty-nine years, four months and twenty-six days. He was a member of Geo. Washington Lodge No. 9, and Ascalon Commandery No. 16, of this city, and both bodies attended his funeral. He was much beloved by all who knew him, and his untimely death was mourned by a large circle of friends.

CLEMENT L. VALLANDINGHAM.

In Cincinnati, June 18th, Bro. C. L. Vallandigham, in the 49th year of his age. He was killed by an accidental discharge of a pistol. He was buried with full masonic honors by St. John's Lodge at Dayton, Ohio. His death has cast a gloom over the nation, and a deep sigh of regret goes up from the entire Brotherhood. Peace to the ashes of a noble minded man and mason.

The Boat.

[From the German of Uhland.]

A boat sails down the river,
The waves behind her quiver;
All silently she goeth,
For none his neighbor knoweth:

Till, as she gently swayeth,
The swarthy huntsman playeth
A horn, that softly soundeth;
While all the shore resoundeth.

From out the staff he beareth,
See, one a flute prepareth,
And with the deep horn blending
Soft flute-notes are ascending.

All meekly sat a maiden,
With bashful shyness laden,
Now peals her joyous singing,
While flute and horn are ringing.

The oars that music greeting,
Keep time with gentle beating;
The boat flies swiftly forward,
By melody rocked shoreward.

It strikes the hard beach yonder;
Far, far apart all wander,
"By song united, brothers,
Where meet me, each the others!"

Yet Another Word About that Word.

CLINTON, MISS., May 30, 1871.

BRO. POWER:—I have seen your comments on the interpretation which I place on the two words, demit and dimit, and can not refrain from an attempt to sustain my views by adducing authority that will not be questioned.

I have been long accustomed to consult Webster as the standard authority, and I yield nothing when I admit that he is not only "some," as you say, on spelling, but is rather more so on expounding the meaning of the words as they are spelled. Dimit is spelled right, and is a proper word in its proper place, and I contend that it is inappropriate when applied to the act of withdrawing membership from a lodge. The meaning as interpreted by Webster is as follows: "Dimit," to send away, to let go; the others, he says, are obsolete.

Dimission—Obsolete.

Dimissory—Sending away, dismissing to another jurisdiction.

Letter Dimissory—(Eccl.) one given by a bishop dismissing a person who is removing into another diocese, and recommending him for reception there.

"Demit"—To let fall, to depress, hence, to lay down formally, as an office, to yield, to submit."

Now here is the difference in the meaning of the two words. Dimit is to send away, to dismiss to another jurisdiction, and is the act of the body of which the individual is a member, and is explained by Webster under the head of Letter dimissory.

Demit, is explained by Webster as *laying down an office*—mark that—in other words, resigning or withdrawing, and is the act of the individual member, and has no allusion to his departure or removal from the jurisdiction; he is not dismissed or discharged from membership by the lodge, but voluntarily withdraws his membership. To prove that demit is the proper word to express that act or reference to the history of masonry will show that it has long been so recognized and used by the Fraternity.

On p. 8, Enticks edition of Anderson's Constitution, we find the following: "Accordingly when Grand Master Sackville demitted (A. D., 1567), Francis Russell was chosen."

On p. 127, "when Grand Master Pembroke demitted (1630), Henry Danvers succeeded in Solomon's chair, &c."

On p. 174, "for after Grand Master Rivers demitted (1474), Geo. Villars succeeded, &c."

And on p. 221, as follows:

"On 6th April, 1738, Nathaniel Blakerby, Esq., the Treasurer, having justly squared his accounts, demitted, or laid down his office."

Here now we find the old records recognizing the word demit as meaning laying down an office, precisely the interpretation given to it by Webster. This was a voluntary act of the individual; the Treasurer resigned, he was not discharged or dismissed from his office by the Grand Lodge, as would be indicated by the use of the word dimit.

Another proof of the legitimacy of the word demit, is that it is to be found in the Lexicon of Masonic Terms on p. 109, as follows:

"Demit—a mason is said to demit from the Order when he withdraws from all connection with it. It relieves the individual from all pecuniary contributions, and debars him from pecuniary aid or relief; but it does not cancel his masonic obligations, nor exempt

him from that wholesome control which the Order exercises over the conduct of its members. In this respect, the maxim is, once a mason, always a mason."

Now, while we find the word "demit" adopted and used as the proper masonic term, in the masonic records of past ages, and mingling with the antiquity of centuries, and classed by the Lexicographer of the present age among the masonic terms; we do not find the word "dimit" used in any manner whatever in connection with masonry, in any masonic record, old or new, until within the last few years—perhaps ten or fifteen. And it is not embraced in the lexicon of masonic terms; and when used even now, it is perhaps by those who are more familiar with ecclesiastical forms than with masonic terms. Dr. Anderson, the compiler of the Old Charges and Constitution, was a distinguished and learned D. D., and understood the meaning of the two words as well as any man, and was no doubt familiar with the old and beautiful hymn, "Nunc dimittis," yet he adopted and used the word "demit," to express the act of withdrawing or resigning membership, as the proper masonic term.

It must be borne in mind that every class of society, every calling, occupation and profession has a language of technical terms peculiar to itself. Masonry has its peculiar language in the terms—cabletow, opening or closing the lodge, initiating, passing and raising candidates, demitting, &c. Should we abolish the use of our terms and make them conform to others, should we *dismiss* the lodge, or say made a F. C. or M. M. instead of passed or raised, because the world and some masons do not comprehend their peculiar applicability? Certainly not. Sixty years ago when I left school, then a lad of twelve years, I thought I was "some" on spelling, having more than once gone through Webster; since then I have occasionally read the dictionary; especially the various editions of Webster, and if there is anything in his spelling book or dictionary that tends to establish the word "dimit" to be the proper masonic term to attach to a masonic certificate, it has entirely escaped my observation. And as I am still in search of still further light, I will be thankful if Bro. Power, or any other brother will direct my attention to it, and if am convinced I will readily yield, for he who never changes his mind, never corrects an error, but it will require something more potent than the article in the *Clarion*.

G. H. GRAY, SR.

How not to be Beautiful.

A vacant mind takes all the meaning out of the fairest face. A sensual disposition deforms the handsomest features. A cold, selfish heart shrivels and distorts the best looks. A mean, groveling spirit takes all the dignity out of the figure and all the character out of the countenance. A cherished hatred transforms the most beautiful lineaments into an image of ugliness.

It is as impossible to preserve good looks with a brood of bad passions feeding on the blood, a set of low loves tramping through the heart, and a selfish, disdainful spirit enthroned in the will, as to preserve the beauty of an elegant mansion with a herd of swine in the basement, a tribe of gypsies in the parlor, and owls and vultures in the upper part. Badness and beauty will no more keep company a great while than poison will consort with health, or an elegant carving survive the furnace fire. The experiment of putting them together has been tried for thousands of years, but with one unvarying result.

Stand on one of the crowded streets and note the passer by, and any one can see how a vacant mind has made a vacant eye, how a thoughtless, aimless mind has robbed the features of expression; how vanity has made everything about its victim petty; how frivolity has faded the luster of the countenance; how baby thoughts have made baby faces; how pride has cut disdain into the features and made the face a chronic sneer; how selfishness has shriveled, and wrinkled, and withered up the personality; how hatred has deformed and demonized those who yielded to its power; how every bad passion has turned tell-tale and published its disgraceful story in the lines of the face and the look of the eye; how the old man who has given himself up to every sort of wickedness is branded all over with deformity and repulsiveness, and he will get a new idea of what retribution is. This may not be all, but it is terrible—this transforming of a face once full of hope and loveliness into deformity and repulsiveness; then the rose blushing on its stalk, now ashes and a brand.—*Annual of Phrenology and Physiognomy.*

TOO TRUE!—A few friends will go and bury us, affection will rear a stone and plant a few flowers over our grave, in a brief period the little hillock will be smothered down, and the stone will fall and neither friend nor stranger will be concerned to ask which one of the forgotten millions of the earth was buried there. Every vestige that we ever lived upon the earth will have vanished away. All the little memorials of our remembrance—the lock of hair encased in gold, or the portrait that hung in our dwelling, will cease to have the slightest interest to any living being.

FALSE SHAME.—The false shame which fears to be detected in honest manual employment; which shrinks from exposing to the world a necessary and honorable economy; which blushes more deeply for a shabby attire than for a mean action, and which dreads the sneer of the world more than the upbraiding of conscience—this false shame will prove the ruin of every one who suffers it to influence his thoughts and life.

How to Treat Accidental Company.

In the first place make your friends welcome; but do not make a fussy parade or show in doing it. If you can possibly do so avoid cooking on their account; it makes a person feel uncomfortable to find themselves the occasion of extra trouble. Better by far give them without comment the best the house affords ready prepared, and spend the time of their visit in their society. It is generally supposed our friends are not obliged to make visits to supply the deficiencies of home; and we are to take their visit as a desire for our society rather than the costly viands with which we may load our table.

When friends come to see you from a distance, be particularly careful not to have them imagine their visit ill-timed; do not complain of poor servants, or want of room to make them feel as comfortable as you would wish. If you have a good room give it to them; if on the other hand your accommodations are not such as you would desire, on their account and on your own, make no apology, do not let them see your mortification, but act as though you felt satisfied with yourself and the world.

If you have all you need and your friends have hardly as much of this world as would be for their comfort, be careful not to wound their feelings by an ostentation show of the comforts you happen to be blessed with, but appear as though your friends were accustomed to every luxury, and these trifles were only a matter of course.

When a friend arrives it is expected they need refreshment both of toilet and table; as soon as congratulations are over and their luggage arrived, show them to their rooms. Be sure that every article needed is there before you go up. Do not be obliged to call for water, towels, etc., but let them think the room was in order for company before their arrival.

A bit of meat relishes well after a journey, if it can be obtained without too much trouble. Do not hurry your guests at their toilet, but be ready as soon as they have finished their toilet to serve refreshments. Allow them to propose retiring at night, instead of saying yourself, "Our friends must be fatigued after their journey, and we will retire early on their account."

If convenient, their room should be put in order while breakfast is serving, if not, as soon as possible after. Do not allow a guest ever to feel that you are putting yourself to trouble on their account. If you make changes, do it quietly, that it may not be noticed. It is much more agreeable to a guest to be treated to plain fare than to feel they are making needless trouble.—*Godey.*

MASONIC INCIDENT.—The day after the battle of Antietam, the Fifth New Hampshire formed the picket line along the edge of the corn field where Richardson's division fought. The reserve was in one end of the corn, and the pickets about middle way of the field, concealed in the corn, as the sharpshooters of the enemy fired on all who undertook to walk around on the battle-field at that locality. Early in the morning one of the wounded rebels, who lay just outside of the pickets, called one of the New Hampshire men and handed him a slip of paper, on which he had evidently, with great difficulty, succeeded in making some mystic signs in a circle, with a bit of sick wet in blood. The soldier was begged to hand the paper to some Freemason as soon as possible, and he took it to Col. E. E. Cross, of his regiment. The colonel was a Master Mason, but could not read the mystic token, it belonging to a higher degree. He therefore sent for Capt. J. B. Perry, of the 5th, who was a member of the 33d degree of Freemasonry, and showed him the letter. Capt. Perry at once said there was a brother in great peril, and must be rescued. Col. Cross instantly sent for several brother masons in the regiment, told the story, and in a few moments four "brethren of the mystic tie" were stealthily crawling through the corn to find the brother in distress. He was found, placed on a blanket, and at a great risk drawn out of range of the rebel rifles, and then carried to the Fifth New Hampshire hospital. He proved to be First Lieutenant Edom, of the Alabama volunteers, badly wounded in the thigh and breast. A few hours and he would have perished. Lieut. Edom informed his brethren of another wounded mason, who, when brought out, proved to be a lieutenant colonel of a Georgia regiment. These two wounded rebel officers received the same attention as the wounded officers of the 5th, and a warm friendship was established between men who, a few hours before, were in mortal combat. This is one of the thousand instances in which the masonic band has proved a blessing to mankind.—*Trowel.*

Asiatic Proverbs.

An avaricious man runs straight into poverty. He leads a life of poverty here below; but he must give the account of a rich man in the day of judgment.

A rich man who is not liberal, resembles a tree without fruit.

A covetous man is an enemy to all the poor; and is cursed both in this and the coming world.

It can not be said of a miser that he possesses his riches, however attached he may be to them.

Riches increase in proportion as you give to the poor.

The best expended riches are those which are given for God's sake.

Autumn's Tints.

The poets have discoursed eloquently on the "rich brown tints" of autumn woods; and certainly there is nothing more beautiful than the hundred and one changing hues of gold, yellow, and russet brown which makes a sunset walk in the country so charming in the late days of September. But chemistry and poetry are not the same thing. The leaves of plants in a state of complete vitality and growth are, more or less, bright green; in a state of less vitality or change, they assume a more or less red, scarlet or bright orange brown tint; till, in death and decomposition, they change to a dull brown or black color. The red color is oftener produced in spots where the leaves have been injured by insects. The principle on which the leaves of trees receive their different colors is still matter of discussion; but it has been discovered that there are several distinct groups of coloring matter on which plants depend for their hues. The normal green is a mixture of two or more coloring matters; and it is doubtful if any leaves are colored by one single substance. Generally, in fact, they contain not only colors belonging to several groups, but even more than one of the same group. The coloring matter which gives rise to the red patches in the beautiful variegated leaves of some of the geraniums in our gardens, is the same as that met with in the flowers of particular species. The purple color of the leaves of turnips is the same as that of the purple flowers of the common garden stock. But curiously, the color which we find in the dark leaves of ivy seems to correspond with the fine, deep pink color developed in many leaves only in autumn, so as to produce the brilliant red and scarlet which have such a fine effect on certain kinds of scenery. A curious fact may be noticed with regard to scarlet leaves, that, when they are digested in hot water, the red color comes away, and leaves them green, yellow or brown, as the case may be. Reverting, however, to our autumn tints, we may conclude that they are nothing more nor less than the signs of decomposition; and this may be remarked by another fact—the unhealthy branches of a tree turn yellow, while the rest of the tree remains green.

Every man builds his own house; builds it many-chambered, fresh-ventilated, picture-hung, vine-wreathed, guest-full; or low-pent, bare-wall, flowerless, inhospitable—just in accordance with his inner nature. Precisely as the internal force of affinity in the mollusk lays hold of and aggregates round itself the fine lime particles in the seawater, so does the internal force in the human soul lay hold of and aggregate round itself what it wants. The surrounding ocean holds in solution knowledge, pleasure, meat, drink, wit, wisdom, friends, flowers, God; and out of this wealth we secrete our shells—clam-shells or nut-shells, as we are clam or nautili. We find what we crave—fun, if we have a zest for the funny; friends, if we long for friends; beauty, if we love beauty; thought, if we tend to thought. Slowly we build up our house. Small or large, if we are refined, it is refined; if we are roomy, it is roomy.

Milton was exceedingly troubled to get his poems punctuated to suit him, and had many a wordy war with the printers, who were regardless of his points and left some of his lines pointless.

WOMAN'S VIRTUE.—It is a prevailing vice among men—of doubting the virtue of women. To us it looks like not only an outrage to good taste, but also betokens a want of intellect. Besides this, it betokens a besotted nature, and passions that would disgrace a beast. The idea of dragging women down to men's level, in point of virtue, is so repugnant to the feelings, so utterly at variance with the truth, that the utterer ought not to have a place in civilized society.

IGNORANCE OF FUTURITY A BLESSING.—You know as much as is good for you. For it is with the mind as it is with the senses. A greater degree of hearing would terrify us. If we saw things microscopically we should be afraid to move. Thus our knowledge is suited to situation and circumstances. Were we informed beforehand of the good things provided for us by Providence, from that moment we should cease to enjoy the blessings we possess, become indifferent to present duties and be filled with restless impatience. Or suppose the things foreknown were gloomy and adverse, what dismay and despondency would be the consequence of the discovery! And how many times should we suffer in imagination what we now only endure but once in reality! Who would wish to draw back a veil which saves them from so many inquietudes?

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VOL. V. No. 8, }
WHOLE NO. 55. }

ST. LOUIS, AUGUST 1, 1871.

{ SHEFFIELD & STONE,
Printers, 421 N. Sixth St.

Improper Masonic Publications.

It has been a source of great regret among the fraternity that so little prudence should be exercised by certain brethren having charge of the masonic departments of the secular press, in publishing lodge and Grand Lodge reports, which can be of no use to the Craft or the public. Most of the indiscretion so far exhibited in this matter arises from ignorance of masonic propriety and from the growing desire of the secular press to furnish in advance such news as should only come out through regular reports.

We see no impropriety in publishing in masonic departments of the secular papers such items as will appear in the official proceedings, and of the character of such matter no one can be the judge better than the Grand Master or Grand Secretary, who make up and certify to the records; hence we hold that no brother has any right to publish any lodge or Grand Lodge proceedings, or to furnish them for publication, unless they shall have had the approval of the proper officers.

We hold it to be a violation of every sense of masonic propriety, if not of masonic law and usage, to detail the conversations, acts or speeches of any of the members, unless authorized to do so, and agree with the wisdom of those Grand Lodges which have by formal edict prohibited such publications. We think it would be well for the Grand Master or Grand Lodge of New York to issue such an order, as judged by the following quotation from the masonic department of *Pomeroy's Democrat*, of N. Y. city, in its issue of June 17th, in reporting the proceedings of the Grand Lodge of that State—viz :

The Grand Lodge then proceeded with the annual election. M. W. John H. Anthon retiring from the chair, while his place was occupied by M. W. Isaac Phillips. For the office of Grand Master for the ensuing year the name of the present incumbent was proposed by M. W. Stephen H. Johnson.

The head obstructionist and leader of the *sore-heads* or *Masonic Communists*, offered, as the exponent of their principles, a man of wood—a kind of bass-wood man or wooden nutmeg. Not with the most remote hope of electing him, but for the purpose of annoyance, accompanied, as it was, with an expenditure of time, and, consequently, of money to the Grand Lodge.

Any one with sense enough to get out of a shower of rain knows that such miserable slang will never form a part of the official record of that Grand Body, yet it appears before the public as a part of the day's transactions, and we would like to know by what authority or right any reporter or editor presumed to thus make up a published record of proceedings? We can not believe that Grand Master Anthon or Grand Secretary Austin gave sanction to such publication, and we hold that they owe it to themselves and to the Craft to put an emphatic stop upon any further such performances.

Apart from what appears to be a report of proceedings, as above, we find the following in an editorial on the same election in same issue, viz :—

During the whole session there was but one motion made or resolution offered by the Commander of the *sore-heads* which was entertained by the Grand Lodge, and that was one immediately after the Grand Lodge had been declared open and ready for business—"To admit all Master Masons in good and regular standing."

More than once by his untimely interference and ignorant objections offered, he got positively squelched; but still with his usual face of brass, he seemed unmoved, where persons of ordinary sensibilities, would have had the decency to withdraw. Not so with him. His harsh and cracked voice was again lifted, and though more of knave than fool, he, with a hardihood worthy of an honorable cause, appeared not to perceive the disgust with which he was viewed, and continued until the gavel seated him again.

We leave it to every intelligent craftsman in the country, if such remarks about *any* brother, or such details of transactions are not wholly *unmasonic*?

Such an offense, unatoned for, with no promise of reformation, in this jurisdiction, would call down the heaviest penalty of the law, without a shadow of doubt. We do not know how our New

York brethren look upon such things, but we can assure them that such publications have called forth from the Masons here who have read it, but one verdict—"grossly unmasonic." Of the merits or demerits of the various candidates voted for, we know nothing and it matters nothing to us or the public, and it has no business outside of the walls of the Grand Lodge.

If such reports can be published with impunity by unauthorized parties, then the office of "Grand Tyler" may as well be abolished as an unnecessary expense, and throw open the doors of the Grand Lodge and turn the whole thing into a mass meeting, and call the Grand Master "Mr. President," and allow the members to call each other "knaves," "fools," "ignorant," "sore-heads," "brassy-faces," "communists," "wooden nutmegs," &c., &c., through the whole vocabulary of slang belonging to a ward meeting.

Every mason knows that no such scenes occurred in the Grand Lodge of New York, or any other, yet such an inference is palpable to the profane reader from the publication we have referred to, and it is time that all Grand Lodges absolutely hereafter prohibit the publication of the transactions of any of their sessions, except under the revision and approval of the proper officers. We believe in independent masonic journalism and honor and respect a frank discussion of all proper subjects, but we most unequivocally condemn any tendency toward personality or reducing the standard of masonic criticisms to the degradation of political invective and assault.

New Publications.

"FREEMASON'S HYMNAL."—A collection of original and selected hymns, odes, and songs, for the use of lodges, chapters, and commanderies, by Bro. and Sir W. Malmene, professor of music Washington University, organist of Trinity Church, and of several lodges and chapters of St. Louis. It also contains the burial services for lodges and commanderies. The Hymnal has been compiled as a labor of love to supply an existing want, and not as a source of pecuniary profit, and it is hoped that the brethren will appreciate it as such and give it a general introduction. The hymns, &c., are set to agreeable and easy music, capable of being used by all, and the selections are of the very best and most appropriate class. Music in the lodge is too much neglected, and here is a fine opportunity to remedy the defect. Some fine hymns are the contributions of M. W. Bro. T. E. Garrett, G. M. of Missouri. The book is gotten up in neat, flexible, and stiff cloth bindings 18 mo size, convenient for pocket. Price per dozen, \$4.50; retail, 50 cents. Published by Geo. L. Babington, 510 Washington avenue, St. Louis, to whom orders may be sent.

"MASONIC SKETCHES AND REPRINTS."—Being a history of Freemasonry in York, England, and unpublished records of the Craft, by Bro. Wm. James Hughan, P. M. of Truro, Cornwall, England. The edition is limited to 500 copies, and comprising as the book does a vast mass of heretofore unpublished archives of the oldest Freemasonry of which we have any records, it should soon be exhausted by the intelligent reading masons of the country. The labors of Bro. Hughan in the field of masonic literature, especially in the importance of this truly historical work, are of the most successful character; his devotion is so untiring, and his ability so widely acknowledged, as to leave no room for doubt of the correctness of his efforts. We may, therefore, with gladness hail this masterly production from the pen of our talented brother. His dili-

gence in collecting materials is only equalled by the care with which he preserves every item of historical value; and the result is, not only an accurate, but most readable account of the sayings and doings of Freemasons in olden times.

Our space will not permit us to give more than an outline of this interesting masonic work; but we could not allow the opportunity to pass without adding our wreath of praise to the laurels of approbation which such distinguished services to masonry so amply merit at the hands of every lover of the Mystic Art.

Address "Masonic Publishing Company, 626 Broadway, N. Y. Sent free of postage to any part of the United States on receipt of price—\$3.00.

"MASONIC TRIALS."—In noticing this work in our June number we should have stated that it can be had of the above publishing Co. at \$2.00, postage free.

"THOUGHTS FOR THE YOUNG MEN AND WOMEN OF AMERICA."—By L. U. Reavis, of St. Louis. This little book contains many practical thoughts for the young, which if followed out will help to improve the condition of those who start out in life under adverse and discouraging circumstances. Published by Samuel R. Wells, 339 Broadway, N. Y., and for sale by St. Louis Book and News Co.

"MUTUAL FRIEND."—A new quarto of 12 pp., published by M. Armstrong & Co., Detroit, Mich., at \$1.00 per annum. It contains a masonic department under the control of Bro. Czar Jones, and from his salutatory we should judge that the further use of the Grand Lodge and Committee on Jurisprudence can be dispensed with, as per following extract: "Our sanctum may be considered a kind of high court for the disposal of all questions of masonic law and polity, general usage, masonic difficulty, or the active duties of the lodge in the work or lectures." This we presume is one of Bro. Jones' jokes, and as he steps into the arena of journalism with such a smiling countenance and so full of wit, we bid him a hearty welcome. His first contribution is an address of his own, delivered before Phoenix Rose Croix Chapter of Detroit. He promises to commence in next number an historical account of the "Rite of Memphis," and the "A. and A. Rite," which he says is "creating so much excitement amongst the Craft."

"THE PRESS."—An illustrated journal published in Chicago, at 108 Randolph street. The third number of volume 1 is before us, and as a specimen of splendid workmanship in the printer's art, it has no superior. Its contents are well prepared and its illustrations excellent. Published quarterly at 50 cents per annum.

The Importance of Learning a Trade.

A writer in the *Manufacturer and Builder* pertinently asks: "Why is it that there is such a repugnance on the part of parents to putting their sons to a trade?"

A skilled mechanic is an independent man. Go where he will his craft will bring him a support. He need ask favors of none. He has, literally, his fortune in his own hands. Yet foolish parents, anxious that their "sons should rise in the world," as they say, are more willing to have them study for a profession, with the chances of even moderate success heavily against them, or run the risk of spending their manhood in the ignoble task of retailing dry goods, or of toiling laboriously at the accountant's desk, than learn a trade which would bring them manly strength, health and independence. In point of fact, the method they choose is the one least likely to achieve the advancement aimed at; for the supply of candidates for positions as "errand boys," dry goods clerks, and kindred occupations, is notoriously overstocked, while on the other hand, the demand for really skilled mechanics of every description is as notoriously beyond the supply. The crying need of this country to-day is for skilled labor; and that father who neglects to provide his son with a useful trade; and to see that he thoroughly masters it, does him a grievous wrong, and runs the risk of helping, by so much, to increase the stock of idle and dependent, if not vicious, members of society.

It is stated in the report of the Prison Association, lately issued, that of fourteen thousand five hundred and ninety-six prisoners confined in the penitentiaries of thirty States, in 1867, seventy-seven per cent., or over ten thousand of the number, had never learned a trade. The fact conveys a lesson of profound interest to those who have in charge the training of boys.

VALUE the friendship of him who stands by you in the storm; swarms of insects will surround you in the sunshine.

Grandfather's Darling.

Grandfather is past ninety and little May but four;
Yet they love to sit together beside the cottage door;
And as the old man dances his darling on his knee,
He tells her of the far back time when he was young as she.
Those long and rambling stories May oft before has heard,
But she listens with wide open ears to every well-known word;
And in her mind she wonders if he remembers, too,
The men who lived in Noah's ark, when this old world was new.
Grandfather's hair is scanty, and white as driven snow,
While May's rich curls are golden, kissed by the sun's warm glow;
But as the young head nestles fondly against the old,
You see the sunlight blending the silver and the gold.
Grandfather is not book-learned, but from his early youth,
He has striven to walk Heavenward, and loved the way of truth;
And now he clasps his darling as the day is getting dim,
And both together murmur a simple evening hymn;
His stalwart sons come round him—all well advanced in years—
And tell him how the world goes on, with all its hopes and fears;
But from their modern gossip he turns away to hear
The childish prattle little May is whispering in his ear.
Folks call the old man childish—it may be even so—
His heart is as a little child's, and this we love to know;
And somewhere it is written that not the wise alone,
But those who live in child-like faith, our Father calls His own.
Grandfather is past ninety, and little May but four.
So they will not sit together long before the cottage door;
But we know when the old man from earth is called away,
His God, and hers, will still protect his darling little May.

Massachusetts.

The Grand Lodge met in Boston in annual communication Dec. 14th, 1870.

Bro. Wm. Sewell Gardner, G. M. presided.

A very large amount of business was transacted. The Grand Master's address is an able and very interesting document, as are all those emanating from his pen.

From it we quote:

SECURE TYLING OF LODGES.

In this connection, and in the presence of the Masters and Wardens of nearly every lodge in Massachusetts, I desire to call your attention to the matter of the secure tiling of a lodge. Soon after the Winthrop House was occupied for masonic departments, the superintendent of the building and acting Tyler of many masonic bodies meeting in the Winthrop House, prepared small windows in the doors of the lodge rooms, with a slide, by means of which, a person upon the outside could look into the lodge, I have been unable to find that this was done by any authority, or that it had the recommendation of any person in authority.

When this Temple was erected, the doors were constructed with the same contrivance. My attention being directed to it, I laid the matter before the Board of Directors and requested the passage of a vote, empowering the superintendent of the Temple to make the requisite alterations, to enable the lodges to hold their meetings in securely tyled rooms. The Directors authorized the change, and the superintendent has caused it to be made.

It is unnecessary to state that the Tyler's station is outside of the lodge room, and that none of his duties require his presence inside, while the lodge is in session.

The contrivance referred to has been put to great abuses, and has enabled the Tyler to assume many of the powers which appertain exclusively to the Worshipful Master.

It is stated that many of the lodge rooms have been constructed with these windows in the doors, and your attention is especially called to this great and recent innovation.

It had its origin in other societies, which have copied the forms and usages of masonry, by the ritual of which it is said to be necessary, to gain admission, to pronounce a pass word to the watchman inside through an opening or slide in the door, the control of which is retained by the inside official. Our Society has no such system or machinery, and requires no such opening or slide in our carefully-tyled doors. The Tyler of our lodge is not an overseer, and is not the master and controller of the lodge. He is the Tyler, — a word which conveys to masons its own meaning, and which is utterly repugnant to any contrivance by which the transactions of the lodge room can be disclosed to a cove or eaves-dropper, or to any other person; although he be a brother, unless he crosses the threshold and salutes the Worshipful Master, after the manner and customs of Free and Accepted Masons.

It is expected that the Masters of lodges will immediately see that the doors of their lodge-room are secure from outside intrusion, and it is to be hoped that no further order will be required to carry this suggestion forthwith into universal practice.

The following will show how they revoke charters in that Grand Lodge:

R. W. Bro. Sereno D. Nickerson offered the following vote, which was adopted unanimously:

Voted, That the Most Worshipful Grand Master be clothed with full power to deal with the Star in the East Lodge, of New Bedford, in the most summary manner.

The M. W. Grand Master stated, that in August last, he had been informed of the threats of certain brethren of Star in the East Lodge, of their premeditated opposition to the Grand Lodge, and that he had communicated this information to the R. W. Deputy Grand Master having this lodge in charge; that he was now well prepared to act in the summary manner indicated by the vote just passed.

The Grand Lodge being called up, the Grand Master said, "By virtue of the power vested in me, and in the name and behalf of the M. W. Grand Lodge of Massachusetts, I do now revoke and cancel the charter of Star in the East Lodge, of New Bedford."

The Grand Marshal thereupon made proclamation from the East, West, and South: Once—twice—thrice; that the Charter of Star in the East Lodge, of New Bedford, had been revoked and canceled by the M. W. Grand Lodge.

The following important amendment was offered which looks toward abolishing the anomalous practice in that jurisdiction of making M. M. without making them members of the lodge:—

W. Bro. Samuel Evans offered the following amendment to Section 2, of the Miscellaneous Regulations:

To amend Section 2 of the Miscellaneous Regulations by inserting after the words, "The lodge shall admit as members such only as are Master Masons," the words following:

"And they shall admit to membership all Master Masons on whom they shall confer the degrees, without further proposition or ballot at the time of raising, upon their signing the by-laws. and it shall be the duty of Masters of Lodges to sign the by-laws at the time of raising."

SAMUEL EVANS, W. M. Gate of the Temple Lodge.

Bro. Jno. T. Heard submitted for the committee a most thorough and exhaustive report upon the proper spelling of the name of Montague, the G. M. of England in 1733, who first instituted lodges in Massachusetts. It had been claimed that it was Viscount Montacute, by Bro. C. W. Moore, and a lodge had been named after Montacute, hence the matter assumed an historical importance not otherwise assigned. The report came to the conclusion that MONTAGUE is the correct name.

The report covers ninety-two pages and contains an immense amount of historical matter together with valuable plates and diagrams.

It was voted that what was heretofore known as "Corinthian Hall" be hereafter known as "Sutton Hall," in honor of M. W. Bro. Wm. Sutton, of Salem, one of the most estimable and liberal-minded members of that jurisdiction.

The Stated Communication was held December 27th, Bro. Winslow Lewis, P.G.M, presiding. The installation took place at this communication.

We notice in the proceedings that *hele* is spelled *heal*, which we consider incorrect, as the two words in general usage have different significations.

The address by the Grand Master (Bro. Gardner) is again a fine production.

The reports of the D.D.G.M. are full and complete and evince great care and attention to duty.

Form of Charter adopted by Grand Lodge, June 11, 1792.

TO ALL THE FRATERNITY TO WHOM THESE PRESENTS SHALL COME: THE GRAND LODGE OF THE MOST ANCIENT AND HONORABLE SOCIETY OF FREE AND ACCEPTED MASONS OF THE COMMONWEALTH OF MASSACHUSETTS, SEND GREETING:—

Grand Master. Deputy Grand Master. Whereas, a petition has been presented to us by . . . all Ancient, Free, and Accepted Masons, praying that they, with such others as shall hereafter join them, may be erected and constituted a regular Lodge of Free and accepted Masons, which petition appearing to us as tending to the advancement of Masonry, and the good of the Craft: Know ye, therefore, that we, the Grand Lodge aforesaid, reposing special trust and confidence in the prudence and fidelity of our beloved brethren above named. have constituted and appointed, and by these presents do constitute and appoint, them, the said . . . a regular Lodge of Free and Accepted Masons, under the title and designation of . . . Lodge, hereby giving and granting unto them and their successors, full power and authority to convene as Masons, within the town of . . . in the county of . . . and

Commonwealth aforesaid, to receive and enter Apprentices, pass Fellow Crafts, and raise Master Masons, upon the payment of such moderate compensation for the same as may be determined by the said lodge.

Also to make choice of a Master, Wardens, and other office bearers, annually, or otherwise, as they shall see cause; to receive and collect funds for the relief of the poor and distressed brethren, their widows or children; and, in general, to transact all matters relating to Masonry, which may appear to them to be for the good of the Craft, according to the ancient usages and customs of Masons.

And we do hereby require the said constituted brethren to attend the Grand Lodge at their Quarterly Communications, and other meetings, by their Master and Wardens; or by Proxy regularly appointed: also to keep a fair and regular record of all their proceedings, and to lay them before the Grand Lodge when required. And we do enjoin upon our brethren of the said Lodge, that they be punctual in the quarterly payment of such sums as may be assessed for the support of the Grand Lodge; that they behave themselves respectfully and obediently to their superiors in office, and in all other respects conduct themselves as good Masons. And we do hereby declare the precedence of said Lodge, in the Grand Lodge, and elsewhere, to commence from . . .

In testimony whereof, we, the Grand Master and Grand Wardens, by virtue of the power and authority to us committed, have hereunto set our hands and caused the Grand Lodge to be affixed, at Boston, this . . . day of Anno Domini . . . and of Masonry . . .

Senior Grand Warden. Junior Grand Warden.

By order of the Grand Lodge. Grand Secretary.

The last Charter signed by the Deputy Grand Master, was that of Morning Star Lodge, Worcester, 1841.

The following form has been in use since 1861:

TO ALL THE FRATERNITY TO WHOM THESE PRESENTS SHALL COME: THE MOST WORSHIPFUL GRAND LODGE OF THE MOST ANCIENT AND HONORABLE FRATERNITY OF FREE AND ACCEPTED MASONS OF THE COMMONWEALTH OF MASSACHUSETTS, SENDS GREETING:—

Whereas, a petition has been presented to us by . . . all Ancient, Free, and Accepted Masons, praying that they, with all others who shall hereafter join them, may be erected and constituted into a regular Lodge of Ancient, Free, and Accepted Masons. which petition appearing to us as tending to the advancement of Masonry, and the good of the Craft:

Know ye, therefore, that we, the Grand Lodge aforesaid, reposing special trust and confidence in the prudence and fidelity of our brethren above named, have constituted and appointed, and by these presents do constitute and appoint them, the said brethren, a regular Lodge of Ancient, Free, and Accepted Masons, under the title and designation of . . . Lodge, hereby giving and granting unto them. and their successors, full power and authority to convene Masons within the . . . of . . . in the county of . . . and Commonwealth aforesaid, to receive and enter Apprentices, pass Fellow Crafts, and raise Master Masons, upon the payment of such compensation for the same, as may be determined by the Grand Lodge: also, to make choice annually, of a Master, Wardens, and other office bearers; to receive and collect funds for the relief of poor and distressed brethren, their widows or orphans; and, in general, to transact all matters relating to Masonry, which to them may appear to be for the good of the Craft, according to the Ancient usages and customs of Masons.

And we do hereby require the said constituted brethren to attend the Grand Lodge, at its Quarterly and other Communications, by their Master and Wardens, or by Proxy, regularly appointed. Also, to keep a fair and correct record of all their proceedings, and to lay the same before the Grand Lodge when required.

And we do enjoin upon our brethren of the said Lodge, that they may be punctual in the annual payment of such sums as may be assessed for the support of the Grand Lodge; that they behave themselves respectfully and obediently to their superiors in office; and in all other respects conduct themselves as good Masons.

And we do hereby declare the precedence of the said Lodge, in the Grand Lodge, and elsewhere, to commence from the . . . day of . . . A.D. 18 . . . A.L. 68 . . .

In testimony whereof, we, the Grand Master and Grand Wardens, by virtue of the power and authority to us committed, have hereunto set our hands, and caused the seal of our Grand Lodge to be affixed, at Boston, this . . . day of . . . Anno Domini, one thousand eight hundred and . . . Anno Lucis, five thousand eight hundred and . . .

Senior Grand Warden. Junior Grand Warden.

By order of the Grand Lodge. Attest, . . . Grand Secretary.

Officers for 1871:— Wm. Sewall Gardner, Boston, G. M. Chas. H. Titus, Boston, G. Sec.

It is related that when Beecher was in the country last summer he lost his hat, and found it, in about a week, in the barn where he had left it, but with four eggs in it. This is as it should be. Beecher had just written a eulogy on the hen. Why shouldn't the Hen-reward Beecher?

The Long Ago.

BY B. F. TAYLOR.

Oh! a wonderful stream is the river Time,
As it glides through the realm of tears,
With a faultless rhythm and a musical rhyme,
And a broader sweep and a surge sublime,
And blends with the ocean of years.

How the winters are drifting, like flakes of snow,
And the summer like buds between,
And the year in the sheaf—so they come and they go
On the river's breast, with its ebb and flow,
As it glides through the shadow and sheen.

There's a magical isle up the river of Time,
Where the softest airs are playing;
There's a cloudless sky and a tropical climate
And a song as sweet as a vesper chime,
And the Junes with the roses are staying

And the name of this isle is the Long Ago;
And we bury our treasures there;
There are brows of beauty and bosoms of snow—
There are heaps of dust, but we loved them so!
There are trinkets and tresses of hair.

There are fragments of song that nobody sings,
And a part of an infant prayer;
There's a lute unswept, and a harp without strings;
There are broken vows, and pieces of rings,
And the garments that she used to wear.

There are hands that are waved when the fairy shore
By the mirage is lifted in air,
And we sometimes hear through the turbulent roar,
Sweet voices we heard in the days gone before,
When the wind down the river is fair.

Oh! remembered for aye be the blessed isle,
All the day of our life, till night—
When the evening comes, with its beautiful smile.
And our eyes are closing to slumber awhile,
May that "Greenwood" of soul be in sight.

Grand Commandery of Texas.

At the Annual Conclave of this Grand Commandery, held on the 13th day of June, 1871, the following Grand Officers were duly elected and installed:

- A. S. Richardson, Houston, R. E. Grand Commander.
- A. C. Baker, Galveston, V. E. Deputy Grand Commander.
- B. Graham, Austin, E. Grand Generalissimo.
- J. F. Miller, Gonzales, E. Grand Captain General.
- J. B. Jones, Dresden, E. Grand Prelate.
- W. C. Wathen, Waxhachie, E. Grand Senior Warden.
- W. K. McAlpin, Galveston, E. Grand Junior Warden.
- B. A. Botts, Houston, E. Grand Treasurer.
- R. Brewster, Houston, E. Grand Recorder.

Grand Chapter of Texas.

At the Annual Convocation of this Chapter, held on the 15th day of June, 1871, the following Grand Officers were duly elected and installed:

- S. B. Jones, Dresden, M. E. Grand High Priest.
- N. Moses, Mahomet, E. Deputy Grand High Priest.
- H. J. McBride, Tyler, E. Grand King.
- E. T. Rhodes, Gonzales, E. Grand Scribe.
- B. A. Botts, Houston, E. Grand Treasurer.
- R. Brewster, Houston, E. Grand Secretary.

THE love of beauty sustains very intimate relations to purity of thought and love of truth, a fine picture has a mission nobler than the gratification of the eye; and the appeal of poetry, if not heard beyond "the daughters of music," is but the jangling of sweet bells out of tune.

We have in Philadelphia a reporter who belongs to 172 societies, which requires the use of 3,291 grips, signs and pass-words. Being a temperance man he never gets fuddled, but imagine the condition of things if he should.

Trading on Masonic Reputation.

A practice—to call it by its mildest name—has found its way among us. I allude to that of bartering and trading upon masonic reputation. This practice, pernicious in every way, can not wholly have escaped your observation. It spreads, like every other evil, and in the West seems to have passed unrebuked. I desire to point to it as *unmasonic*, and brand it as infamous. What would we not be justified in saying of that man who, to obtain special favor or credit, or to sell his merchandise, pledges his sacred honor as a man and a mason, but when his end is attained or his business accomplished, scruples not to bid open defiance to him by whom he has been so kindly favored. Such men are suffered to pass through the door of the Mystic Temple. Shame, shame upon such! they no longer deserve the name of Mason, for they have long since forfeited all claims they may have had by such practices, so closely akin to swindling, and professions full of falsehood. Figure to yourselves, I pray you, one who, having put on our sacred and time-honored emblems, goes out into the world, and in the full blaze of day unblushingly prostitutes them for mercenary purposes. Scorn is the sole reward due to all such pretenders. May stern contempt meet them at every turn, until they reform or forever abandon our temples and avoid our ranks on public and private occasions. I trust this Grand Lodge will, at this time, put its mark of condemnation upon all such vices, and thus reaffirm a right as old as our Institution, to correct such as threaten its prosperity. The integrity of masonry depends upon the purity of its members. There is no purity in wrong—no sanctity in vice. Whoever, then, would be an upright man and mason, must eschew the one and avoid the other. A stand must be taken! The time is propitious! Let us, then, do what both law and reason dictates, and find our recompense in a continuance of order, harmony, and peace: and, while we rejoice in personal progress, no less so may we in the unsullied beauty of our ancient order. Time tries all things and tests all reputations. We, too, must pass the ordeal. May the Supreme Architect grant us the power to do somewhat as Craftsmen to which our successors can point with joyous pride and receive with glad emotions.—*Jno. H. Brown, G. M., Kansas.*

CHARLES V.—A swallow, having built her nest upon his tent, Charles V., upon the removal of his camp, ordered it to be left standing, till her young had fled, so sacred did he hold the rights of hospitality. If this anecdote (which is related by Vieyra) be true, there is hardly any fact in his life which does more honor to his heart.

HONOR AND VIRTUE.—The ancient Temple of Honor had no outlet of its own, but the only passage to it was through the Temple of Virtue.

THE Japanese now coming into California are said to have a heathenish habit of minding their own business.

BRIEF THOUGHT.—To indulge in anger is to admit Satan as a guest; but to indulge malice is to close the door on him as an inmate. In one he finds a transient lodger; in the other a permanent home.

LET every man be occupied, and be occupied in the highest employment of which his nature is capable, and die with the consciousness that he has done his best.

If you call to see a poor family do not give them a prayer half-an-hour long, but send them a barrel of flour. It will go further and do them more good.

SINCERITY is speaking as we think, believing as we pretend, acting as we profess, performing as we promise, and being as we appear to be.

MENTAL pleasures never clog; unlike those of the body, they are increased by repetition, approved by reflection, and strengthened by enjoyment.

Love, Best of all Blessings.

A woman may be surrounded with all the luxuries which money can buy, and have the fawning friendship of people whose smiles only live in prosperity; but if she feels herself unloved and alone in her heart, the crown jewel in her diadem of happiness is lost, things lose their value, and life becomes insufferably monotonous. The honest, tender love of two brave hearts who have started out, and are struggling to gain a home for their little ones and money enough to feed, clothe and educate them, makes life a thousand times more attractive and inspiring.

"BELLES" call a great many people to church.

The Future.

BY E. R. SILL.

What may we take into the vast forever?
That marble door
Admits no fruits of all our long endeavor,
No frame-wreath crown we wore,
No gathered lore.

What can we bear beyond the unknown portal?
No gold, no gains
Of all our tolling; in the life immortal
No hoarded wealth remains,
No gilda, nor stains.

Naked from out that far abyss behind us
We entered here:
No word came with our coming, to remind us
What wondrous world was near,
No hope, no fear.

Into the silent, starless night before us,
Naked we glide;
No hands has mapped the constellations o'er us,
No comrade at our side,
No chart, no guide.

Yet fearless toward that midnight, black and hollow,
Our footsteps fare;
The beckoning of a Father's hand we follow,
His love alone is there,
No curse, no care.

It is saying something for the heart of man, when it is proved that a woman can command him; for a man is not to be envied who is impervious to the witching smiles of beauty, or the glowing eloquence of the intellect. He who has determined not to accede to a reasonable request that she has made, need feel no humiliation, no sense of weakness, if he at length accedes to her request. The heart yielding to woman, feels an expansion, a weakness that is as delightful as it is refining. Her sunny influence thaws the icebergs of the worldling, and lifts the money-grub into something like gentleness; it thrusts selfishness far into the background, and wins a sweet acknowledgement of love from all. Bolingbroke, with all his intellect, consulted a sensible woman. Napoleon's star fell from its zenith in the divorce of Josephine, and Byron renders her the noblest of tributes in Myrrha's words to Sardanapalus, "The very first of life is drawn from woman's breast, your first small words are taught you from her lips, and your last sighs, too often, breathed out in a woman's hearing, when man has shrunk from the ignoble task of sharing the last hours of him who led them."

Payment of Small Bills.

The payment of small bills, such as newspaper subscriptions, is a matter of more importance than is usually attached to it. There are not a few who, in times when business is a little depressed, and the prospects for the future seem more than usually unsettled, will hold on to their cash in hand, tell all collectors who wait on them with overdue bills to "call again," while the payment would not give them any serious inconvenience, and would accommodate a large and deserving class of creditors. Indeed, we know nothing that in a quiet way would go so far to give animation to the markets throughout the country as the universal fulfillment of the obligation at the first opportunity. If all the little debts, for the discharge of which the debtors now have the cash actually in hand, were paid at once, the wheels of business would be lubricated, and a general jollity soon prevail throughout the land.

Life.

Men who have half a dozen irons in the fire are not the ones to go crazy. It is the man of voluntary and compelled leisure, who mopes and pines and thinks himself into the mad house or the grave. Motion is all nature's law. Action is man's salvation, physical and mental; and nine out of ten are wistfully looking forward to the coveted hour when they shall have leisure to do nothing—the very siren that has lured to death many a "successful" man. He only is truly wise who lays himself out to work till life's latest hour, and that is the man who will live the longest, and will live to most purpose.

We should not despair of the world's goodness if we do not happen to see the development immediately around us. The atmosphere is still blue, though so much of it as is enclosed in our apartment is colorless.

Thoughtlessness.

Young man, in the flush of early strength, stop and think ere you take a downward step. Many a precious life is wrecked by thoughtlessness alone. If you find yourself in low company, do not sit carelessly by till you are gradually but surely drawn into the whirlpool and shame, but *think* of the consequences of such a course. Rational thought will lead you to seek the society of your superiors; and you must improve by the association. A benevolent use of your example and influence for the elevation of your inferiors, is a noble thing; even the most depraved are not beyond such help. But the young man of impressible character must, at least, think, and beware lest he fall a victim. *Think* before you touch the wine; see its effects upon the thousands, and know that you are no stronger than they were in their youth. *Think* before you allow angry passions to overcome your reason; it is thus that murderers are made. *Think* before, in a dark hour of temptation, you borrow without leave, lest you become a thief. *Think* well ere a lie or an oath passes your lips; for a man of pure speech only can merit respect. Ah! think on things true and lovely, and of good report, that there may be better men and happier women in the world.

"How High Ish Dat?"

The following call was adopted at a meeting of citizens of Polo, Illinois:

"To the men and women of Ogle county, opposed to secret societies, or in favor of publicly discussing their relations to our free government and the Christian religion:

"A county meeting for this purpose and to organize a County Association, to provide for a thorough canvass of these orders throughout Ogle county, will be held, God willing, at the United Bethel Church, Polo, on Tuesday, June 20, next, at 8 o'clock, in the evening. The opening address will be by the Rev. J. P. Stoddard, pastor of the Congregational church of Byron, agent for the National Association of Christians opposed to Secret Societies. Able speakers will be in attendance, and Freemasons, who have seen and repented of the sin and blasphemy of masonic oaths, will give their testimony for Christ against the 'unfruitful works of darkness.'"

If the "able speakers" in attendance at that meeting were as able bodied liars as those who attended the Pittsburgh and Chicago conventions, they must have made the hair stand on the sovereigns of Ogle county, Ills. The "Freemasons who have seen and repented of the sin and blasphemy of masonic oaths," we suppose, were out in full force, "in a horn"—that is, there is never any trouble in getting vagabonds to testify to anything for a good "square drink."

We will now make a wager. We offer to bet that nine-tenths of the preachers who participated in that meeting are arrant hypocrites; and further, that the little lodge of Polo has contributed more money, and exercised more of the practical charity taught by Christ, than the whole crowd of anti-masons at that meeting put together. Who takes the bet?

Car Peddlers.

And there were the peddlers. I bought out the pop-corn boy to get rid of him, because I was trying to compose a poem for a young lady's album, and did not want to be disturbed. But he came right back with a stock of peanuts. I took a few and hurried him away, and he returned with some ice cream candy. I don't like ice cream candy and peanuts together, but I invested at once, because an inspired rhyme had been born to me, and I wanted to set it down before it slipped my mind. Then the scoundrel came back to me with cigars and tobacco, and afterward with oranges, imitation ivory baby-whistles, fig-paste, and apples; then he went away and was gone some time, and I was encouraged to hope the cars had run over him. He was only keeping the most malignant outrage to the last. He was getting his literature ready. And from that time forward that degraded youth did nothing but march from one car to another, and afflict the passengers with specimen copies of the vilest blood-and-thunder romances on earth. "The Perjuror's Doom," and "The Desperado's Revenge," were some of his milder works, and on their backs were pictures of stabbing affrays and duels, and people shoving other people over precipices, and wretched woodcuts of women being rescued from terrible perils of all kinds. And they are always women who are so criminally homely that any right-minded man would take a placid satisfaction in seeing them suffer sudden and violent death. But that peddler boy peddled these atrocious books right along for hours together, and I gave up my poem at last, and devoted all my energies to driving him away, and trying to say things that would make him unhappy.—*Mark Twain.*

The Memories of the Heart.

We may shed the moss-vell from the rose,
The blossom from the spray;
The bloom that pearls the luscious grapa
A touch will brush away.
The vine may loosen from the tree
Which once it clung to, fast;
But the heart will keep its memories,
Till life itself be passed.

The gold must die from the sunset skies,
The purple from her hills;
The foam-flowers fade from purple waves;
Drought hush the babbling rills;
The earth grow cold and passionless
'Neath winter's bitter blast;
But the heart will keep its memories,
Till life itself is past.

The flush will fade from cheek and brow;
The sweet smile wane and die,
The freshness leave the coral lip;
Tears dim the brightest eye,
Youth, beauty, hope and happiness,
And love may die at last;
But the heart will keep its memories
Till life itself be past.

For the Freemason.

The Chapter.

BY JNO F LITTLE, G H P OF VA.

A Chapter consists of nine Royal Masons, duly assembled in a place representing a tabernacle erected near the ancient ruins of King Solomon's Temple. The first Chapter was constituted by the three worthy leaders who led the children of Israel out of captivity into Canaan, that they might rebuild the House of the Lord.

The first three represent, &c.

The third three represent, &c.

The second three represent, &c.

The title of a Royal Arch Mason, is Companion. You are Accepted Masons; and while you might suppose that there could be no title stronger than that of Brother, we yet find that, among brothers, some selecting each other out from the general mass, associate themselves together, and thus, although brethren, become companions. So do we, selecting each other out of the general brotherhood of Masons, and associating ourselves into a Chapter, become close companions. It is a title including all within itself—a stronger and a dearer one than that of brother. The color of this degree is scarlet; all are clothed in it; and this very color admonishes us to be fervent in our devotion to God, and zealous in our endeavors to promote the happiness of man. And while we enjoy all other working tools, we have especially the sword and the trowel. Not only every officer, but every companion Royal Arch Mason also, should be girt with weapons. In this respect we differ from our more ancient brethren. Blue ever signifies peace; but scarlet is the color of war. In the peaceful reign of Solomon we wrought without let or hindrance from our neighbors; but in the peril of our lives did we erect the second temple. We have it recorded in Holy Writ, that our brethren held fast to their weapons with one hand, and hastily built up the wall with the other. These implements teach us ever to be at work, and ever to be on our guard; and that next to obedience to lawful authority, a manly and determined resistance to lawless violence is an essential part of our social duty.

A Chapter meets in a tabernacle, divided into two portions; it has four veils of various colors and meanings. Blue denotes Friendship; it is symbolical of universal benevolence. As the blue vault of heaven stretches over all, so should we exercise friendly feeling and practice charity toward all mankind. Purple denotes Union; it is composed of the admixture of blue and scarlet, and teaches us to cultivate that intimate connexion and to improve that spirit of harmony which should ever exist between Ancient Craft Masonry and this most sublime degree; and which should ever distinguish the members of a society founded on the principles of everlasting truth and universal philanthropy. Scarlet

denotes that fervency and zeal which should ever actuate all true masons; and admonishes us to be fervent in our devotion to God, and zealous in our endeavors to promote the happiness of man. White denotes purity of heart within, and rectitude of conduct without. It is essentially necessary to all those who seek to gain an entrance to the holy of holies above.

THE TRIPLE TAU.

The letter T is the last letter of the Hebrew alphabet, and as it was the end, it implied finish, or perfection. The triple tau therefore means perfection thrice perfected—the very acme of completeness.

It was used among the Hebrews as a mark placed upon any one set apart for a sacred purpose. "I will set a mark (a tau) upon their foreheads." Strange to say this mark is still used among the Hindoos as a sign of devotion to their gods. We find this sign used as a sacred symbol among the ancient Egyptians in their famous Crux Ansata; it was used by Greeks and Romans in their mysteries; and we find it carved on the rock temples of India, on the sacred buildings of the Mexicans and Peruvians, and also on the mysterious ruins of temples in Yucatan.

Of all religious symbols, the tau cross is most widely diffused, both as to time and place. It should be adopted among us.

THE BURNING BUSH.

When Moses was called of God to perform an important duty, and was exalted to a divine office, he received his commission from a flaming fire. He saw at the back of Mount Horeb a bush burning and yet not consumed. He beheld in that flame the mystic letters of the omnific name—J. H. V. H. And when awestruck, he turned aside to see this great thing, he heard the voice of Jehovah calling to him from within the flame, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Then he was given authority, by commands and by miraculous signs, to deliver his people from bondage. He was given the name of God, and his staff was endowed with miraculous power, and he went forth on his mighty mission. The symbol of the burning bush denotes that the signs and words which follow are of divine institution, and were received by the children of Israel as signs and words by which they should be known to and distinguished by each other forever after.

And always in the tabernacle and the temple, wherever the presence of God was acknowledged, wherever the ground was holy, the Hebrew priest entered with the feet bare. However gorgeously the high priest might be arrayed in other respects, the head was always covered and the feet always bare. To take off the shoe in any transaction was, among the Hebrews, a solemn appeal to God; it had always the force of an oath. The bush burning, yet not consumed—enduring light which does not destroy—is an emblem of our order.

A FOX STORY.—The Rev. Charles D. Nott, of St. Louis, sends to the *Independent* a story suggested by the remark of Dr. McCosh, that he had "doubts whether the lower animals can abstract, whether they can generalize." "A former pastor of mine," says Mr. Nott, "told me the following: When a boy he had a fox, which, I regret to say, bore the reputation of possessing far more brain than personal piety. The fox was kept in the yard in a sort of raised den, nicely sodded over, and was confined by a chain that allowed him quite a generous circumference. One evening in the fall, the farm wagon, returning from the field with a load of corn, passed near the den, and by chance dropped an ear where the fox could reach it. He was seen to spring out, seize the corn, and carry it quickly back into the den. What he wanted with it was a mystery, as corn formed no part of the gentleman's diet. The next morning, however, the mystery was solved, for the fox was observed, out of his den, and considerably within the length of his chain, nibbling off some of the corn and scattering it about in full view of the poultry, after which he took the remainder back into the den and awaited events. Sure enough, the chickens came; and while eating, out sprang the fox, nabbed his man, and quietly took his breakfast in his back parlor. Now it seems to me that this is pretty good 'generalizing.' The fox may not have reasoned upon the most sublime theme imaginable. I regret to say he did not. But if he didn't evolve that chicken out of the depths of his own consciousness, then there is no such thing as logic, and,

'Logic is logic;
That's all I say.' "

Cache.

On July 4th, the M. W. Grand Master of Missouri, issued a dispensation for a lodge of this name in South St. Louis, and as it is the first lodge of the name in the world, we deem it worthy to say a few words of its signification.

Ever since reading Bro. Elisha Kent Kane's report of his Polar expedition we thought it most appropriate for a masonic lodge, but it was not until the above date that we have found petitioners who appreciated its meaning and would accept it.

CACHE is a French word and is, according to Webster, pronounced "Kash." It means a hiding place for provisions and much is used by settlers in the West, or those who go on long expeditions to any yet unknown points, and to which provisions have to be carried both for the advance and return trip to provide against the accident of not finding any provisions at that point for the returning party. In order to avoid carrying the food the entire round trip, and having determined to return by the same route, the provisions to be used when homeward bound, are deposited in secret holes at convenient distances, and none but the initiated can find them, not even the wild beasts who pass over them.

It is only necessary for the reader to imagine himself in an inhospitable and barren waste without food or sustenance of any kind, to fully appreciate the inestimable value of certain depots of supplies. These "Cache" deposits contain the very element of life—they are the only hope of the wayworn traveler when again seeking his former home.

It is a beautiful thought that there is perfect mystery connected with the deposits, which, known only to the initiated, makes their safety doubly secure.

Thus in masonic life, the initiate is taught how to find masonic light and aid in proper places, with perfect safety, so long as they maintain a good standing and confidence with their fellow wayfarers in their journey through the unfriendly paths of the world.

Every lodge is virtually a *Cache*, forming the chain of fraternal connection around the earth, and the name should ever remind us of the masonic virtues of secrecy, circumspection and prudence.

Proceedings of Missouri, 1870.

Attention of the Craft is invited to the advertisement of Bro. H. R. Hildreth, the printer of the proceedings for 1870, who had a few extra copies left over on his contract and he offers them for sale at low rates.

As the Grand Lodge ordered but 1500 copies for its own use, they were exhausted early in the year, after supplying the lodges, &c., and those brethren who desire extra copies for their own use have now an opportunity of being supplied.

Address, H. R. Hildreth, cor. Second and Olive Street, St. Louis.

To the Reading Craft of Missouri.

The Most Worshipful Grand Lodge did, in 1869, appoint a committee to ascertain the probable expense of publishing the Proceedings of the Grand Lodge, since its organization, in 1821, till the present time. The committee, in 1870, reported that the Proceedings proper (not including reports on Foreign Correspondence) would compose about two volumes, of about 400 to 500 pages each, and to publish which will cost about \$1 50 to \$2 00 per per volume, according to the binding.

It is desirable that at least one thousand copies should be published, as it will embrace a large and important part of Grand Lodge history not before printed.

The funds of the Grand Treasury will not justify the Grand Lodge in entering upon this enterprise, unless the craft see proper to subscribe for a certain number, and in order that a correct estimate may be arrived at, it is necessary that the Worshipful Master should have the matter brought regularly before his members, and direct the Secretary to report to the Grand Secretary on a slip of paper, giving the names of the subscribers in his Lodge, and the number of copies each may want. ONE COPY, means the two or more volumes, that may be necessary to include the publication. The subscription list should be sent in with the Annual Returns in September.

This will probably be the last opportunity for many years and it is hoped that as many of the Craft as possible will give their names to the secretary of the nearest lodge to be forwarded by him in September next.

Grand Orient of France.

The following is the translation of a circular issued by the "Grand Orient of France, Supreme Council for France, and the French possessions."

ORIENT DE PARIS, 29th May, 1871.

To the brethren of the lodges of the Jurisdiction.

VERY DEAR BRETHREN—The criminal and lamentable events of which Paris has recently become the theatre, has induced, on the part of a certain number of Freemasons, acts which are prejudicial to the cause of Masonry, not only in France, but throughout the world. These acts public opinion has already judged. The principles of our institutions and its laws absolutely interdict such manifestations as have been made by this party of Freemasons (or so-called Freemasons), of whom the greater part, we are happy to state, are not under the jurisdiction of the Grand Orient of France.

It is not the custom of the Council of the Order to publicly notice acts of this nature which should ordinarily be brought under the cognizance of the General Assembly, but we desire to publicly announce that although the Grand Orient, in consequence of the scattering of its members, has been unable to prevent such acts, it has not participated in them in any manner, but on the contrary has denounced them.

Since the 29th April, the very day on which these culpable manifestations took place, and with great regret at not having been able to act sooner—the present members of the Council addressed to the W. Masters of Lodges, and inserted in various journals, a protest against the resolution adopted at a meeting of Freemasons at Chatelet. A number of W. Masters of Lodges had also protested against and endeavored to prevent these manifestations. All these efforts were vain, and were rendered abortive against passions raised by interested and perverse interests.

In the absence of the Grand Master the members of the Council of the Order, present in Paris, consider it their duty, without delay, to notify to all Freemasons this resolution, so that of the acts which have been committed the responsibility rests individually with the authors of them; and they desire it to be distinctly understood that French Masonry, as a constituted body, has not for a moment wandered from the principles upon which it is founded, and the wise laws which govern it.

Accept being, dear Brethren, the assurance of our fraternal regards.

DE ST. JEAN.	RENAUD.
MONTANIER.	POULLE.
BECOURT.	VIENOT.
GALIBERT.	PORTALLIER.
GRAIN.	

Members of the Council of the Order.

P. S.—The W. Masters of Lodges are requested to cause this circular to be read at the next meeting of the Lodge.—*Freemasons' Magazine, London.*

The Ballot in the Lodge.

Simple as the matter may appear, the use of the ballot in the lodge is not understood as it should be.

If the case brought before the Grand Lodge at its last communication should, as we believe it to be proved but one of many, it is highly necessary that the nature and use of the ballot should be clearly explained to the Craft.

In the case mentioned, the M. W., according to the evidence, instead of ruling his lodge in an impartial manner, constituted himself a partisan of the rejected candidate, and threw the weight and influence of his important position against the expressed objection, whether just or unjust is immaterial to the candidate. If the ballot is to be maintained as an integral part of our Constitutions, then it must be carried out in its entirety.

The founders of our laws exercised a wise discretion in introducing that clause in our regulations which gives power to a small minority to reject any applicant, however worthy, apparently from a society among whom perfect harmony is desired to be maintained.

The ballot having been taken and proving unfavorable, we hold that beyond giving an opportunity for correcting an unintentional adverse vote, the subject should be finally considered disposed of, and that neither the Master, nor any other member of the lodge should question the propriety of the vote. It may be that from private knowledge on the part of even one member, there are circumstances connected with the character of the candidate which, though well-known to the objector it would not be prudent or proper to announce. Therein lies the whole power of the ballot, and for the rendering available such knowledge was at first established.

The Board of General Purposes (in the ranks of which may be numbered some of our best authorities on Masonic jurisprudence), in the case of the Lodge of Israel, strongly expressed their opinion upon this subject, by suspending the lodge, and bringing under their censure both the Master and Immediate Past Master of the Lodge.

A circumstance recurs to our memory, which was recently related in a foreign Masonic journal: A candidate, whose antecedents were of the most unobjectionable character, had on the ballot been rejected, to the surprise of nearly all present.

One black ball in this case was sufficient to exclude. Inquiries were made as to the objectors, but without response. The feeling arose that some mistake had occurred. One by one the brethren disavowed their objection, till but one remains. This one, on being pressed for his reasons for voting against the candidate, felt it his duty to inform the W. M. that his objection was based on the fact, within his certain knowledge, that the candidate had been guilty of criminal intercourse with a near relative of his (the W. M.'s) own, and under these circumstances he could not conscientiously vote for him as a fit and proper person to become a Mason.

The ballot is open to many objections. In some cases it is used as the means of annoyance to an unpopular W. M., a small clique possessing the power to refuse the admittance of any candidate, worthy or unworthy during the tenure of his office.

The Master has undoubtedly the power to reprimand his Lodge for any dereliction of duty on the part of the members, but the ballot must be kept secret. Every master should know sufficient of Masonic law to convince him that every brother has an inherent right to exercise its free use, and that any interference on his part would be a usurpation of power, that will never be tolerated by the supreme power of English Craft Masonry.—*Freemasons' Magazine, London.*

Grand Commandery of Minnesota.

At the Annual Conclave of this Grand Commandery, held in the City of St. Paul, on the 27th day of June, the following Grand Officers were duly elected and installed:

George L. Otis, St. Paul, Grand Commander.
Moses W. Getchell, of St. Anthony, Deputy Grand Commander.
Benton H. Langley, of Winona, Grand Generalissimo.
H. B. Upman, of Rochester, Grand Captain General.
Rev. D. B. Knickerbacker, of Minneapolis, Grand Prelate.
D. M. Goodwin, of Minneapolis, Grand Senior Warden.
E. F. Dodge, of Lake City, Grand Junior Warden.
Henry L. Carver, of St. Paul, Grand Treasurer.
George A. Savory, of Minneapolis, Grand Recorder.

Reply to the New York Sun.

LAYING OF CORNER STONE AT ALBANY N. Y.

The following editorial from the *N. Y. Sun*, relative to the masonic participation at the laying of the corner stone of the new Capitol, is so out of place, so illogical and untrue, that we give it place in order to reply to it in behalf of the Craft.

At the laying of the corner-stone of the new Capitol at Albany, last Saturday, an impropriety was committed which admits of no excuse but a want of perception of its nature and extent on the part of the persons concerned in it. A private organization, known as the Freemasons, were not merely permitted to be present as spectators, but were invited to perform and did perform their peculiar rites as a part of the public ceremonies of the occasion. We have nothing to say against Masonry as an institution, nor against its symbolic observances; but that its votaries should be thus officially recognized by our State authorities, is a thing of which all the rest of the community has a right to complain.

If the Masons were, as they profess to have originally been, *bona fide* workers in stone and mortar, it would undoubtedly be fitting for them to do something like what they did on Saturday. They, and all the other mechanics whose skill and labor will be employed in erecting the new Capitol, might properly participate in the formal commencement of the building. But it is notorious that they are not masons at all, and that the technical jargon they make use of has only an allegorical meaning. Grand Master ANTHON is a lawyer, who never did a day's mason work in his life; and the other Worshipfuls and Most Worshipfuls, who assisted him, are as innocent as he is of practical experience in the trade. They went through the form of applying the square and the level to the stone, but they would probably be puzzled to tell whether it was really well laid or not, notwithstanding their glib declaration that it was all right. The whole concern is secret and quasi-religious in its nature, and it is a gross assumption for it, on account of its name, to claim a prominent part in a ceremony of such general interest as the laying of the corner-stone of a State Capitol.

Besides, there is a strong feeling of opposition to Masonry among a large and influential class of our people. The Roman Catholic and Episcopal Churches formally condemn it as inconsistent with true religion, and other denominations view it with distrust if not with enmity. It was an open affront to all these citizens to thus conspicuously honor the subject of their dislike. It is as if an Orange Lodge should be invited to assist in laying the corner-stone of a corporation building in this city. The other faction might well say that this was an insult to them, and so may the anti-Masons say of the prominence just given to the Masons at Albany. The whole thing was a blunder, which we hope will never be repeated.

In the first place the Episcopal Church has not "formally" or informally condemned the Fraternity, nor has scarcely any other church.

Second. The fraternity is not a "quasi-religious" order, unless the Worship of God, love of fellow men and charity toward all mankind, can be called a "religion."

Third. It is not like an "Orange lodge" or any other secret order; it stands alone throughout the world as a purely Cosmopolitan institution and as such is recognized everywhere and by everybody who knows anything about it.

Here are three palpable errors that would be unpardonable in a school boy of ordinary intelligence, and we are surprised that a paper of the pretensions of the *Sun* would be guilty of either such ignorance or such malevolent bigotry. We can inform that journal and all other journals, that the masonic fraternity does not ask the privilege of laying corner stones any more than they would ask a man to become a mason, and any man knows that no mason who has learned the first principles of the institution would think of doing such a thing.

To lay corner stones is a duty and ceremony that belongs to Freemasons from the time when buildings were first erected, and all ceremonies of the kind used by other societies are in imitation of them, either in language or by example.

There is scarcely a public building in the world, whose corner stone was not laid by the Ancient fraternity of masons; even the grand old Cathedrals at Cologne, Milan, Paris and Rome.

The corner stone of the National Capitol at Washington City was laid by Bro. Geo. Washington with masonic ceremonies in his double capacity as President and master of his lodge, and the gavel then used has been preserved and used upon the corner stones of buildings representing many millions of dollars in value.

To lay a corner stone by a Grand Lodge requires an *invitation* from the parties interested, and it would be an act of discourtesy not to be imagined for the Grand Master to decline, because he stands at the head of a craft in whose membership is represented every shade of politics and religion, and in whose ranks are included men in every respectable station of life, from the President or Sovereign of a nation down to the humblest subject. When invited, the Grand Master obeys, and the Craft, at great expense of time and comfort, (at least) assemble to do honor to the occasion. Any journalist with the slightest pretention to every day knowledge knows that there is nothing in our ceremonies which would in the slightest degree offend the most sensitive nature of any creed or party. The ceremony is allegorical and intended to be so, just as are the Church ceremonies for the same purpose, as those who participate in and conduct them are not practical mechanics. The laying of a corner stone of a public building could not be done by any other society without offending some, for there is none other entitled to the ceremony, who represent the *entire people*. We rather suspect that the editorial of the *Sun* is the production of some neophyte at the bellows who has got a good deal to learn of the management of a paper, and the sooner he learns that such stuff only brings the journal into ridicule and contempt, the better it will be for the proprietors.

"Expulsion for Non-Payment of Dues."

In June we had the great pleasure of making the personal acquaintanceship of M. W. Bro. Martin H. Rice, G. M. of Indiana, and editor of the *Masonic Advocate* of Indianapolis. He did us the honor to call on us during a trip West, and we were much pleased to find him all we anticipated—a fair minded, just and sound mason and accomplished gentleman. We exchanged views on the above subject and learned that *expulsion* for N. P. D. in Indiana, was an obsolete law and not carried into practice. He however thinks a suspended member should only be restored by unanimous vote after being suspended by a majority vote, with which we can not agree—we think the same vote should restore, which inflicted the penalty, whether it be majority, two-thirds or unanimous. Relative to our "definite" suspension, in his July number, he says:

By an examination of the Book of Constitutions of the Grand Lodge of Missouri, we find that Masonic punishments in that State are reprimand, definite suspension, or expulsion. We find, also,

that a member can not be expelled for non-payment of dues, and hence, infer that the penalty must be reprimand or definite suspension. We will suppose that a member has been tried for non-payment of dues and suspended for one year. At the expiration of that time he stands restored to his former position in his Lodge. Having suffered the penalty of the Law, the matter between him and his lodge, for which he was charged, is settled. He has cancelled his dues by submitting to the penalty inflicted for their non-payment, and is entitled to a receipt in full from his Lodge. Most of those brethren who allow themselves to become delinquent care nothing for the meetings of the lodge; they would not have attended them had they not been suspended, and consequently they consider that it was an easy way to pay an old debt. They do not look upon it as any disgrace, for a brother who will allow himself to be put in such a position cares nothing for reputation. We are anxious to know the effect of the practical working of this Missouri regulation, and hope that Bro. Gouley will give us the benefit of his experience at an early day.

In responding to his courteous request, we have to report that from personal observation and the experience of our jurisdiction we find that the "definite suspension" as construed by our law works well and meets all the requirements of the case.

He misapprehends one point of our law—he says "at the expiration of the time he, (the suspended member for N. P. D.) stands restored to his former position in his lodge." The suspended party does not stand restored until he pays his arrearages, whether his time has expired or not, for in every instance, we believe the penalty reads "for— years and until his dues are paid," which amounts to the same thing "suspended until his dues are paid." which has been decided to be "definite suspension" under the law, as it is left with the accused to terminate that suspension whenever he sees proper. From this it will be seen that the evils complained of by our M. W. Bro., arising from definite restoration are already anticipated by the law, and drones fully provided for.

The 24th of June.

This day was very generally celebrated by the Craft throughout the United States this year. In this State :

ROLLA.

The M. W. Grand Master Bro. Thos. E. Garrett laid the corner stone of the new Public school at Rolla, a building which is to cost about \$30,000. There was a very large attendance of the Craft and citizens of the surrounding country. The school children to the number of about 300 of both sexes joined in the procession and presented a most gratifying appearance which spoke well for the intelligence and culture of their parents. The day was very hot, (as all 24th of June's are) but the audience patiently remained during the delivery of the Grand Master's address, which occupied about one hour and a half.

It was an elegant production, and although delivered extemporaneously, was chaste and well prepared and was received by the audience in a manner which showed that they fully appreciated.

The general idea of the address was to show the great and far reaching advantages of education and that Freemasonry was the firm friend and supporter of intellectual advancement. His illustrations were beautiful and appropriate and the points of argument were well established.

We were most fraternally and courteously received and entertained by the brethren of Rolla and vicinity and we wish them every success in their noble enterprise.

To the "Missouri Pacific," and the "Atlantic and Pacific" R. R. We tender our sincere thanks for the courtesies extended to us, and hope they may receive as they desire, the generous patronage of the traveling public.

ASH GROVE, MO.

At Ash Grove in Greene Co., a large number of the Craft assembled and spent the day and evening in a pleasant manner. A most eloquent and able address was delivered by R. W. Bro. C. F. Leavitt Esq., of Springfield.

PARADISE, MO.

Through Bro. B. F. Records we are furnished with a full report of the celebration of the day by the public installation of the Officers by Bro. Peter B. Grant, also the dedication of the hall.

The address was delivered by Bro. Dewitt C. Allen of Liberty, of which Bro. R. says: He held his hearers spell bound by his easy,

off hand eloquence his splendid array of historical data and unanswerable logical deductions. His subject being "The Antiquity of Freemasonry."

ALBANY, N. Y.

The corner stone of the new Capitol building was laid by M. W. Bro. John H. Anthon, Grand Master amidst a vast concourse of the Craft and citizens, among who were the Chief Officers of State.

The ceremonies were somewhat interrupted by a shower of rain but they were brought to a successful conclusion, as will be seen by the following extract from the *N. Y. Dispatch* :

At Albany extensive preparations had been made for a display such as had never been seen west of New York city; and had the day been fine, it would, doubtless, have exceeded the expectations of the most sanguine; but the rain continued without intermission, and all hope of clearing off having been abandoned, the procession was formed at shortly after midday, and proceeded to the ground. About one thousand Templars from various localities—Norwich, Utica, and Troy, furnishing each about one hundred and fifty—were in attendance, but as they could not well carry umbrellas, and the alternative was a drenching to the very bones, they wisely declined to parade. At the site of the building the view was extremely curious. The vast platform calculated for the occupancy of thousands, was tenanted, save by a stray policeman or so, or an occasional citizen who, by deftly maneuvering his umbrella, succeeded in keeping his hat dry. Then the Governor and staff arrived and took their places under a canopy about twice as large as an ordinary parasol, and finally the brethren, preceded by Temple Commandery. They opened to the right and left, and the Grand Master, robed in water-proof, but otherwise taking the full benefit of the storm, proceeded to his place, and was speedily followed by the representatives of the Grand Lodge. Amid a silence and decorum rendered, if possible, more imposing by the tropical intensity of the storm and the steady reverberation of the rain upon twenty thousand umbrellas, the ceremony proceeded with the same calm and dignity that would have obtained had the day been as fine as could have been desired.

After the preliminary forms had been completed, and the Governor had delivered his address, Hamilton Harris, Esq., of the Capitol Commissioners, formally invited the Grand Master to lay the corner stone with the ancient forms of the Masonic Institution, and received the following exceedingly appropriate reply :

"From time immemorial it has been the custom of the Ancient and Honorable Fraternity of Free and Accepted Masons to lay, when requested so to do, with their ancient forms, the corner stone of buildings erected for the worship of God, for charitable objects, or for the purposes of the administration of justice, and free government, and of no other buildings.

"This corner stone, therefore, we may lay in accordance with our law, and gladly do so, testifying thereby our obedience to the law and our desire to show publicly our respect for the government under which we live."

And then the ceremony was carried forward to the end without confusion, and with the utmost dignity and propriety. We of course sympathize with the authorities and the brethren in the disappointment of their hopes of a brilliant display; but we feel, nevertheless, that they have great cause for pride in the general and generous response made to their invitation, and the assurance they thus have, that had the day been fine, they would have rejoiced over one of the finest displays ever seen in this country.

NEMAHA RIVER, NEBRASKA.

The brethren of St. Joseph, Zeredotha, King Hill and Charity Lodges of Missouri, and Wathena Lodge of Kansas, with representatives of many other lodges throughout the United States left St. Joseph on an excursion train to Wathena in the Nemaha country and spent a glorious day. They had everything good with them, which they shared liberally with the Indians, and the most perfect harmony prevailed.

Bro. David Martin delivered an exceedingly interesting address and from which we quote the following :

But there are persons who seem to think that the church is all sufficient and that masonry only trenches upon her rightful sphere. They urge that Christianity embraces all the good that is to be found in the masonic code of morals, and therefore that masonry is necessarily injurious. But if the premises be admitted, the conclusion by no means necessarily follows. For, by the same course of reasoning, not only by secular benevolent societies, but even such institutions as Christian conventions and Sunday Schools would fall under the ban of condemnation. Now, so far is this from the case, that they are even considered as auxiliaries to the Church. But by the same process of reasoning from which it is deducted that they are auxiliaries to the Church, it will be conclusively shown that so far as Freemasonry inculcates religious precepts and Christian morality, it must be such an auxiliary. Indeed, the proposition that the Christian Church is retarded in her work by any institution which inculcates the precepts and enjoins the practice of the principles of the Christian religion, is so absurd that it carries with it its own refutation.

But it may be asked if persons known to be hostile to Christianity are not taken into the Order. And I must unhesitatingly answer,

Yes! and will add that I consider this circumstance the crowning glory of the institution. She asks no candidate for her mysteries whether he worships with his face turned toward Calvary, Mecca, or Jerusalem; but if he does not signify his belief in the One Living and True God, and his accountability to, and trust in Him, he can never receive the light of Masonry inculcates only those universal precepts of religion and morality in which good men of all religions may agree; so that no man is required to renounce his own faith on account of Masonry.

In the year 1870 the Grand Lodge of England received a letter in the Persian language from a distinguished Mohammedan brother, Onidit Ul Quirah Bahander, son of the Nabob of Areeot, in which he used language beautifully illustrative of this. He said: "By the accounts which have reached me of the principles and practice of your fraternity, nothing can be more pleasing to the Sovereign Ruler of the Universe, whom we all, though in different ways, adore or more honorable to His creatures, for they stand upon the broad basis of indiscriminate and universal benevolence. Under this conviction I had long wished to be admitted to your fraternity; and now that I am initiated, I consider the title of an English Mason as one of the most honorable that I possess, for it is at once a cement to the friendship between your nation and me, and confirms me the friend of mankind."

ST. JOHN S DAY AT HUDSON, N. Y.

Hudson River Lodge No. 607, F. and A. M., celebrated the Masonic Festival of St. John the Baptist by the conferring the third degree upon four candidates, and a commemoration banquet. An unusually large number of brethren were present notwithstanding the extreme heat of the evening.

After the closing ceremonies of the Lodge (which by the way will not meet again during the warm weather, unless upon an emergent occasion), the brethren were formed in line, and under the direction of Brother William D. Dickey as Marshal, proceeded to the banquet hall, and after being comfortably seated, and about commencing to discuss the eatables spread before them, strains of beautiful music were heard without, and upon inquiring the cause thereof, it was ascertained that the Newburg Brass Band, under the leadership of Brother Charles E. Moscow, had privately arranged to surprise the lodge by a serenade. It is needless to say that they were roundly applauded, united in and added much to the evening's entertainment. At the close of the banquet, at which R. W. Bro. G. Fred. Wiltsie, the Master of that Lodge presided.

The Templars of Allegheny Commandery 35, of Pa., at Alton Towers, England, July 4--Grand Reception of American Pilgrims, &c., &c.

[By Ocean Telegraph.]

WORLD OFFICE, 32 FLEET STREET, }
LONDON, July 4. }

To-day has witnessed a sight unexampled heretofore in England. The American Knights Templars from Pittsburg, who are now making a grand excursion through Europe to the Holy Land, were welcomed to-day at Alton Towers, one of the noblest and most beautiful of the baronial homes of England, by the owner, the premier earl of England, Talbot, Earl of Shrewsbury and Talbot, and by his wife.

As the pilgrims approached the stately mansion they were delighted by the spectacle of the American flag floating proudly side by side with the banner of the ancient house of Talbot over the towers of Alton. They were first marshalled through the noble vestibule, filled with portraits and trophies of the Talbots through five centuries of English history, into the family chapel. In this spacious and beautiful chapel, designed for Catholic worship by the late Catholic earl, but now arranged in harmony with the requirements of the Protestant worship, the pilgrims heard divine service performed by the earl's chaplain, who omitted the names of the Queen of Great Britain and the President of the United States in his prayer, for the first time probably on English soil.

After divine service was over the pilgrims were shown through the famous and spacious gardens of Alton Towers, the finest of their kind in England. They were particularly enchanted with the incomparable show there made of American plants, with the profusion of azaleas and rhododendrons in the finest possible condition.

The magnificent hedges of box, and the quaint Dutch gardens, excited also their admiration. After viewing the Home Park, they were received by the Earl and Countess of Shrewsbury in the grand family dining-hall, hung with portraits, arms, flags, and pennons.

The Earl of Shrewsbury, in a most cordial speech, bade them welcome to England, and to Alton Towers. Sir Knight W. V. Tudor, of New Orleans, made an appropriate response for the pilgrims to the earl's address. They were then escorted by the chaplain through the picture gallery, the noble library, and the state apartments of the castle after which they joined the Countess of Shrewsbury, and witnessed the ceremony of the awarding of prizes by her ladyship at a grand flower-show of the county. P. G.

Light.

BY WILLIAM FITT PALMER.

[Pronounced by one of the most eminent critics in Europe to be the finest production of the same length in our language.]

From the quickened womb of the primal gloom,
The sun rolled bleak and bare,
Till I wove him a vest for his Ethiop breast,
Of the threads of my golden hair;
And when the broad tent of the firmament
Arose on its airy bars,
I penciled the hue of the matchless blue
And spangled it round the stars.

I painted the flowers of Eden bowers
And their leaves of living green,
And mine were the dyes in the sinless eyes
Of Eden's virgin queen.
And when the fiend's art on the trustful heart,
Had fastened its mortal spell.
In the silvery sphere of the first born tear
To the trembling earth I fell.

When the waves that burst o'er a world accursed
Their work of wrath had sped,
And the Ark's lone few, the tried and true,
Came forth amongst the dead,
With the wondrous gleams of my bridal beams
I bade their terrors cease,
As I wrote on the roll of the storm's dark scroll
God's covenant of Peace.

Like a pall at rest on a senseless breast,
Night's funeral shadow slept--
When shepherd swains, on Bethlehem's plains,
Their lonely vigils kept--
When I flushed on their sight the heralds bright
Of Heaven's redeeming plan,
As they chanted the morn of a Saviour born--
Joy, joy to the outcast man!

Equal favor I show to the lofty and low,
On the just and unjust I descend;
E'en the blind, whose vain spheres roll in darkness and tears,
Feel my smile, the best smile of a friend;
Nay, the flower of the waste by my love is embraced
As the rose in the garden of kings,
At the chrysalis bier of the worm I appear,
And, lo! the gay butterfly wings.

The desolate Morn, like a mourner forlorn,
Conceals all the pride of her charms,
Till I bid the bright hours chase the night from her flowers
And lead her young day to her arms!
And when the gay rover seeks Eve for his lover
And sinks to her balmy repose,
I wrap the soft rest by the zephyr-fanned west,
In curtains of amber and rose!

From my sentinel sleep by the night-dreaded deep
I gaze with unslumbering eyes,
When the cynosure star of the mariner
Is blotted from out the sky!
And guided by me through the merciless sea,
Though sped by the hurricane's wing,
His compassless, dark, lone, weltering bark
To the haven home safely he brings.

I waken the flowers in their dew-spangled bowers,
The birds in their chambers of green,
And mountain and plain glow with beauty again,
As they bask in the manual sheen.
Or, if such the glad worth of my presence on earth,
Though fretful and fleeting the while,
What glories must rest on the home of the blest,
Ever bright with the Deity's smile!

*The True Knight.

The True Knight for July is one of the best numbers of this admirable *Knights of Pythias Magazine*. We note the following articles in the table of contents before us: *The Four Sighs*—a fine English story; *Pythias of Gotham*; *The Bird in the Dagger Tree*; *What the Pythian Brotherhood aims to accomplish and has accomplished*; *Tournaments*, and a great variety of other matter. *The True Knight* is published by Handy & Hankins, Richmond, Va., at \$2.50 per annum, or \$1.40 for six months.

The Ruined Lodge.

A REMINISCENCE.

Those walls are moldering in decay,
And grass grows on the stair;
But well I mind me of the day
When two score men met there.

Am. Freemason.

About the middle of the present century, two or three masons, with far more zeal for masonic institutions than knowledge of the essential principles of masonry, essayed to form a lodge in a certain village which we will call "Slow Town," and whose inhabitants were few, and among whom, at that time, moral and intellectual development did not rank very high. By dint of great exertion, the barely requisite number of Master Masons was found; some of them residing at an inconvenient distance, and one of them only allowed his name to be used under the promise of the promoters that he should be but a nominal member of the proposed new lodge—should not be liable to perform any duty, nor be called upon for dues or other contributions; and under such unfavorable and unhealthy conditions the new lodge came into existence.

Little acquainted with masonic jurisprudence, or its ethical principles, and keenly alive to the precarious condition of its existence—the loss of any one of their number, by death or removal, being sufficient to stop all their proceedings—the brethren of the new lodge hastened with reckless speed to add to their numbers. Almost every one who asked for admittance gained it; and thus in a short time, the number of members increased from the original seven to twenty-five. Elated with such apparent prosperity, and confident of ultimate success—a confidence begotten solely by their rapid increase—discipline was relaxed, and moral and masonic duties sadly neglected.

In a short time the erroneous course mentioned produced its inevitable result. When the first novelty of the situation had worn off, many became weary of mere routine and monotonous repetition, and no longer appeared at the lodge meetings. Others, finding they could do so with impunity, began to set at defiance the laws of decorum and propriety; while the masonic ardor of others, which, at first, like the sun in its strength, had shed a flood of light and warmth on masonic work and teaching, sensibly declined, and very soon became insufficient to warm and scarcely enough to illumine. Lower and lower sank the dispenser of light, and longer grew the shadows. A brief period of twilight supervened; darkness brooded over the scene, and a starless night settled upon the lodge; it ceased its labors, and ceased—forever.

In reviewing the life and death of this particular lodge, for the purpose of determining the reason of its rapid declension and speedy extinction, *three* causes become plainly apparent.

The first cause was, *in not sufficiently guarding the inner door*. Intensely eager for an increased membership, due care was not observed that every stone brought to the masonic edifice, then in course of erection, was "true and trusty," requiring nothing but the skill of the fellow craft to fit it for the building. But instead, rough ashlar were accepted, full of flaws, seams, and other defects, which no labor or skill could remedy. These were hastily laced, and, without being squared, placed in the wall; they helped to increase its height, but the trial came, and they were found wanting; the frost of adversity opened wide their seams; the sun of prosperity made manifest their flaws; while the winds of passion and interest disintegrated them rapidly, threatening the stability of the entire edifice. No amount of charity could cover their inherent defects, hide their deformity, or arrest their decay. Then, when it was too late, was it found that the strength of a lodge does not lie in the mere number of its members, but in their masonic knowledge, their zeal and their integrity.

Then came the second cause: *The little regard too many of the members paid to the moral law and outward conduct and action*. By these, prudence was set at naught, temperance ridiculed, justice trampled upon, and chastity put out of countenance. Nor was the lodge room long free from the impurity of those members. Hypocrisy and falsehood crept into the lodge, and fraud and injustice reared their baneful heads. Hence arose bickerings and trials, heart-burnings and hard words.

Then followed the third cause: *A failure to inflict adequate punishment upon gross offenders*. It has been said, "A fellow fee ing makes one wondrous kind;" and when an offender was arraigned and found guilty, the lightest punishment was inflicted, and wholly disproportioned to the offense. By this course the criminal was encouraged in his wrong doings, the wavering biased toward evil, and the courage of the worthy and true nearly broken.

In this deplorable state of affairs, with so many indifferent to the work of the lodge, regardless of moral obligation, and averse to the enforcement of discipline, what cure or hope was there for the distempered lodge? Death, and nothing less. "Death, immediate and inglorious." Its sun went down ere it was yet noon; its light went out in utter darkness, and the genius of masonry stamped Ichabod upon its altar; and the dreadful sentence went forth against the lodge: "MENE, MENE, TEKEL, UPHARSIN."

This sentence though irreversible, was not immediately carried into execution—at least outwardly. The lodge, though essentially

dead, continued for some time to perform function of the living. Like a galvanized corpse, it simulated vital action, although in process of decay. Or, as has been said of the Russian soldier, who, though dead, will still remain erect, and requires to be pushed over to make him fall; so this lodge only awaited some extraneous force to cast it headlong—a thing of loathing. And this came before long, and in the following manner:

One of the objectionable members before alluded to, who ought never to have been permitted to tread the ground-floor of the lodge, nor to pass its threshold, was, after a full trial, expelled by an emphatic vote. This man, after many fruitless attempts at restoration by himself and friends, was, by some *adroit* management and the decision of a subsequent grand officer, replaced in the lodge, against the wishes of the great majority of its members. This was "the last feather that broke the camel's back;" or, rather, it was the "push" that utterly prostrated the already lifeless lodge, and thenceforth it gave no signs nor semblance of life. It had previously been understood and announced that this particular person must cease to be a member, or the lodge would soon cease to exist. Under the decision before spoken of, he re-entered the lodge, and it never met again.

And now the only memorial of a once living entity is its dishonored name, gibbeted on the records of the Grand Lodge. And as, in olden times, the moaning winds of Autumn swung the iron shroud of the long-dead malefactor, and, with dismal creakings reminded the passer-by of the culprit's hideous crimes and his fearful doom; so now, each Autumn, the faithful statistician displays a ghastly memorial of the defunct lodge, and calls the attention of the masonic world to its errors and its fate.

And may it not be feared that the same malefic practices which destroyed this lodge are now in operation in Iowa; that some present living lodge is pursuing a similar destructive course, to end in the same catastrophe? What has been, will, under like circumstances, be again; and neither moral laws nor masonic principles, have suffered changed since then. Under given conditions, like causes will continue to produce like effects, and the same results will ever follow, unless, indeed, the hitherto implacable antagonism of good and evil, of right and wrong, shall cease to exist, and God's eternal purposes and laws be found a failure.—*Evergreen*.

Recent Elections in Missouri.

- Friendship Lodge, 89—Wm. D. Patterson, W. M.; Chas. V. Mead, S. W.; Robert A. Wilson, J. W.; W. W. Thornton, Sec.
Chillicothe Lodge, 333—J. E. Cole, W. M.; T. R. May, S. W.; J. W. Toppass, J. W.; J. R. Middleton, Sec.
Hamilton Lodge, 224—Wm. Wilmott, W. M.; E. J. Dudley, S. W.; F. A. Thomas, J. W.; M. Blanchard, Sec.
St. Johns Lodge, 28—Joseph Brunner, Sec.
Golden Square Lodge, 107—John Thomson, W. M.; Wyatt Webb, S. W.; Wm. Thornbuckle, J. W.; Ed. W. Dill, Sec.
Hannibal Lodge, 188—W. C. Foreman, W. M.; H. C. Frost, S. W.; W. R. Pitts, J. W.; Warner E. Payne, Sec.
Cypress Lodge, 227—R. W. Mitchell, W. M.; E. C. MaGrave, S. W.; T. O. Fellow, J. W.; J. C. Griffith, Sec.
Acacia Lodge, 289—Wm. H. Trimble, W. M.; Wm. Duncan, S. W.; Geo. W. Sexton, J. W.; B. F. Records, Sec.
Jefferson Lodge, 43—N. Greisheimer, W. M.; James Meredith, S. W.; H. K. Long, J. W.; E. S. Woog, Sec.

One Good Turn Deserves Another.

Few words uttered by the Most Worshipful Grand Master of England have been greeted with more general approval or with heartier applause than those spoken by the noble Marquis at the last Grand Lodge, respecting the great body of masons in the United States. The "magnificent reception," to which his lordship alluded, is a remembrance that will not easily pass away from the minds of any English-speaking brethren, whether their homes be on this or on the other side of the Atlantic—a chord of sympathy has been touched which we fondly hope will continue to animate and inspire the hearts of British and American masons for all time to come. Why should it be otherwise? As we have frequently pointed out, the real principles of Freemasonry, and the social and charitable objects of a true brotherhood, are best understood and best practiced by the masons of this country and the States. Holding aloof from politics on the one hand, and avoiding any collision with creeds on the other, it is our high privilege to unite men of all parties and all religions under the broad banners of tolerance and fraternity. Other nations have unhappily strayed from the old and beaten track of the Craft into devious paths that lead only to anarchy and confusion. But the sons of light, both in England and America, have ever clung to the "ancient saws" rather than to the "modern instances," and hence we find that in few other countries in the world is Freemasonry so powerful and so respected at the present day as in the United Kingdom and the

United Republic. Well, therefore, might the Head of English Masonry say that he "would ensure to every American Freemason who might come to this country the warmest, heartiest, and most fraternal greeting by the Grand Lodge of England." Well might he rejoice at the strong and healthy ties which bind us together in a common reverence for the sacred traditions of the past, a common perception of the duties of the present, and a common desire to make the future brighter and happier for the whole human race. Not by the feverish dreams of a fool's paradise, in which so many weak imaginations indulge, but by the gradual yet sure development of the nobler faculties of man's nature, and the realization of true freedom throughout the world. The sentiments spoken by our Grand Master sound, as we have said, an echo in the hearts of all who heard him, and we are sure, now that a fitting occasion presents itself, those sentiments will obtain practical expression.

Some time since we had the pleasure of announcing that a number of American Knights Templar were about to visit our shores, and we have now the gratification of stating that they arrived safely at Queenstown, and may be expected in London about the beginning of July. It is true that these brethren have chosen to come as a Commandery of Knights Templar, but in a primary sense they are masons, and, as such, entitled to the friendly and fraternal courtesy of the whole Craft. What is being done to show these brethren that the good old spirit of English hospitality still animates the framework of English masonry? Are any preparations being made for their reception by the Craft authorities, or by the heads of the Royal Arch or Templar Orders? As yet, we have heard of but one instance, in England at least, in which a fraternal greeting has been tendered and accepted by our visitors. The Earl of Shrewsbury and Talbot has invited the American Knights to Alton Towers, and we are informed that delegates from all the lodges in the Midland counties will be present to meet them. Nothing less was to have been expected from the premier earl, who, we are glad to say, will shortly occupy a high position in the Craft; but we want something more. A welcome ought to be extended to these brethren in the name of the great body of the English Craft, and no more fitting return could be made for the kind and brotherly reception recently accorded to our Grand Master by the Grand Lodges in the States.

There is now no time to be lost, as the stay of the brethren in England is necessarily limited, and we, therefore, trust that the subject will be at once taken into consideration, so that proper arrangements may be made. The American Knights Templar must not be suffered to quit the soil of Britain without experiencing, in some measure at least, the truth and reality of the words uttered by the Grand Master of England. There is often more good done by a fraternal shake of the hand than by all the diplomacy of statesmen, or the protocols of learned councillors.

Nor is any great display necessary, or indeed desirable—our objects to convey, in the simplest yet heartiest manner possible, the good wishes of English Masons towards the vast American Craft. Let us, in short, make them feel as much "at home" in our lodge-rooms as they would in their own, far away, in the good old Keystone State. Let us regard them as the ambassadors of a wider dominion than any over which prince or potentate bears sway; legates of an empire vaster and grander than that of Rome in its palmiest days—the empire of freedom and fraternity.

Having every confidence in the generous spirit which animates the English Craft, we need only add that the project will not brook delay, but that instant action must be taken to ensure a creditable and successful demonstration.—*London Freemason.*

Grand Lodge of Nebraska.

At the Fourteenth Annual Communication of the M. W. Grand Lodge of the State of Nebraska, held at the City of Lincoln, commencing June 21st, 1871, the following Brethren were duly elected, and installed, Grand Officers for the ensuing year, viz:

William E. Hill, Nebraska City, Grand Master.
 Martin Dunham, Omaha, Deputy Grand Master.
 Samuel H. Hays, Fremont, Senior Grand Warden.
 Alfred G. Hastings, Lincoln, Junior Grand Warden.
 George B. Graff, Omaha, Grand Treasurer.
 Robt. W. Furnas, Brownville, Grand Secretary.

Grand Chapter Nebraska.

At the Annual Convocation of the M. E. Grand Chapter R. A. M. for the State of Nebraska, held at the City of Lincoln, commencing June 20th, 1871, the following Companions were elected and installed, Grand Officers for the ensuing year, viz:

E. A. Allen, Omaha, Grand High Priest.
 R. R. Livingston, Plattsmouth, Deputy Grand High Priest.
 O. B. Hewett, Brownville, Grand King.
 E. Archbold, Nebraska City, Grand Scribe.
 Geo. B. Graff, Omaha, Grand Treasurer.
 Robt. W. Furnas, Brownville, Grand Secretary.

Jurisprudence.—Official.

DECISIONS BY BRO. THOS. E. GARRETT, M. W. G. M. OF MISSOURI.

CHANGE OF PENAL JURISDICTION.

Charges of unmasonic conduct were preferred against a non-affiliated mason by the lodge under whose jurisdiction he resided at the time. From various causes the trial is delayed, and the brother in the meantime changes his residence, removes into the jurisdiction of another lodge, petitions for membership, deposits his dimit, and is elected a member. The lodge before which the charges are pending ascertains these facts, and inquires whether it will be competent to go on with the trial? Decided, that it would not, as that lodge has lost its jurisdiction over the accused. The charges must be withdrawn from the lodge, and presented in the lodge of which the accused has become a member. The lodge which made the accused a member, in ignorance of the charges—a complication that might very easily happen—is bound to entertain the charges so presented before it and regularly proceed to try the cause. Its records must exhibit the masonic history, and disposition of its own membership.

CITIZENSHIP AND MASONRY.

A citizen of Missouri 25 years of age, in 1865 left the State and went to Ohio to go to school. At that time he had no definite purpose of returning. He voted in Ohio at political elections, and regarded himself as a citizen of that State. He returned to Missouri on a visit in 1868, and voted in this State, believing that he had a legal right to do so, from the fact that the legislature of Ohio in 1867 passed an act prohibiting students from other States from voting in Ohio. The student returned to Ohio in the Fall of 1868; and in the following year was made a mason in and became a member of the lodge under whose jurisdiction he resides. In the Fall of 1870 he returned again to Missouri, and applying to a lodge near his old residence as a visitor, was refused admission, and the brethren denied him masonic recognition.

In explanation of his conduct and case, the student represented that he was legally a citizen of the State of Ohio when he applied for the mysteries of masonry; that the act of the legislature of the State of Ohio concerning students from other States, before mentioned, was subsequently declared to be unconstitutional by the supreme court of said State.

The question arose as to the legality of the student's masonic making in Ohio, and his individual responsibility in the matter. The affair presents some new features, and for that reason it is given a place in this published review of correspondence. The political status of the student or his voting, illegal or otherwise, has nothing to do with the case only so far as his political acts declare his true intentions, and the view in which he regarded himself as between his former residence in Missouri, and his residence in Ohio at the time he applied for the mysteries of masonry. The only question is; in which State did he claim his home, when he was made a mason? The local law of Ohio seems to have determined this question in his mind on the score of citizenship and he acted upon his rights as a citizen throughout.

He evidently considered himself a citizen of Ohio when he voted in that State between 1865, and 1867. Then a law was passed prohibiting students from other States from voting at political elections. He naturally fell back, on his old citizenship in Missouri, and during his visit to this State in 1868, he voted at an election. He returned to Ohio, and the Supreme Court had in the mean time declared said "prohibition" unconstitutional. The fate of the law once more decided his right of citizenship in his own mind, and regarding himself as a citizen of Ohio again, he petitioned for the mysteries of masonic regulation of Ohio, was accepted and made a Mason.

Decided: that he was regularly made in Ohio, and entitled to masonic recognition in this jurisdiction.

LINES OF LOCAL JURISDICTION.

One lodge recommends a number of brethren who wish to form a new lodge as a next neighbor, upon a mutual agreement between the two as to the lines of their respective local jurisdictions. These

conditions appear to have been well understood by both the old body, and the prospective one; the former wishing to provide securely for the limits within which it was to continue to draw its material to build up, before it recommended a new lodge to restrict its former territory. The dispensation is granted for the new lodge, and the young aspirant breaks over the stipulated line fence, which both built and is charged by the Mother lodge with poaching. Trouble comes, and complaints are made of a break of contract.

The brethren ought to abide by their contracts as to local lines, especially when made under such circumstances. This is a matter that the lodges may agree upon and arrange among themselves, as it would be found inconvenient to make exact measurements in order to conform literally to the Grand Lodge law. An approximation of equal distances is all that is absolutely necessary, and all that could be reasonably required. Something still is left to usage and mutual agreement. When these fail, and differences arise, the only way to settle them is by enforcing strict adherence to the letter of the law.

Ruled: that if the lodges can not agree between themselves upon the limits of their respective local jurisdictions, the law settles the question beyond a doubt, and must be literally observed. A lodge may waive jurisdiction over a prospective candidate in favor of a neighboring lodge, and when it has done so, it has given up all rights to the candidate and the fees for degrees. It has an equal right to waive jurisdiction over a portion of the territory granted to it under the law, but this must be done like the other waiver by unanimous consent of the members. When any one becomes dissatisfied with having relinquished territorial jurisdiction of his lodges granted by law, the law still remains in force and becomes the final arbiter which apportions just and equal rights to all.

The air line route without doubt regulates the distance contemplated by the Grand Lodge in reference to local jurisdiction.

DEPOSITION OF MASONS IN A MASONIC TRIAL; AND LEGAL NOTICE.

A lodge had preferred charges against one of its members and the day for trial was set. All parties having been legally notified, and in other respects the proceedings were regular.

On the day before the one set for trial one of the members died, and the trial was unavoidably postponed. Due notification of such postponement was given, but two important witnesses who had come from a distance to attend the trial had to go home, and it was exceedingly doubtful whether they could be present on the day to which postponement had been made.

Their testimony was of great importance to the lodge, and the master ordered their depositions taken, notifying the accused of this cause and giving him ample opportunity to be present when it was done.

Some one told the accused that it was not legal notice and advised him to object, and he did so.

The depositions were taken at the time and place ordered, and a brother was appointed to represent the accused. Did the W. M. do right?

Decided: that he did, and ordered the trial to proceed.

Masonic trials are getting to be great nuisances to the members, on account of technical objections, and consequent delays. It would be a wrong committed against masonry to make the lodge suffer forever from a mere technical objection of one of its members accused of unmasonic conduct when he was present to defend his masonic character by every means granted to him by law. Witnesses were in waiting who would be beyond the call of the lodge when the next day for trial came around. The lodge ought not to suffer from such a trivial cause when the accused intended to get witnesses out of the way, and bar evidence of great value to the lodge itself.

Life is divided into three terms: that which was, which is, which will be. Let us learn from the past to profit by the present, and from the present to live better for the future.

Look not back upon your dark, stumbling paths, nor within on your fitful, and vacillating heart, but forward to scenes, of integrity and usefulness; be more than a cipher in life.

Dispensations issued in Missouri since last Sessions of Grand Bodies.

BY THOS. H. GARRETT, ESQ., GRAND MASTER.

- Arcana Lodge—Wintersville, Sullivan Co., Nov. 3rd, 1870.
 - Marionville Lodge—Marionville, Laurence Co., Nov. 3rd, 1870.
 - Raytown Lodge—Raytown, Jackson Co., Nov. 12, 1870.
 - Christian Lodge—Pinkhill, Jackson Co., Nov. 12, 1870.
 - Bee Hive Lodge—Lawson, Ray Co., Dec. 8, 1870.
 - Dagan Lodge—Salt Creek, Chariton Co., Dec. 9, 1870.
 - Latimer Lodge—Licking, Texas Co., Dec. 27, 1870.
 - Western Light Lodge—Lewisburg, Dallas Co., Dec. 28, 1870.
 - Farmersville Lodge—Farmersville, Livingston Co., Dec. 29, 1870.
 - Everett Lodge—Everett, Cass Co., Dec. 30, 1870.
 - Golden Rule Lodge—Jonesburg, Montgomery Co., Jan. 10, 1871.
 - Pike Lodge—Curryville, Pike Co., Jan. 24, 1871.
 - Decal Lodge—Pierce City, Pike Co., Feb. 8, 1871.
 - Centre Lodge—Lebanon, Laclede Co., Feb. 17, 1871.
 - Gavel Lodge—New Cambria, Macon Co., Feb. 18, 1871.
 - Pythagoras Lodge—Cassville, Barry Co., March 7, 1871.
 - Alexandria Lodge—Alexandria, Clark Co., March 7, 1871.
 - Meridian Sun Lodge—Austin, Cass Co., March 10, 1871.
 - Ituria Lodge—Hannibal, Marion Co., April 4, 1871.
 - Houston Lodge, Wellington, Lafayette Co., April 17, 1871.
 - Montrose Lodge—Montrose, Henry Co., May 1, 1870.
 - Unity Lodge, Richmond, Ray Co., May 2, 1871.
 - Iberia Lodge—Iberia, Miller Co., May 5, 1871.
 - Gower Lodge—Gower, Clinton Co., May 17, 1871.
 - Appleton City Lodge—Appleton City, St. Clair Co., May 26, 1871.
 - Jasper Lodge—Midway, Jasper Co., May 29, 1871.
 - Greensburg Lodge—Greensburg, Knox Co., June 28, 1871.
 - Hunnewell Lodge—Hunnewell, Shelby Co., June 31, 1871.
 - Cache Lodge, South St. Louis, St. Louis Co., July 4, 1871.
- | | |
|-------------------------------|-----|
| Total issued by Grand Master, | 29. |
| “ renewed by Grand Lodge, | 11. |
| “ granted by Grand Lodge, | 10. |
| — | |
| Total at work, U. D. | 50. |

BY J. M. FOX, ESQ., GRAND HIGH PRIEST.

- Palestine Chapter—Miami, Saline Co., Oct. 6, 1870.
 - Golden Ark, Chap—Stockton, Cedar Co., Oct. 6, 1870.
 - Midian Chap—Ironton, Iron Co., April 4, 1871.
 - Versailles Chap—Versailles, Morgan Co., June 2, 1871.
 - Adoniram Chap—Shelbina, Shelby Co., June 6, 1871.
 - St. Charles Chap—St. Charles, St. Charles Co., June 12, 1871.
- Total at work, U. D. 6.

BY MARTIN COLLINS, ESQ., GRAND PUISSANT.

- Hiram Council—St. Louis, St. Louis Co., March 28, 1871.
 - St. Joseph Council—St. Joseph, Buchanan Co., March 24, 1871.
 - Adoniram Council—Phelps City, Atchison Co., April, 1871.
 - Cryptic Council—Warrensburg, Johnson Co., April 17, 1871.
 - Tyrian Council—St. Louis, St. Louis Co., May 13, 1871.
 - King Solomon Council—Knob Noster, Johnson Co., June 2, 1871.
 - Holt Council—Oregon, Holt Co., June 24, 1871.
- Total Councils working, U. D. 7.
- No dispensations have been issued for Commanderies at the date of the present writing.

Life is the prelude to that which is to come. We are acting now in the minor dramas of existence. We are but children; we shall attain our manhood and womanhood hereafter.

You can not escape from anxiety and labor; it is the destiny of humanity. You may avoid, indeed, to a great extent (some at least may), taking part in the struggle of life, in the sharp and eager competition of an open profession, or the not less intense pursuit of some worthy object of study. But, by what seems to be a just and wholesome retribution, those who shirk from facing trouble find that trouble comes to them. The indolent may contrive that he shall have less than his share of the world's work to do; but Nature, proportioning the instinct to the work, contrives that little shall only the more weary him.

(The editor does not hold himself responsible for the views of correspondents.)

For the Freemason.

Q. Can "A." who signs his name by making his mark, apply for the degrees of masonry?

A. A candidate for the degrees of masonry must be able to read and write, and sign his application in his own hand-writing.—*Kansas Grand Master's Decisions for 1870.*

Reflections.

BY HENRY C. BLOUNT.

We do not believe a literary qualification is required in masonry. We know no authority for the declaration of the Grand Master of Kansas. It may exist, yet we are ignorant of such, if there is any, and we would consider it a favor to be informed whose it is, and where it is.

No one would enter upon a journey into an unknown country, or upon a voyage to traverse dangerous seas, without some preparation. Indeed, a certain preparation is required of all who would be successful in any business or profession of life. That certain qualifications are requisite to meet such preparation, all confess; Masonry is no exception, but one of the noblest examples of illustration. Yet, it does not follow that, every qualification is required, only that certain ones are.

There are three qualifications, rather classes of qualifications, which every candidate must possess, viz: mental, moral, and physical. This analysis is exhaustive, going to the *ego* of metaphysicians and the objective and subjective man—another class can not be made. Now the qualification required in question, must proceed from the first class, be conceived and executed in accordance to its mandates. But this mental qualification must necessarily be restricted, else there would be required of every candidate a knowledge of history, science, metaphysics, geology, mineralogy, theology, jurisprudence, &c., more than a Lord Brougham, with all versatility of genius and power could exhibit. What then is the mental qualification?

"Each must possess a sound intellect, and a good memory, so as quickly to appreciate, thoroughly to comprehend, and faithfully to retain the instructions to be communicated to him."—*Webb.*

For more than a century the V. rule of the constitutions of the Grand Lodge of England has been quoted: "No man can be made or admitted a member of a lodge without previous notice, one month before, given to the said lodge, in order to make due inquiry into the reputation and capacity of the candidate, &c." This rule was but the expression of a masonic duty and practice from time immemorial, incorporated into the constitutions quoted from, and not originated by them.

The reputation and capacity of the candidate were and are inquired into. He must be a worthy man, old enough to understand the situation; be of good report before all men; obedient to God and his country; but I never asked or heard asked: "Do you write your name in a full round hand?" or even "Do you write, or can you write?"

Masonry includes love for the arts and sciences and teaches them. Oliver says, there are two legitimate definitions of masonry. "It is a beautiful system of morality, veiled in allegory, and illustrated by symbols. 2. The study of science and the practice of virtue."

It is well known that under the symbols of Egyptian hieroglyphics and pictures, all morality was concealed,—all religion peculiar to the priesthood of those times. Wonder if candidates of that period were admitted only upon application signed by their own hands? Or, has masonry changed? Has there been more than one required form of initiation?

Masonry claims to be universal, and we believe it is. It binds in love men of all climes: "the distance Chinese, the wild Arab, and the American savage will embrace a brother Briton, Frank, or German," without asking if he signed his own application under his own signature.

Is it claimed, that if A. were to direct B. to write his name for him, and B., thus authorized, were to do so, and C. and D. should recommend A. upon this application, that the whole proceeding is void?

Again; suppose A. should make his mark, would this not be signing the application to all intents, purposes, and sufficiency?

History refutes the positions of the learned Grand Master. France has always boasted many masons in all the periods of her history, and yet, reading and writing were so rare acquirements that at one time one of her kings was surnamed *Beauclerc*, because he could write his name.

Books once were rare, writing an especial accomplishment—confining to the wealthy few, and not to all masons and good citizens only, or peculiarly.

"Masonry, says the Bodleian MS." teaches men Agriculture, Architecture, Geometry, Music, &c., &c." To teach is one of the proudest boasts of masonry. Wherever man may be, she reaches out her arms of Charity, inviting the honest, the worthy to come and learn sublime lessons of *morality, art and science.*

No man estimates the character of his fellows by the proficiency he may have in elocution or chirography. What a standard of morals and worth!

Men of our acquaintance, have made honorable members of society, successful in business, representative men in architecture and morals, who never wrote or read. But, forsooth, because such a man could not read and write, whatever his worth, masonry is to shut him from her sacred precincts, where he would be led by sublime lessons of instruction into fields of science and morals, to converse with angels and God. Here he would be encouraged to acquire all those accomplishments to reflect honor and distinction upon himself and his brethren. Being a true man, he would strive to reach those inexhaustible sources of the bright streams, which now gladden his eyes and invite his lips, in order to slake his thirst at the fountain head, until, mayhap, he might become eloquent in letters or write as beautiful as the beloved brother, the Grand Master of Kansas himself.

But let us not prohibit, or even discourage the worthy. Let merit—heart—be examined closely. If the exterior should be rough, bring it under the skill of the workman, that it may be converted into beauty, and haply into a beautiful keystone, to bind, complete and beautify the structure.

A New Railway Guide.

Rand, McNally & Co., of Chicago, have just issued a new Railway Guide that, in our opinion, bids fair to eclipse all other publications of this nature. Several new features have been introduced never before incorporated in a Railway Guide. For example: immediately following each time card all the towns on the road are written up, giving the population, general situation, newspapers published, banks, leading manufacturing interests and hotels, with much other general information valuable to a traveling public. Upwards of five thousand towns are written up in this matter, the whole indexed, so that any particular city, or town or railway station can be referred to instantly. This index not only shows 5,300 R. R. stations alphabetically arranged, but designates upon what particular road or river each is situated, the express company running to that point and the page of the book upon which it is written up. In fact, the book furnishes such a fund of useful information of the resources of the Great West as has heretofore been impossible to obtain.

The railroad map accompanying it is the finest we have ever seen, its engraving alone could not have cost less than fifteen hundred dollars.

Sample copies sent to any address upon the receipt of twenty-five cents, and six cents postage. Address RAND, MCNALLY & CO., PUBLISHERS, 51 CLARK STREET, CHICAGO.

Information Wanted

Of Bro. Alexander M. Campbell. His wife, living in Boston, last heard from him in St. Louis, October, 1870, and she fears that something has befallen him. Information can be sent to this office.

God takes notice of every particular man as if there were none else; and yet takes notice of all as if they were but one man.

Woman and Sympathy.

At the commencement of the Griffin (Georgia) Female Institute, a beautiful address was delivered, from which the *New Era* quotes as follows:

The oration of Mr. Beeks was a production of great merit and delivered in fine style. Though lengthy, it was listened to by the appreciative audience with gratifying attention, and loudly applauded at intervals and at the close. Its subject was "Sympathy." I am glad to be able to give your readers the following syllabus of the address. The speaker said:

"He would not deliver a philippic on 'woman's rights,' as such was only necessary in a land where Puritanism was religion, effrontery modesty, and virtue painted evil. Nor would he wage a war on woman's suffrage, however prophetic might be the ken of some effete philosophers as to an unfettered suffrage, or however favorable to woman might be the recognition the world is making of her claims to intellectual power in the mere discussing of the question of her suffrage. These should stimulate her to be still greater in her own sphere. Modern boarding schools, modern temples of art, he believed, made young ladies artificially beautiful, divinely stupid, and absolutely useless.

He would not descend to the coxcomb collegian, and, to gain applause, treat with irreverence the most sacred subjects; would not mention the lost cause, the name of Jackson or Lee, or the women of the South, for the plaudits of his hearers. He would not hold up human weakness, nor criticise the frailties of woman in the cant phrases of the day. He shunned the skepticism of viewing only the evil in things, and showed how all fiction had been but a caricature upon human nature. He would not rob woman of the sources of her refinement and enjoyment; would not take from her music; fine glow of sentiment; her drawing room, where conscious passions were stilled, and virtue was Goddess; her imagination, the chief characteristic of woman's mind. But he deplored the limited extent to which these sources of her power were developed, and the insipid springs from which they drew their nourishment; decried the butterfly sipping of knowledge, and condemned the "cramming schools;" showed the folly of reading without attention and reflection, and the destructive power of consumption with digestion; said, read less and reflect more, their knowledge would become practical, and the standard of common sense elevated; "called common sense because most commonly needed." The object of a young lady was to make a good sister, and good wife, and a good mother. Woman was not expected to be a master in mind, but was designed to be an instrument of tenderness and sympathy for man—to administer to the lofty cravings of man for that sympathy which she alone could supply. He believed in woman—knowing her sphere—believing that there alone could she develop those subtle refinements and virtues which ennoble her and bless her race. There was no such thing as equality. Inequality in both mind and condition was necessary for the higher emotions of benevolence, and to all well regulated government. To protect woman's virtue he asked not for the veil of the Turk or the Persian. Virtue was not worth a fig that wasn't its own shield—was not glorified by persecution and rose immortal from the crucible. He showed "wherever woman was a menial, man was cannibal"—where she was not a queenly companion man was a despot. Truth of life and character was the sublimest object of woman. Woman was superior to man in her sphere, and in moral and emotional nature. She illustrated in her life the *power of feeling*. Thus laying the foundation for his theme, he proceeded to treat the predominating element in woman's character, which was the theme of the occasion—namely, *Sympathy*.

Sympathy was almost as universal, throughout the world of mind and matter, as antagonism, which, indeed, is the very philosophy of God's providence in their creation. He roamed through the great galleries of Nature to illustrate his theme. Illustrated it in the power possessed by minerals of acting upon one another, by the laws of "action and reaction," in the mind's influence upon the body, in the flourishing sisterhood of the sciences. He made sympathy a citizen of no country. A tear of sympathy was the same in all lands and climes. In the language of a celebrated Divine, it made its rounds "like the dew drop through the universe, glittering at one time in the icy grandeur of the poles, or again blooming in the gorgeous livery of the rose." Sympathy forms the delicate lines between the human and divine; 'twas the breathing inspiration of all sublime, pathetic poetry. It was felt in the melancholy of Byron, the wild, weird pathos of Poe and Shelly. It soothed in Thompson, burned in Kirk White, and laughed in the humorous transitions of Burns.

Sympathy made men delight to view the dramatic exhibitions of passion and the awful agonies of despair. It made us hopeful to relieve those in distress. Sympathy was an auxiliary to the orator; sympathy was instrumental in good or evil, according to how, where, and for what purpose 'tis awakened. Traced the causes of revolutions in Europe and France during their history to the wild enthusiasm which sprung from a false and misdirected sympathy. Sympathy which gives vent to ardent religious zeal, misdirected as it too often is, brought down a certain religious sect upon our land, who burned our sacred temples, once vocal with the voices of our wise men. Yet sympathy, when enlisted in the cause of liberty, truth, and suffering, always works its grand results. Sympathy

binds us in the bonds of wedlock to our labor and insures success. Power of transforming ourselves into the objects of our love. It brought us in contact with those lower in estate than ourselves, and this was the pride of statesmen, the burning altar of the divine, and it set the orator on fire. Men were never great until they felt their inferiority. Christ was the type of sympathy and greatness.

Tendency of the mind to sympathize with grief. Sympathy was most powerful when most needed.

The influence of character combining sympathy with the other Christian virtues. Compared the life of such a character, and its influence to the Gulf stream.

Spoke of the economist, or mistress of the household, and made her power to consist in the two great objects of utility and beauty. Showed Nature's vivid lessons of these counteracting principles and the danger of letting either predominate. Told the young ladies to go forth to beautify with refinement the homes of our fathers, and breathe a heavenly inspiration into every domestic idea. Let men be the pillars of the State—you be the ornaments and the guards. Let men build their temples of thought—let yours be the task to hang within them the purple drapery of sentiment. Let men resurrect the claims of their country in the forum of reason—let yours be the task to "temper their tongues with the power of kindness."

Mental Emaciation.

A strange title, do you say? What new disease is this? Not by any means a new disease, dear reader, but one astonishingly prevalent. The number of men whose minds are weaker and smaller at forty or fifty, than when they were twenty-five, is legion. Their bodies are sleek and plump, their purses, many of them, are fat; both have been well nourished; but their minds are in a feeble, emaciated condition, unable to cope with the great questions of this pre-eminently advanced age.

Engage them in conversation upon any topic involving much grasp of thought; propound to them any one of the great problems of vital importance to the human race; you shall see how their minds shrink from effort they are incapable of performing; and how they fall back upon the supports of old superstition and prejudice, and there find rest from the labor such questions involve. This general mental emaciation is one reason reform moves so slowly. The best and strongest minds are tugging at the mysteries of nature, and extending their energies in physical researches. Some intellectual giants are also grappling with problems of social construction, political economy, and morals, but, as their teachings are directed mainly to the mentally emaciated, they make but little headway in correcting the existing evils. Men, in the hot pursuit of wealth, which is the most absorbing of present human aims, neglect systematic thought, feed their minds upon little else than the sloppy pabulum of sensational daily papers, and become mentally starved. How few there are that can safely think for themselves upon any subject not immediately related to their profession or calling! What millions might be counted, who might far better shut their eyes and accept without thought the conclusions of such men as Mill and Spencer than even to attempt to reach a conclusion or form a definite opinion from their own thinking!

Talk with men engaged in professions which imply greater breadth of thought than ordinary business occupations, and how often you will hear the admission, that their habits of thought have unfitted them for correct thinking upon topics which require systematic thought and strictly logical method! Ask nine out of any ten, selected at random, what is their religious belief? and you will find that they either have none, or that they accept a creed they can not comprehend or explain. If they vote at general elections, they are guided by hastily formed opinions, for which they have never sought good and sufficient reason. Somebody's plausible speech, or some half conceived principle of right or wrong, is enough to influence their action; and so they give their minds the rest they crave, and trust to luck that it will all come right in the end. Many are going on through life, similarly trusting that their future will all come out right—hoping that it will—which they call having faith; and when they suppose themselves to be trusting God, they are simply trusting in luck.

Hence it follows that sects and creeds multiply, charlatans prosper in politics, religion and medicine, and false teachers only find it necessary to assert, with show of authority and with simulation of knowledge, to win numerous disciples.

The majority of men prefer to have other people think—or pretend to think for them. Glittering generalities that either mean nothing, or mean falsehood, are accepted as formulas of action, and repeated as maxims for the guidance of individual conduct. If such a formula be attacked by some bold critic who sees its hollowness, the masses who have accustomed themselves to blindly follow, cling to it, refusing to give up that which has saved the labor of forming an independent opinion, and dreading the mental effort which the formation of new opinions, or the selection of another formula, would entail.

So the world moves slowly in some respects, but it moves. There remains an immense amount of superstition, but day begins to dawn. People are not so easily led blindfold as they were a century ago, and the rights of individual conscience begin to assert themselves.

For the Freemason.

Sonnet.

[On seeing the Day-star rise with uncommon brilliancy, 1841.]

"Hail, sparkling mirror of the distant skies!
That like a new made moon sendst forth thy light,
Half kindling up the silent scenes of night,
Which darkling lay before my waking eyes;--
Bright harbinger of day, I see thee rise--
I, from whose throbbing brain, and aching sight
Sweet, soothing slumber long has ta'en its flight,
Now dawn approaches, and thy luster dies.
Oh, sure in this be thou an omen true!
Type of the star which late on me hath shone
Who through my sleepless night and lone
Have found no ray of hope to glad my view,
Might but that star my day of joy renew,
Such day however brief, would my long night atone."

F.

In Memoriam.

HALL of Naphtali Lodge No. 25, A. F. and A. M., 'St. Louis, June 22, A. D. 1871, A. L. 5871.—At a regular communication of this lodge, held this evening, the following preamble and resolutions were offered and unanimously adopted: The death of a good man is at all times a calamity. By the mutability of human affairs every masonic lodge may at any hour be called upon to mourn the loss of some one of its most honored and loved members. Naphtali Lodge sorely realized this truth when assembled together to perform the last and tribute of respect to their revered brother, Henry Pilkington. His noble and generous heart beats no more. His eyes are dimmed and his lips are sealed forever. He was genial and kind in his disposition, devoted to his friends, decided in his convictions and scrupulously exact in the discharge of all his duties. In every relation of life he was actuated by the purest and most conscientious motives. He was a kind husband, an indulgent father, an upright mason and an honest man. He has passed from earth, and while we bow with sorrow and submission to God's inscrutable decrees, it is a consolation to know that in life he was our friend and our brother. In view of this dispensation--so unexpected and so severe--be it--

Resolved, That in the death of our late brother, Henry Pilkington, Naphtali Lodge has lost one of her most honored and respected members; one whose honesty integrity and pure Christian virtues gained for him the love and esteem of all who knew him.

Resolved, That the heartfelt sympathies of the members of this lodge be tendered to the bereaved family of the deceased.

Resolved, That a page be set apart in the Book of Records of this lodge, and this preamble and resolutions be inscribed thereon, and a copy of the same be presented to the afflicted family.

Resolved, That, as a further tribute of respect, these resolutions be published in "The FREEMASON" and in the daily papers of the city.

P. S. PFOUTS, }
JOHN DECKER, } Committee.

Attest: JOHN DECKER, Sec'y.

Capitular and Cryptic Masonry.

The following correspondence was crowded out in our July number and we gladly give it place at this time:

For the FREEMASON.

PORTLAND, ME., JUNE 3, 1871.

COMP. GOULEY:—I have just received the June FREEMASON, and though I have not seen the May number, and my engagements are such that I can give but little time to the subject, I can not allow the article of Comp. Little in regard to the Council Degrees to pass unchallenged.

I shall make extracts and my comments.

"In Maryland and Virginia where York Masonry is practiced in the council as well as in the lodge and chapter, we look upon it (the General Grand Chapter) as a useless, unfortunate and pernicious innovation."

This "innovation" is of ten years earlier date than the Grand Chapter of Virginia and Maryland, and was formed in precisely the same manner—a fortiori—they are "innovations." Besides, in 1816 delegates (one of whom was Comp. Eckel) attended and sought to have the Grand Chapter of Maryland admitted under the authority of the General Grand Chapter on an equality with the other Grand Chapter, and it was so received. At the next session, the Grand Chapter ratified the action of its delegates. Comp. Eckel was elected General Grand Scribe and re-elected in 1819. In Coles' Ahiman Rezon of 1817, a plate of a monument was inscribed with the names of the first four General Grand Officers. When in 1825 the Grand Chapter of Kentucky proposed the dissolution of the Gen-

eral Grand Chapter, Maryland dissented, and has been represented in the General Grand Chapter at every convention since 1819. How then Maryland can properly be included with Virginia in that quotation, we can not understand. "Every jurisdiction has its Grand Chapter, sovereign and supreme, governing all its subordinates."

This is not true of two thirds in number of the jurisdictions. Comp. Little says that a "subordinate "Grand Chapter" is an "absurdity in masonry and in language." Has he forgotten his grammar, and that in "language" we have "grand" and "grandest" as well as "grand?" And that in masonry we have now the "Supreme Grand Chapter of Scotland," and once had the "Supreme Grand Chapter of Virginia," having under its jurisdiction the "Grand United Royal Arch Chapter of Norfolk. "Can such things be" and it be an absurdity to have a Grand Chapter which is not "sovereign and supreme," but the subordinate of a supreme body? He says further that all masonic authority rests in the Grand Lodge alone, because an expulsion by lodge, &c., carries with it expulsion in all the other degrees. It is true that Blue Masonry is the foundation of all the other degrees, and of course when the foundation is destroyed the superstructure falls. But in no other sense does the foundation control or have authority over the superstructure. It has power for destruction and nothing more. So the Grand Lodge has power of destruction toward other degrees, but no more.

"Formerly the Grand Lodge issued warrants to lodges to hold Mark, Pastmaster, &c., lodges, and to confer the Royal Arch Degree. It afterwards allowed, however, the formation of the Grand Chapter, and permitted it to issue warrants to form chapters, &c. I hold that Grand Lodges can revoke this edict and reclaim its authority." Will Comp. Little refer us to one instance in which a Grand Lodge granted a warrant to open a Pastmaster lodge? I know of none, and have always supposed the Pastmasters degree was incorporated into the chapter system by Webb, after chapters became independent of lodges. Will he also cite us to a single instance (except Pennsylvania) in which a Grand Lodge passed any edict allowing the formation of a Grand Chapter?

By Comp. L's reasoning the Grand Lodge could compel every mason to be of any particular religion, politics, &c., because if he refused "it could suspend his masonic existence." Still we do not generally understand that the Grand Lodge has power to control us in these things.

But I find I am making this communication too long, and I must omit many points that need discussion in order to discuss others of more importance.

Comp. Little asks "what right had councils to form a Grand Council? who gave permission?" I reply, the same right that lodges had to form a Grand Lodge or Chapters to form a Grand Chapter; and no permission was required. He says "a Grand Lodge can not be formed without the permission of the Grand Lodge from which the several lodges withdrew." What has been done? (see Ahiman Rezon of 1797.) Virginia, Massachusetts, Kentucky, Pennsylvania and nearly all the Grand Lodges of this country were formed "without the permission of the Grand Lodge from which the several lodges withdrew." If Comp. Little is correct he and I both are clandestine masons.

So of Grand Chapters; in 1806 there existed in Virginia, some chapters under authority of Master's Warrants; of their own motion, without asking or having the permission of any one, their delegates met and took the preliminary measures to form a Grand Chapter, which were consummated in 1803 by the formation of the Supreme Grand Chapter of Virginia. They took the hint from the formation of the General Grand Chapter of the United States, then the General Grand Chapter of the Northern States.

Grand Councils were formed in precisely the same manner. If they are illegally formed, for the same reason the Grand Chapter of Virginia was also, and almost every other Grand Chapter in the United States.

The General Grand Chapter was formed in a similar manner as a Grand Chapter but authorizing Deputy Grand Chapters in the States. It afterwards changed their title to Grand Chapters and its own to General Grand Chapter. The idea of its formation was that it was the source of all power in Royal Arch Masonry. The "blundering imitation of this Federal Government" was no blunder of its founders. That blunder was the work of a latter day, of those who seemed to suppose that a masonic sovereignty could be

sovereign when it pleased and subordinate when it pleased!

Comp. L. asks to what Rite the Council degrees belongs, to the York Rite, the A. & A. Rite or neither. That depends entirely upon what he means by the York Rite. If he means that nothing can be of the York Rite that can not be traced to the Grand Lodge of England, I answer they are not; nor are the Chapter degrees as practiced in this country. If he means that the York Rite may take a degree from any other source, whether from the brain of Thomas Smith Webb, or from another Rite, and adopt it, then these are York Rite degrees. Holding to the latter proposition myself, I hold that the most excellent master's degree (invented by Webb), and the Council degrees, once side degrees of the A. & A. Rite, are now of the York Rite by adoption.

He says further that I "take it for granted" that these degrees were side degrees of the A. & A. Rite. Not exactly. The first account we have of them is that in 1778 and 1783 they were conferred as such, and in the book published by Cole (not by Eckel as Comp. L. has it) in 1817 that is admitted. Finding that for the earliest twenty-five degrees of their history they were side degrees and nothing else. I infer that was their origin, and if there has been any "usurpation" of these degrees, it has been by the York Rite. Comp. L. claims that in my report (to the Grand Council of Maine in 1870) I made a glaring error in relation to Eckel, saying that he knew nothing of the Royal Degree till 1819. I must take issue with Comp. L. upon this. In that report I stated that "Comp. Harry R. Taylor, of Florida, states that Ebenezer Wadsworth, of New York, told him that he assisted in 1819 in conferring the Royal Master's degree upon Comps. Eckel and Edes of Maryland, and Salem Town of New York. There is no mention of any other of these degrees than the Select Master in connection with Eckel or his associates or agents till after that date (1819). "This statement of Comp. Taylor was published in the proceedings of the Grand Chapter of Florida in 1849 in connection with a discussion of these degrees. That was published all over the country and was before the Grand Chapter of New York, while Comp. Wadsworth and Town were both living and present, and it has remained uncontradicted for more than twenty years.

But Comp. Little says "I have the work published by Eckel in 1817 in which he speaks of that degree as well known by him, and as one necessary before exaltation." I think Comp. L. made a hasty and imperfect examination. I presume he refers to the Maryland Ahlman Rezon, published in 1817. When I wrote my report I did not have that work, but have it now. It was not published or completed by Eckel but by Cole. It contains a certificate from Eckel that he had examined the manuscript and approved it. Cole gives the Order the degrees thus: Fourth Mark Master, masons degree; The Fifth or degree of Select Master; Sixth or Most Excellent Master's; Seventh or degree of Royal Arch Mason. He credits his account of the Select degree to Eckel. After giving the Royal Arch, Order of Knighthood, Constitution of General Grand Chapter, the Orders of Knighthood, &c., he gives a "list of the various masonic degrees," prefacing them as follows: In a late publication (1816) we find the following list of masonic degrees, which the author states are conferred in the Sublime Grand Lodges in Charleston, S. C., in the city of New York, and in Newport, R. I. The seventh in the list is the Royal Arch; the eighth, Royal Master. The same author says, observes that besides these, there are detached degrees, "such as Select Masons of 27," &c. Cole does not say that the Royal Masters degree is "necessary before exaltation," but in his account of the degrees in that list he says of the degrees of "Royal Master and Arch Master or Noachbite." "these are considered as merely preparatory and are usually conferred" before exaltation—that is, when conferred at all, they are then conferred. He does not put them in the list of degrees worked in Maryland, as he does the select degree. And in 1820, some Chapters having got the impression that it was obligatory to confer the degree of Royal Master and Arch Master, the Grand Chapter passed a resolution to correct the error.

But I did not say "Eckel knew nothing of the Royal degree till after 1819." I gave Comp. Taylor's account of its being conferred upon him, and stated that no mention is made of it in connection with Eckel or his associates or agents till after 1810. I was speaking of the dissemination of it, and in that my statement was accurately correct, though Comp. L's evidence of Eckel's having a prior

knowledge of it is shown to be entirely unsatisfactory, even if I had asserted to the contrary.

My conclusion is, that Councils, established as the original ones were, had the same right of their own motive and without permission of any one, to form Grand Councils, as the Chapters of Virginia, established as they were, had of their own motive and without permission of any one, to form the "Supreme Grand Royal Arch Chapter of Virginia," of which Comp. Little is the honored head.

Yours fraternally,

JOSIAH H. DRUMMOND.

Dual Membership.

Grand Mast A. A. Stevenson, of Canada, in his address July 13th, truthfully remarks.

Amongst the many subjects which have come under my notice during the year, there is one which it seems to me, should receive the earnest consideration of the Grand Lodge, viz.:—The practice of permitting brethren to become Ordinary Members of more than one lodge. Dual membership has been productive of very much mischief, and in several of our lodges. Take one of the many instances in which this is made manifest—a brother is a member of two or more lodges. By and by he ceases to pay up his dues in one of them, and is, in due course, suspended from the lodge in which he is in default. He claims to be a member in good standing in the other, and demands the privileges of membership. Perhaps the W. M. is not very clear as to what his duty really is, under such circumstances, and thinking that so long as the brother is in good standing in his lodge, he has no right to take any notice of the suspension by the other Lodge, which, in its turn, complains of its suspension being disregarded, and in the discussion of such subjects, a feeling of acrimony is often engendered, which it takes months, or perhaps years, to allay. In some jurisdictions, duality of membership is forbidden by constitutional enactment—ours is silent on this subject. I trust that Grand Lodge will consider the question, and adopt such a regulation as will effectually prevent a recurrence of the evils which have for years resulted from the practice in question.

Relative to the

IMPROPER PUBLICATIONS

He speaks our sentiments exactly:

Another matter, to which I think attention ought to be directed, is the habit—becoming far too common—of Members of our Order rushing into print, on almost every occasion, and concerning all sorts of subjects in connection with Freemasonry. This is a practice which can not be too strongly condemned. Freemasons ought to recollect that respect for the Institution should deter them from continually ventilating real or fancied grievances through the columns of journals devoted to other matters, as this course seldom produces any good effect, and very often tends to lower Freemasonry in the estimation of the outside world.

Fidelity.

Never forsake a friend. When enemies gather around, when sickness falls on the heart, when the world is dark and cheerless, is the time to try true friendship. The heart that has been touched will redouble its efforts, when the friend is sad or in trouble. Adversity tries true friendship. They who turn from the scene of distress betray their hypocrisy, and prove that interest only moves them. If you have a friend who loves you—who has studied your interest and happiness, be sure to sustain him in adversity. Let him feel that his former kindness is appreciated, and that his love was not thrown away. Real fidelity may be rare, but it exists in the heart. Who has not seen and felt its powers? They only deny its worth and power who have never either loved a friend, or labored to make him happy. The good and kind—the affectionate and the virtuous, see and feel the heavenly principle. They would sacrifice wealth and happiness to promote the happiness of others, and in return, they receive the reward of their love, by sympathizing hearts and countless favors, when they have been brought low by distress and adversity.

In the will of Stephen Girard will be found the following advice, worthy of the earnest study of the Masonic Fraternity. After bequeathing the sum of twenty thousand dollars for the foundation of a charity fund, he says; "And in order that the real and benevolent purposes of masonic institutions may be attained, I recommend to the several lodges not to admit to membership, or to receive members from other lodges, unless the applicants shall absolutely be men of sound and good morals."

South Carolina.

Grand Lodge met in Charleston, November 15, 1870.

Bro. James Conner, G. M. presided. Relative to By-Laws of subordinate, he says:

Some of the questions submitted to me arose out of a conflict between the by-laws adopted by the Subordinate Lodges and those articles of the constitution which regulate subordinate laws. Many of the lodges are working under by-laws which were adopted prior to the present constitution of the Grand Lodge, and have never been changed to meet the requirements of the present constitution. Of course, when the by-laws of a Subordinate Lodge and the constitution of the Grand Lodge are in conflict, the latter must prevail; but oftentime the question submitted was whether the two laws were in conflict, and whether by construction they could not be made to harmonize. This has occasioned much correspondence and labor. My experience satisfies me that it is of great importance that the by-laws of Subordinate Lodges should concur, not only in substance, but in letter; that the same rule, expressed in the same language, should govern the same subject in every lodge in the State. In no other way can there be absolute uniformity. Change a single word and you open the door at once to conjecture—to questions how far the change alters the spirit of the rule. As any law which conflicts with those prescribed in the constitution is void, I see no reason why the by-laws of a lodge should consist of anything more than those sections of the constitution and such few additional rules as serve to regulate the business of that individual lodge.

We would recommend to South Carolina the plan adopted in Missouri, viz: let the Grand Lodge adopt a code of laws of subordinate and recommend them to be used, and we will guarantee that they will be adopted by nine-tenths of the lodges and thus secure uniformity of government. As a matter of course, all laws of a subordinate which are in conflict with the Grand Lodge law, are *ipso facto* null and void without any further legislation.

DECISIONS.

In case of applicant for third degree who has received the First and Second in a lodge of another State which has ceased to work, application for leave to confer the third degree should be made to the Grand Master of the State in which the lodge existed.—*Letter Book, page 1.*

There is nothing in the constitution of the Grand Lodge which requires that the examination of a candidate for advancement shall be at a regular communication. A communication at which the degree can be conferred is a sufficient communication for examination.—*P. 5.*

Nor is it requisite that the examination should precede the balloting. The lodge ballots, but the master alone decides on the suitable proficiency of the candidate. (Article 89 of constitution.)—*P. 6.*

The rule that the prosecutor should retire when the vote is taken, or charges preferred, applies to the Junior Warden who prefers charges by direction of the lodge. Although only prosecutor officially, still partisan feeling may be excited in the progress of the trial and prevent an impartial decision.—*P. 13.*

An officer of a lodge duly installed is not entitled to a demit until expiration of his term of office.—*P. 36.*

During the past year I received a circular from the M. W. Grand Master of the District of Columbia, stating that much discussion had arisen in that jurisdiction touching the right of visitation, etc., the right of a member of a lodge to control unquestioned the admission of any brother who desired to visit; and that with the view of obtaining the general opinion of the Craft on those points, he addressed the circular to all the Grand Masters of the United States, requesting their opinions. I replied at some length, but in effect as follows:

1. That I regarded the right of visit as one of the essential rights conferred in the very act of making a master mason and that he could only be deprived of it for just cause.

2. That every member of a lodge has the right of objecting to the admission of any visitor to his lodge, but that the validity of his objections are to be determined by the master of the lodge. If the objecting member is to decide on the validity of his objection, the right is the right of exclusion, not to objection. The inherent right to visit and the unqualified right to exclude can not co-exist. To exclude a visitor without just cause is contrary to the fundamental principles of the Order, and the right to do so should not depend upon the caprice or passions of a single member.

3. By recognizing in the Master alone the right to exclude, an impartial judgment is secured, and the rights of the visitor and of the lodge equally protected.

Bro. B. Rush Campbell submitted a very intelligent report on correspondence in which Missouri is fully noticed. He does not agree with us that a ballot must be had whether the committee report unfavorably or not. He says, the question has been settled by his Grand Lodge in its adoption of a report in 1860, of which the following is an extract:

"The Committee have, no doubt, both from the constant and well

settled usage of their jurisdiction, as from the principles which should guide every lodge in its scrutiny into the application of candidates that when a Committee has reported unfavorably on the petition of a candidate for admission or initiation, no subsequent ballot should take place. In other words, an unfavorable report of a Committee of investigation is tantamount to a rejection.

"As the appeals in both cases appear to have been made only to obtain the opinion of the Grand Lodge on the subject, the Committee think that they have accomplished the duty confided to them by this expression of their opinion, and therefore beg leave to be discharged."

The italics of *Tantamount* are our own, as by the use of that word the question is not settled at all.

"Tantamount" means "equivalent to," and while we agree that if we hear two or more members say that such or such a candidate "is unworthy to be received," is equivalent or *tantamount* to a rejection, yet we challenge any lexicographer in the world to say that it is a rejection. To decide thus would be tantamount to saying that the previously expressed opinions of a jury is a *verdict* without the formality of consultation and agreement. It is a theory original with Bro. A. G. Mackey, of South Carolina, that a committee does the voting and deciding for a lodge and perforce, if they report favorably the candidate should be elected. We hold that a ballot means a *ballot*, and that no candidate can be said to be rejected by a ballot unless every member present has the opportunity to deposit his vote, but by the South Carolina theory a candidate may be rejected by the expressed opinion of a single member.

Under the head of Montana, he says:

The Grand Lodge of Montana gives to lodges U. D. the power of trial and punishment. This is, undoubtedly, a violation of the common law of masonry, and the Grand Master, very properly, makes the following remarks on this subject:

"Ours is one among the few masonic jurisdictions within the United States where this right prevails. I apprehend it was granted without sufficient consideration or a proper appreciation of the status of a lodge under dispensation. It delegates a power to the creature, greater than is possessed by the creator. A lodge under dispensation, is the creation of the Grand Master. He may do as he pleases with it, but even he, potent as are the powers with which he is invested, can not try a brother for an offence. Considering the tenure by which lodges under dispensation are permitted to work, it is, at least, questionable whether they possess any other power than that of making masons. They are in strictness of law, the agents of the Grand Master for that purpose only.

Here is another *heresy* with which we can not agree, viz: that a lodge U. D. is merely the agent of the Grand Master to *make masons*. The Grand Master can not make masons nor can he delegate that power to any one else. Masons can only be made in regular lodges, and regular lodges come only into existence by the operation of a constitutional law of the Grand Lodge, therefore instead of lodges U. D. being the agents of the Grand Master, he is but the agent of Grand Lodge, in the execution of a positive law and the exponent of it in its application to certain cases arising between the sessions. When it comes to the "common law of masonry" in ancient times, we find no dispensations were issued but that charters were issued *ab initio* and they became a part of the great family of lodges with equal powers and privileges, and letters of dispensation giving lodges the power to make masons, it follows by the plainest course of reasoning that they were also empowered to discipline their members, otherwise they could only "call up the devil" in disguise with no power to "call him down" when he showed his cloven foot. In conclusion if lodges U. D. are merely "incohabate" as Bro. Mackey say, so must be the masons they make. We want none of that sort in ours.

Under the head of Kentucky, he truly says:

The Grand Master complains—a complaint which many other jurisdictions might make—of the depletion of the Grand Treasury by the per diem and mileage paid to lodges which, for many years, have done so little business that their dues to the Grand Lodge are much below the amount expended on their representatives.

W. K. Blake, Spartansburg, Grand Master.

B. Rush Campbell, Charleston, Grand Secretary.

TOLERATION BEFORE 1717.—Toleration is a great principle of our Freemasonry. We find it enunciated as the "Great Fundamental" in the series of twenty-four articles which William Penn drew out in 1681 as the constitution of his new colony, Pennsylvania. The idea was noble and humane, and deserved success. W. P. B.

For the Freemason.

A Prayer.

BY B. T. L.

Grand Master of the Lodge on High
Hear Thou my earnest prayer;
And teach me so to labor here,
That I'll be worthy there
To labor in Thy Lodge supreme,
When Death shall take me o'er
The dark and turbid stream, that flows
Between me and the shore.

Where all good masons hope to meet;
In unity to dwell;
"Obey Thy will and Thy commands,
Who doeth all things well."
Give me the heart and mind to know,
"And e'er defend the right;"
Nor let oppression's ruthless hand,
My earnest efforts blight.

Teach me in sympathy to feel
My brothers slightest grief;
Give me the power and will to do,
In granting him relief.
Let words and acts of kindness be
My greatest earthly care:
Whate'er reward I may receive,
Let all my brothers share.

Give to my brothers of the Craft,
That which I most desire:
"More light" to guide them on the road
To which we all aspire.
And when my labors here are done,
With Level, Plumb, and Square,
Grant the reward for which I strive--
Admittance "Over There."

The Soul.

Being subject to vanity, all men are prone to arraign each other before that questionable judgment which can see a mote at a greater distance than a beam, that will strain at a gnat and yet swallow a camel. We allow in ourselves what we freely condemn in others. But why a man should be the proud, arrogant, prospective and intolerant being that he is, we can not tell; for surely all foundation for such invidious pride is swept away, by a consideration of what he is, in the sight of the Great Overseer.

We sometimes smile at the strut of the peacock, and wonder at the aristocracy of the barnyard. But this idiosyncrasy is legitimate and natural. The poor bird knows no better. It must of necessity be the same vain, pompous, foolish thing that it is; but for the proud man we have no such extenuation to offer. It certainly can not be natural for him to be thus mulled up in the folds of exclusive sanctity. It does not seem to be natural that he should be so much better than others of equal pretensions, equal powers, and equal abilities. It is no more natural than that he should not see and hear; for everything that he can perceive through any sense, teaches him a different lesson. He has abundant opportunities for learning, and certainly knows better than to indulge in censorious and cruel proscription, as has been his practice in all generations. This general characteristic seems to be indigenous to no particular age or nation, but is seen every where and at all times.

Masonry finding her initiates among all classes, and this peculiarity, their chief sin, makes it the first object of removal. Being born in the love, and educated in the growth, and in some measure a part of every thought, the gavel is subjected to a perpetual industry in knocking off the rough corners of an inordinate conceit that protrudes in every direction.

It is an easy thing to be a Pharisee. Much easier than to be true to the duty of a general toleration and a generous charity. The very honesty of our own opinions makes us doubt that of others. Seeing from our own standpoint, we seem to think that no other side can be seen, and that all men must, to be honest, see just what we honestly see. But our Alma Mater teaches us a greater tolerance. We can not see with other's eyes. Not only must all weapons of aggression be left with the tiler, but all prejudices of caste, or opinion, or sect, or political distinction, also. The level of the masonic floor is so agrarian, that on it all distinction is lost. The peasant and king are equal in power, the millionaire and pauper are partners in wealth, and the priest and the infidel rejoice together in the same glorious faith.

Standing on the same level before our Grand Master, we are enabled (in a degree, at least) to see ourselves as He sees us, and to know that in His sight we all occupy the same level. The very imagined excellence on which we pride ourselves is but a reflection.

We owe it all to the power that permits us to see, that gave us perceptive faculties, and that placed in the window before us the lamp that guides our feet in the way of wisdom. That power is as generous to all as to us. Masonry is emphatic in her instruction that there is no natural distinction between men, and that which is acquired, is but the gift of the Power that is good to all.

Here is the true democracy, on which the sun never sets; and she ever exclaims, "Therefore thou art inexcusable, oh, man, who-soever thou art, that judgest another." She instructs us that it must be with the utmost caution that we approach the character of any man censoriously, or presume to say that he is wrong.

It is a cheap courage that joins in the hue and cry against the public criminal. It does not risk an encounter with even the tamest rebuke. The very air is surcharged with the spirit of the general verdict, and there is nothing to fear. Those wearing the ermine have been a thousand times more guilty than those upon whom they have passed sentence. Masonry forbids the bigotry that rests upon distinctions so fragile. She will not permit the pride of opinion to destroy the harmony that pervades her jurisdiction. Whenever we condemn, we manifest the Pharisee. Such judgments are always the result of comparison. When we say that a man is bad, we mean that he is worse than we, and intimate that under like circumstances and like aggravations, we would do better. But all experience shows human frailty, and has made apparent this trait of character, that we are prone in some way to condemn in others, the very things which by practice we allow in ourselves, and walk in the very footsteps we disapprove.

But the charity of the heart "vaunteth not itself, doth not behave unseemly, seeketh not her own, and is not easily provoked." It is a matter of such frequent observation, and so true as to grow into a maxim, that true merit is always diffident. The really wise are always impressed with the lack of attainment. The truly pious are fearful of their sins. And so it is, in all departments of life, real acquirement is always diffident. The empiric, however, is boastful and lofty in pretension, but his righteousness is a mere sham and fraud. He can not be a true mason. His heart is too narrow, but he would flourish as the editor of an anti-masonic journal.

From a general glance at humanity, it is evident that some minds can not come down to the level of the masonic floor. It is not natural for them. In justice to themselves, and to all, they should be excluded. They are no more entitled to the rights and privileges of an institution having such a broad level, than the denizens of a jungle are to the freedom of a city. They are as worthless for masonic purposes as a crumbling stone.—S. Ashton, in *Mystic Star*.

Extracts

From an elegant address delivered by Bro. Edward White, on the occasion of a dinner given by the ladies of Millwood, Va., on the 24th of May in behalf of the new masonic hall at that place.

Bro. White was formerly a judge at Berryville, Va., but is now a resident of St. Louis. We regret we can not give the address in full:

From the ruins of these ancient and honorable societies masonry arose as the Phoenix from the ashes of its predecessor. In this sense, and in this alone can masonry be said to have had an existence prior to its organization as an operative body by our first most excellent master, Solomon, King of Israel.

Thus Freemasonry, in its double character, operative and speculative had its beginning and commenced its career, and thanks to the wisdom of its plan, the truth of its tenets, and the invulnerable power of its silent action, it has been enabled to withstand the shocks and mutations of more than thirty centuries. Its great founder has rested three thousand years in the tomb of his fathers; its mightiest works have passed away; even its earliest and grandest monument has been laid waste and destroyed by the unsparring hand of barbarous force; seasons and cycles have come and gone; empires and States have risen and fallen; great systems, civil and social, political and religious, have passed in review like the phantasma of a distempered dream, and all have been engulfed by the remorseless past. "Free masonry, notwithstanding, still survives," and amid the wreck of all human institutions preserves the calm unshaken tenor of its way, a lasting monument of the wisdom and moral grandeur of its great originator. To attempt, in this hasty sketch, to sum up in detail the evidences on which we rely to establish the fact of our origin as I have briefly stated it, would be a tedious and unnecessary consumption of time. They are furnished by history, sacred and profane, and by its own beautiful traditions and legends, and can not fail to satisfy the unprejudiced mind. We may then reckon an unbroken descent of more than three thousand years, and claim the wisest man as our progenitor. These two facts, the permanent character of our institution, as proven by the antiquity and the great source from which it sprang, lead irresistibly to the conclusion that King Solomon had some great ultimate design in establishing this society. Had he been as subject to weakness and vanity as the large mass of mankind, we might perhaps presume that, knowing from experience the perishable character of works of human skill, and that the great temple which he had builded, and which had distinguished him in the eyes of the world, must eventually crumble into decay, his purpose was to found an institution which would triumphantly bear aloft his name through

all time to come. But of such paltry and unworthy motives we rejoice to thing King Solomon was incapable. There was something broader and more comprehensive, nobler and more disinterested than this.

Organized by man and for man's purpose, it is devoted to the great work of ameliorating his condition here, cultivating the moral and social virtues and preparing him to receive, with willing ears, those instructions concerning the welfare of the soul which it is the peculiar province of the church to impart. It is often urged as an objection to masonry that the name of the Saviour of Mankind is not to be found in its ceremonies and rituals, and this objection has doubtless kept out of our ranks many who would have made useful and enlightened masons. But this, in my opinion, instead of being an objection, should be one of its strongest recommendations. I must not be understood as intending to say anything in disparagement of the Christian religion. For that blessed system, both from early training and mature reflection, I cherish the most profound reverence. But it must be borne in mind that masonry does not profess to be a religious society. It is only "so far interwoven with religion as to lay us under obligation to pay that rational homage to the Deity which constitutes at once our duty and our pleasure."

But if we should undertake to teach any particular religion creed our ancient landmarks would be swept away and one of the very best features of masonry, to-wit, its universality, would be irrecoverably lost. It is the brightest jewel in the crown of masonry, that its moral creed is such that it receives the approval of the good and virtuous of every land, and that its sublime principles find as ready recognition under the crescent as under the cross. The God of the Christian, the Allah of the Mussulman and the Great Spirit of the untutored Indian is, after all, the same Supreme Architect of the Universe, whom, as masons, we all adore. The same solemn obligation rests on us and on them; the same great principles actuate both; the same sublime purpose is followed by both with equal zeal and sincerity; and the very blood that flows in their veins is derived from the same Almighty Parent that has furnished ours; and shall we, because our religious belief happens to be different, refuse to take by the hand as brethren those in every respect as worthy as ourselves? If I chance to travel in a Mahomedan country, and am beset by ruffians, and wounded and robbed, shall I refuse to receive the assistance of the masonic brother who hastens to my relief simply because his faith differs from mine? If I sink, fainting in the burning desert, shall I dash the cup from the hand of him who seeks to minister to my wants simply because he hopes to attain salvation through the intercession of his prophet, and I through that of my Saviour? Or if I chance to meet with a man loyal in his friendship, sterling in his integrity, exemplary in his habits, and irreproachable in all the relations of life, shall I refuse to form a connection with that man for business or otherwise because we can not agree on questions of doctrine? If such a principle were adopted, our society would be no longer masonry, but Christianity; our lodges would resolve themselves into churches; and then, instead of orderly and harmonious meetings, would begin angry discussions of nice doctrinal questions; all manner of schisms and heresies would spring up, and our nice proud organization would sink into driveling insignificance. But why expect of us the recognition of any particular system of religion? Is it expected that our banking institutions, our insurance companies, and our railroad corporations should have a recognition of Christianity embodied in their charters? Then why of us?

Our plans and purposes are as distinct from those of the church as are the plans and purposes of the business organizations just alluded to. Ours is a code of morals, not religion, except so far as natural religion is necessary as the foundation of morals. We seek to soften the rigors of life, but not to transport the soul to the hereafter. Through the thorny paths and gloomy ways of life, masonry walks with man, sympathizing with his misfortunes, and soothing his sorrows; but when he stands on the dark shores of that sea which separates time from eternity, her task is done, and then on the church, the spiritual guide of the soul, devolves the last duty of committing it to that "Divine ark which will safely waft it over the tempestuous sea of troubles, and that anchor which will safely moor it in a peaceful harbor where the wicked cease from troubling and the weary shall find rest."

But while masonry, as an organization, attaches itself to no system of religion, its interferes with no man in the worship of God according to the dictates of his own conscience. Individually we are Christians, Mahomedans, Jews or Eclectics. As masons, we know nothing save the great reciprocal duties to the performance of which we have so solemnly pledged ourselves.

To carry out the great design of masonry, secrecy has been found necessary, and this, too, has been made the subject of captious objection. It is said that if there is good in the order, it should be made public; and that our deeds must be evil, or we would not prefer darkness to light. In triumphant reply we have only to point to our record of three thousand years, untarnished by a single unworthy or ignoble act. I speak not of the record of individual masons, for unworthy men have obtained admission to our lodges, as they have to all human institutions, and even to the sacred precincts of the church of God. This has always been the case, and always will be until time shall end. We do not hold ourselves responsible for such men. They are wolves in sheep's clothing; have foliated themselves upon us in disguise; and it is the policy of masonry to

purge itself of such useless material at the earliest practicable moment. I refer to the record as a body, and I defy the severest critic to point to a single act, in all its history from its origin to the present day, calculated to reflect discredit on it. It is not because our deeds are evil that we meet and transact our business in secret, but because it is necessary to effectuate our plans in secret. The general who marshals his forces for a bloody campaign does not announce his purpose to his antagonist, but in secret perfects his plans and makes his dispositions. The statesman who meditates a "coup d'etat" does not declare his intention from the housetops, or proclaim it at the street corners, but broods upon his schemes in the silence of the night, and guards his secret from the very friend of his bosom. Silence is the very keystone of success in any enterprise, good or bad.

"In silence mighty things are wrought,
Silently builded, thought on thought,
Truth's temple greets the sky;
And like a citadel with towers,
The soul with her subservient powers
Is strengthened silently."

Solomon's Lodge No. 46.

SOMERVILLE, N. J. June 6, 1871.

BRETHREN—The following information is offered you to guard you against one Sylvanus B. Atwood, who claims to be a P. M. of Mount Vernon Lodge, No. 4, Providence, R. I. This S. B. Atwood makes his appearance about every two years, with us, peddling Masonic Charts, "and what he calls Masonic Degrees, \$3 to each person whom he may find weak enough to purchase."

He gained admittance to our lodge on June 6, 1866, being vouched for by one of our officers. At that time he desired and was allowed to confer some side degrees, and disposed of some of his charts. He again appeared on February 24, 1869, when his real character was suspected by some of the older members, but he made some progress with the younger members. He stated that his charts were recommended by the officers of the Lodge, which was false.

He again appeared in the latter part of May last, operating upon the E. A's and F. C's of our order, urging the necessity of procuring his charts for their advancement in masonry, stating that he had the recommendation of the secretary, whom he took good care to avoid. His conduct aroused our suspicion, when we wrote to Mount Vernon Lodge No. 4, for information as to his standing. On June 26, we received a communication from the Secretary of that Lodge, and also one from the Grand Lodge of Rhode Island (Bro. D. C. Greene), stating "that the said S. B. Atwood was never a P. M. but an imposter. A more consummate scoundrel does not exist; an intemperate, lying, licentious, expelled mason, having left his wife and infant child about three years ago, and has since been traveling with the widow of an M. M., calling her his wife. After his expulsion for gross unmasonic conduct, he was advertised in the papers of Providence," and the Lodge of the State notified of the fact.

Beware of him; he is a man of fine appearance and good address, and is well calculated to deceive the craft.

By order of the W. M.

Yours Fraternally,

B. M. POLHEMUS, Secretary.

Another.

A man giving his name as Dr. A. M. Mitchell, about five feet eleven inches high, dark eyes, hair, and complexion, slender figure, scar on left side of forehead, and lame in right foot. While here he claimed a French origin, to be a native of Panola county, Miss., though hailing from Greeneville; also to be Secretary of Enoma Chapter No. 31, Mississippi. We believe him to be the identical individual published by E. G. Bowers, W. M., Tannehill Lodge No. 5, Texas, as the notorious imposter, scoundrel, and horse thief, who has been published by the Grand Lodge of Louisiana, and the Grand Lodge and Grand Chapter of Mississippi.

All papers friendly to the fraternity please pass him around.

R. R. FOREMAN, H. P.,
Mariana Chapter No. 54, Mariana, Ark.

Canada.

The Grand Lodge of Canada met on the 12th of July and elected the following officers:
James Seymour, M. W. Grand Master.
Thomas White, R. W. Deputy Grand Master.
Thos. Bird Harris, R. W. Grand Secretary.

Don't Sell my Father Rum.

Don't sell him another drink, please!
 He's reeling already, you see,
 And I fear when he comes home to-night,
 He'll beat my poor mother and me;
 She's waiting in darkness and cold,
 And dreading to see him come home;
 He treats her so bad when he's drunk--
 Oh! don't sell him any more rum!

I heard mother praying last night--
 She thought I was quite sound asleep:
 She prayed God her husband to save.
 His soul from temptation to keep.
 She cried like her poor heart would break;
 So trying to comfort her some,
 I told her I'd beg you to-day
 Not to sell father any more rum.

Why don't you have something to sell
 That will not make people so sad:
 That will not make poor mother grieve,
 And kind father cruel and bad?
 Ah, me! It is hard; and I see
 You're angry because I have come;
 Forgive a poor, sad little girl,
 And don't sell her dear father rum!

Jerusalem Recovered.

RECENT EXPLORATIONS IN PALESTINE.

Early in 1864 the sanitary condition of Jerusalem excited considerable attention among the foreign official residents and visitors there, especially among the English, who take the lead of all other nations in anxiety about the public health. The holy city, which the psalmist described as "beautiful for situation, the joy of the whole earth," had become one of the most unhealthy places in the world; and the chief reason assigned for this change were the bad quality of the water and the exhalations from the slow decay of a mass of rubbish in the valleys and ravines which had been accumulating for centuries.

This mass of rubbish was so great that it was hardly possible to do anything with it; but the question of water was easier to manage, and various schemes were proposed for improving the supply, either by repairing the ancient aqueducts or making new ones and forming additional pools and cisterns. Before, however, any plan could be carried out, it was obviously necessary to obtain an accurate plan of the city, and for this purpose money was raised by a committee in London. £500 being contributed by Miss Burdett Coutts in October, 1864, a survey was begun by a party of Royal Engineers, commanded by Captain Wilson, which resulted in the publication of a most accurate and satisfactory map and all the requisite plans.

Capt. Wilson was followed in 1867 by Capt. Warren with a party of Royal Engineers, sent out at the expense of the Palestine Committee to make excavations in and round Jerusalem, to determine if possible the exact extent of the ancient city, the site of the Holy Sepulchre, and the site extent of the Temple of Solomon and the latter Temple of Herod. About all these matters there has been much controversy, to which an end could be put only by careful explorations and excavations. The great obstacle in the way of these investigations was the bigotry and fanaticism of the Mohammedans, by whom Jerusalem is regarded as a sacred city, and the site of the Temple as one of the holiest places in the world being called Haram-esh-Sherif, or the Sacred Sanctuary.

The Sanctuary is on Mount Moriah, and comprises a large open space, studded with cypress and olive trees, and with its sides surrounded in part of high walls of the finest masonry. At the southern end is the Mosque of Aksa and a pile of buildings formerly used by the Knights Templars. Nearly in the center is a raised platform paved with stone, and rising from this is the famous and beautiful Mosque of Omar.

Within the enclosure of the Sanctuary stood the Temple of the Jews, all traces of which have long since disappeared, not one stone having been left upon another. Its exact position has been one of the most uncertain points in Jerusalem topography. The two theories which have obtained the largest number of supporters are, first, that which makes the Temple enclosure coextensive with the Sanctuary; and second that it confines it to a square of six hundred feet at the southeastern corner of the same place. It is still uncertain which of these views is correct, and the question can hardly be definitely settled till excavations are made within the Sanctuary wall. This, however, the Turks would not permit, and Capt. Warren could only obtain leave to dig in the neighborhood of the ancient Temple and on the walls outside of them. The Pasha, after considerable negotiation, allowed him to sink shafts at the distance of forty feet from the wall; but he knew nothing of English powers of mining, and was satisfied so long as the mouth of the shaft was kept away from the wall. The English, however, ran tunnels in all directions, and explored the very base of the Sanctu-

ary itself. The reason which the Pasha gave for his unwillingness to have his sanctuary excavated was that the rock in its center lies on the top of a palm tree, from whose roots spring all the rivers of the earth; and that if the rock were dug around and the palm tree disturbed, the whole world would suffer from the interruption of river water.

The excavations near the Sanctuary were made in the face of many difficulties and dangers. In fact, they appear to have been carried on at the constant risk of life and limb to the bold explorers. Huge stones were for days ready to fall, and sometimes did fall, on their heads. One of the explorers was injured so severely that he could barely crawl out into the open air; another extricated himself with difficulty, torn and bleeding; while another was actually buried under the ruins. Sometimes they were almost suffocated by the stifling heat; at other times they were plunged for hours up to their necks in the freezing waters of some subterranean stream; sometimes blocked up by a falling mass without light or escape. And these labors had to be carried on with the constant opposition of the authorities, and with the aid only of native workmen, who in winter could never get the idea drummed into their heads that working would make them warm.

Some scenes occurred in the course of these explorations. On one occasion the miners, while running a tunnel under the city, came to a rough wall, which they easily broke through, and found themselves in what we should call a livery stable for donkeys. The owner of the asses was quietly sitting in the front part of the stable smoking the pipe of peace and contentment, when, hearing a noise at the rear, he proceeded to investigate, and was suddenly confronted by the apparition of three or four strange figures, armed with singular weapons, and arrayed in an uncouth garb, emerging from the bowels of the earth. He fled in dismay, and aroused the neighborhood by crying out that evil geni had taken possession of his premises; nor was it without difficulty that he and his neighbors were persuaded that the intruders were not supernatural.

The work of exploration is not yet concluded, but its results so far have been recorded in a volume entitled *The Recovery of Jerusalem*, just issued in London. From the advance sheets of this work we are enabled to sum up the results as follows:

1. Several ancient aqueducts and many ancient cisterns have been discovered, and the much vexed question of how Jerusalem was supplied with water in the days of Solomon practically settled.
2. Considerable progress has been made in determining the course of the ancient walls, on which depends the authenticity of the Holy Sepulchre. The discoveries made tend to confirm their genuineness.
3. Important materials have been furnished toward the decision of the controversy respecting the area of the Temple.
4. The external aspect of ancient Jerusalem is in two or three points brought out with new force.
5. There are some proofs discovered of the form of the ancient houses.
6. There is also the astounding revelation of the immense height of the Temple wall above the Kedron Valley.
7. Some approximation to the date of the walls of the Temple has been made by the discovery of Phœnician characters marked in red paint on their surface.
8. The interesting discovery by Dr. Robinson of what he supposed to be the arch of the bridge, which later travelers much contested, has now been definitely confirmed by the disclosure of its remaining fragments.
9. The whole history of the cartography of Jerusalem is for the first time clearly set forth, while it has reached its best illustrations in the maps and contours now for the first time published.

Outside of Jerusalem the explorers have made great additions to our knowledge of the Holy Land. The site of Capernaum has been identified, and those of Bethsaida and Chorazin placed almost beyond doubt. The greatest of their discoveries, however, is that of the exact location of Mount Sinai, and of the route by which the Israelites passed through the desert. They have also apparently ascertained the scene of the passage of the Red Sea, have identified the Wilderness of Sin, the sacred hill of Aaron and of Hur, and lastly, the memorable scene of the encampment of Israel when the law was given in thunder from Sinai. All these points have been established, as far as they are likely to be, by explorers who can speak with authority, as the first who have traversed not one route only, but every possible route in the Desert, and have seen not one or two only, but every possible scene of the great acts of the Exodus.

Among other interesting matters contained in "The recovery of Jerusalem" is a full and accurate account of the "Moabite Stone," which was discovered in 1868 in the ancient land of Moab, east of the Dead Sea. This stone when found was covered with an inscription in characters resembling the Phœnician, and is undoubtedly the oldest Semitic record on stone yet discovered. It relates the history, from the Moabite point of view, of the rebellion of King Mesha, who is mentioned in the third verse of the fourth chapter of the Second Book of Kings in the Bible, and whose revolt was finally overcome by the combined armies of Judah and Israel. It commemorates his success and triumphs; it explains how he wrested towns from his old enemies, and rebuilt and ruined cities

of his own country: it shows that his wars were to a certain extent religious, that the king believed himself to be under divine guidance, and that no expedition was made unless by express direction of the god Chemosh or Chamos. This unexpected record of a nation entirely perished and passed away must be regarded as one of the greatest possible interest. Slight as may appear its contribution to history, it has a very real value, if it were only for the human interest it gives to that shadowy king who, brought to bay at last, when all his new-built towns were destroyed, all his cisterns and wells filled up, and all his good land marred, slew his oldest son upon the wall as a burnt-offering to the god Chemosh, by whose advice he was ruled, and with that supreme act of despair vanishes forever out of our knowledge.

*To the Eminent Commanders of the Commanderies
in Missouri, and States West of
the Missouri line:*

St. Louis, July 10th. 1871.

SIR KNIGHTS:—The three Commanderies of this city appointed their Eminent Commanders as a Joint Committee on Transportation, viz.: Sir Wm. H. Stone, of St. Louis, No. 1; Sir Wilbur F. Tuttle, of Ivanhoe, No. 8; and Sir Wm. W. Ehninger, of Ascalon, No. 16; who report the following arrangements for such Sir Knights and those who may accompany them to the Triennial Conclave of the Grand Encampment of the U. S., to be held in the City of Baltimore, on the 19th of September next:

A train of splendid day, smoking and Pullman Palace Sleeping Cars will leave St. Louis on Saturday evening, September 16th, at 5:30 P. M., and will go via St. Louis and Vandalia through line, via Vandalia, Indianapolis, Columbus, Pittsburg and Harrisburg, arriving at Baltimore on Monday, 18th, at 7:30 A. M., without change of cars.

The fare for the round trip will be \$18.00 for each person. Double berths in sleeping cars \$5.00 each way. Arrangements have also been made to secure meals at the regular points along the line on favorable terms.

Accommodations have been secured at Barnum's Hotel in Baltimore for three hundred (300) Sir Knights and ladies, rate of fare \$4.00 per day.

The railroads from St. Louis westward will return free all those who wish to avail themselves of this train from St. Louis.

Royal Arch Companions who desire to attend the G. G. Chapter, accompanying the Sir Knights will pay the same fare as the Sir Knights, including their ladies.

The Recorder or some officer appointed by your Commandery must furnish to each person going, a certificate to the effect that he or she is entitled to the excursion rates and accommodations, which certificate will be taken up by the Commandery ticket agent in this city, and a through certificate issued in lieu thereof, at the office, cor. Fourth and Chestnut streets.

In order that the railroad company may be able to provide a sufficient number of cars, it is necessary that your Commandery report to the undersigned by the 1st of September, (at latest,) the number who will go.

The tickets will be good on return passage until October 16th, and the parties may lie over on the route during the time for which the tickets are issued. Parties arriving on the western trains will be transported free to the Vandalia depot, and those who arrive too late for the train on the 16th, will be provided for on the lightening through train of the 17th.

Communications may be addressed to Sir Wm. W. Ehninger, No. 307 Pine Street, St. Louis, or the undersigned.

Courteously,

Geo. Frank Gouley,

Chairman Committee on Correspondence.

Much of the unhappiness in this world arises from giving utterance to hasty, unkind words. Many a sorrowful hour and sleepless night have been spent brooding over some harsh or angry word, which has dropped from our lips in a moment of unguarded passion. How much pain we would save ourselves and others, if we would guard all our ways and actions. Kind words, spoken in the right time and place, do more to heal the wounded spirit than all the gold this world can give. They cost nothing, while they enrich the heart and scatter sunshine all around, winning many true and faithful friends.

The 24th at Marshall.

BRO. GOULEY: It was the good fortune of a few members of No. 55, together with brethren from other lodges, by invitation of Trilumna Lodge, to unite in celebrating the anniversary of St. John the Baptist at Marshall. The occasion will not soon be forgotten by those who were so privileged. The lodge was opened at ten o'clock, and at about eleven, the procession consisting of one hundred and sixty masons, marched from the lodge room to the Court House, when a vast concourse of ladies and gentlemen were speedily assembled.

The orator of the day, Rev. Bro. Williams, is a member of Arrow Rock Lodge, and one of the few ministers who do not think they must preach a sermon when called on for a masonic address. I wish that space would allow me to give you an outline of his address on this occasion, but I must not attempt it. Suffice it to say that, despite the heat, he held the attention of his audience for nearly an hour, and that the universal verdict upon its merit was "Splendid." We of Arrow Rock not only felt proud of him as doing honor to "the Home of O'Sullivan,"—the oldest lodge in Saline, but also to the entire fraternity.

After this rich mental feast, the brethren accompanied by the wives, widows, orphans, mothers, sisters, cousins and sweet hearts of Master Masons, marched to Dr. Allen's grove, where a repast not less abundant, but more tangible had been prepared for them. After ministering to bodily comfort, and a season spent in friendly converse, the members of the Fraternity returned to the lodge room; and the lodge being "duly closed" we all went down to our homes with the kindest of feelings toward the brethren of Trilumna, and with the sincere wish that they may enjoy many "happy returns."

WEST.

The Girl Who Wins.

The time has passed away when women must be pale and delicate to be called interesting—when she must be totally ignorant of all practical knowledge to be called refined and high-bred—when she must know nothing of the current political news of the day, or be called masculine and strong-minded.

It is not a sign of high birth or refinement to be sickly and ignorant. Those who affect anything of the kind are behind the times, and must shake up and air themselves mentally and physically, or drop under the firm strides of common-sense ideas, and be crushed into utter insignificance.

In these days an active, rosy-faced girl, with brain quick and clear, warm, light heart, a temper quickly heated at intended insult or injury, and just as quick to forgive; whose feet can run almost as fast as her tongue and not put her out of breath; who is not afraid of freckles, or to breathe the pure air of heaven, unrestrained by the drawn curtains of a close carriage; and, above all, who can speak her mind and give an opinion on important topics which interest intelligent people, is the true girl who will make a good woman.

This is the girl who wins in these days. Even fops and dandies who strongly oppose women's rights, like a woman who can talk well, even if she be not handsome. They weary of the most beautiful creature if she is not smart. They say, "Aw yeas, she is a beauty, and no mistake, but she wont do for me—lacks brains." Of which commodity it would seem she could have little use in her association with him; however, to please even an empty-headed fop, a woman must know something.—*Pomeroy's Democrat.*

Lost.

Has it ever occurred to you what a commentary upon civilization are these lost women? A little child strays from the house enclosure, and the whole community is on the alert to find the wanderer and restore it to its mother's arms. What rejoicing when it is found! What heartiness of congratulation! There are no harsh comments upon the poor tired feet, be they ever so miry; no reprimand for the soiled and torn garments; no lack of kisses for the tear stained face. But let the child be grown to womanhood, let her be led from the enclosure of morality by the voice of affection, or driven from it by the scourge of want—what happens then? Do Christian men and women go in quest of her? Do they provide all possible help for her return?—or, if she returns of her own notion, do they receive her with such kindness and delicacy as will secure her against wandering again? Far from it. At the first step she is denounced as lost. "Lost," echo friends; "we disown you. Don't never come near us to disgrace us!" "Lost," says society, indifferently, "How bad these girls are!" And lost, irretrievably lost, is the prompt verdict of conventional morality, while one and all unite in bolting every door between her and respectability.

Causes of Sudden Deaths.

Very few of the sudden deaths which are said to arise from "diseases of the heart," do really arise from that cause. To ascertain the real origin of sudden deaths, experiments have been tried in Europe, and reported to a scientific congress held at Strasburg. Sixty-six cases of sudden death were made the subject of a thorough post mortem examination: in these cases only two were found who died with disease of the heart. Nine out of sixty-six had died from apoplexy, while there were forty-six cases of congestion of the lungs—that is, the lungs were so full of blood they could not work, there not being a sufficiency of room for a sufficient quantity of air to enter to support life. The causes that produce congestion of the lungs are cold feet, tight clothing, costive bowels, sitting still chilled, after being warmed with labor or a rapid walk, going too suddenly from a close, heated room, into the cold air, especially after speaking, and sudden depressing news operating on the blood. The causes of sudden deaths being known, an avoidance of them may serve to lengthen many valuable lives, which would otherwise be lost under the verdict of "heart complaint." That disease is supposed to be inevitable and incurable, hence many may not take the pains they would to avoid sudden death, if they knew it lay in their power.

Simple Music.

How much greater is the power of an old song, with simple air and words, than of those more difficult and artistic ones which sometimes throw the professional musicians into ecstasies of delight. It may not be because there is more music or more feeling to them; but they are endeared to the hearts of the common people through familiarity, and associated with home scenes of love and affection and appeal to sentiments and feelings that could not be awakened, no matter how artistic, or sparkling with gems of beauty. When these have become familiar and associated with the loves and joys of a life-time, then they will also become "household words," and awaken the same feelings; but, until such is the case give us the simple, old-time songs!

Charity is not Selfishness.

It is not charity to give a penny to the street mendicant of whom nothing is known, while we haggle with a poor man, out of employment, for a miserable dime. It is not charity to beat down a poor seamstress to starvation price; to let her sit in her wet clothes sewing all day; to deduct from her pitiful remuneration if the storm delays her prompt arrival. It is not charity to take a poor relative into your family, and make her a slave of all your whims, and taunt her continually with her dependent situation. It is not charity to give with a supercilious air and patronage, as if God had made you, the rich man, of different blood from the shivering recipient, whose only crime is that he is poor. It is not charity to be an extortioner—not though you bestow your alms by the thousand.

True Education.

We must ever bear in mind, says an English writer, that the amount of literature, language or mathematics which a child acquires is no true gauge of his real development. If we aim to make him an encyclopedia of knowledge we ought, at the same time, to prepare a quiet alcove in which he may rest. Manhood and womanhood are the highest possessions which any one can secure; nobility of character, earnestness of purpose, and self-denying service to humanity are worthy objects of aspiration; and if we inspire our pupils to seek after these, we shall secure for them the best education.

Colorado Fossils.

Abundant evidence, in the shape of fossil remains, is to be found in that portion of Colorado lying east of, and contiguous to, the base of the mountains, extending from north to south, through the entire length of the Sierra Madras, that this region has once had a tropical climate. Fossil lions, tigers, leopards and other tropical animals have been found in Nebraska, several degrees north of us. We have sections of an elephant's tusk, picked up on the range between Fairplay and Breckinridge. Of vegetable remains, the tropical fern, the plain leaf, the lemon and the cocconut are found in abundance. In the clay formations overlying our coal measures, the perfect impression of immense palm leaves are found on all hands. In sinking a shaft near Erie, Rev. Van Valkenburg found the impression of palm leaves four feet long, at almost every foot. In a lime ledge near Boulder are petrified cocconuts in large numbers. Besides, our remarkable coal measures, fifty-two feet in thickness, all evidently of vegetable origin, point unmistakably to the fact that these things were produced by the same influences now found in tropical regions. Now the question arises, and to which the attention of scientific men is directed, when, and how were they produced? Did we once have the equator where we now are? If not, then how have we these formations here! And if so, then what produced the change, and placed the poles where they are? Was the change sudden or gradual? Could the upheaving of our mountain range, running from pole to pole, have so disturbed the balance as to the cause the earth to swing round? These are serious questions that science may throw light upon some time in the future.—Boulder News.

How to Enjoy Life.

It is wonderful to what an extent people believe happiness depends on not being obliged to labor. Honest, hoarty, contented labor is the only source of happiness, as well as the only guaranty of life. The gloom of misanthropy is not only a great destroyer of happiness we might have, but it tends to destroy life itself. Idleness and luxury induces premature decay much faster than many trades regarded as the most exhaustive and fatal to longevity. Labor in general, instead of shortening the term of life, actually increases it. It is the lack of occupation that annually destroys so many of the wealthy, who, having nothing to do, play the part of drones, and, like them, make a speedy exit, while the busy bee fills out its day in usefulness and honor.

Proceedings of 1870.

A few copies of the Proceedings of the Grand Bodies of Missouri for sale by HUGH R. HILDRETH, Printer & Stationer, Corner Second and Olive Streets, St. Louis.

Table with prices for Grand Lodge, Chapter, Council, and Commandery, plus a total for all four bound together.

ITALIAN MARBLE WORKS. MULDOON, DOYLE & CO. 1119 Olive Street, dealers in Italian Marble, Monuments, Tablets, Mantles, &c. All work guaranteed.

DR. E. S. ULMAN, DENTIST, N. E. cor. Fifth St. and Washington Ave. ST. LOUIS. May '71-ly

PROSPECTUS

"The Freemason" Monthly

This Masonic Monthly, having been enlarged to twenty-four quarto pages, making it the largest Masonic Monthly in the world, is presented to the Craft for a renewal of their patronage and support. It has received the highest encomiums from the impartial and intelligent press of the country, and has been pronounced by the ablest judges the "best Masonic Journal on the continent."

It has maintained a free and independent Masonic spirit in opposition to all personal interests, and may be regarded as the unbiased and reliable Masonic organ of the United States.

It will continue to be the medium of the very latest tidings from the Craft.

The proprietor offers every guarantee that it shall be second to none in the country. All communications should be addressed to the undersigned.

Rates and Conditions of Advertising in the FREEMASON. Advertisers will please read carefully.

Table with advertising rates for 1 square, 2 squares, 1/2 column, 1/4 column, 1/8 column, 1/2 page, and 1 whole page, with rates for 1 month, 3 months, 6 months, and 1 year.

Advertisements on the cover, extra rates. Advertisements for one month, payable in advance. Advertisements for three months, payable after first insertion. Advertisements for six months or one year, payable quarterly.

The space necessarily occupied by eight lines of the size type in which this notice is printed, will be regarded as one square, or about ten squares in each column.

Any advertisement withdrawn previous to the time agreed upon will be charged for the time it is in, agreeably to the above rates, and if it is contracted for one year or six months, it will also be subject to the following extra charges for

Alterations.

As all annual and semi-annual advertisements are necessarily stereotyped the following extra charges will be made for withdrawal or alterations unless otherwise specified on the contract.

Table with extra charges for alterations: 1 or 2 squares, 1/2 or 1/4 column, 1 column.

*Any one who fails to pay bills when due without an acceptable excuse will have his or their advertisement thrown-out with an editorial notice to that effect. Suspension of business is a sufficient excuse.

No advertisement received from irresponsible houses nor for an immoral or disreputable business, and I reserve to myself the right to reject all such.

No one is authorized to receive any advertisement for me except by my written authority, nor will any advertisement be received without the written authority of the party ordering it.

GEO. FRANK GOULEY, Editor, Proprietor and Publisher.

CLUBS!

We offer the FREEMASON to clubs as follows: 10 copies, at \$1.50 each for \$15.00; 20 copies, at 1.35 each for \$27.00; 50 copies, at 1.25 each for \$62.50.

GEO. FRANK GOULEY.

POLLARD & LEIGHTON,

Importers, manufacturers and dealers in

MASONIC REGALIA,

And every variety of

SOCIETY GOODS.

POLLARD & LEIGHTON, Boston, Mass.

May '71 ly

SLOW COMBUSTION!
 Fire Kindled but once a Year!
 FUEL SUPPLIED BUT TWICE A DAY!
260

Sold Since their Introduction!
THE



For warming Dwellings, Churches, Halls,
 Stores, School Houses, etc., etc., etc.

Now is the Time to Contract!

ALSO
VAN'S PATENT

WROUGHT IRON PORTABLE HOTEL AND FAMILY

RANGES

Hotel Broilers, Carving Tables

TEA AND COFFEE URNS, &c.

—MANUFACTURED BY—

BLANCHARD & GARRISON

116 N. Main Street, St. LOUIS, Mo.

31 ESTABLISHED 31
YEARS.

JONES'

Commercial College,

S. W. Cor. Fifth and Olive Sts.

SAINT LOUIS, MO.

Next session (day and night) commences
 September 1st.

Send for Catalogue of Students.

BRADFORD, RAINWATER & CO.,

(Successors to JESSE ARNOT & CO.)

WHOLESALE DEALERS IN

HATS, CAPS,

STRAW GOODS,

FURS and GLOVES,

NO. 416 NORTH MAIN STREET,

(Bet. Locust and Vine.)

ALFRED BRADFORD,
 WM. E. BRADFORD,
 C. C. RAINWATER

ST. LOUIS, MO.

sept-1y

**GEO. N. LYNCH,
 UNDERTAKER!**

608 OLIVE STREET.

Has in use the most complete refrigerators in this country for the preservation, for any desired length of time, in warm weather, of the remains of deceased persons. Bodies preserved natural without contact with ice or wetting of the apparel, obviating the necessity of redressing, &c. For preparing bodies for shipment they have no equal.

PARTIES OWNING LOTS.

In Bellefontaine cemetery will find at my office a complete diagram of them, showing position of graves, trees, &c., therein, which will be opened for their use and inspection at any time. A book of Calvary cemetery will be completed in a short time. These have been gotten up at a considerable expense, for the benefit of lot owners in these cemeteries, and the only ones in existence.

WESTERN AGENCY.

Crane, Breed & Co.'s Metallic Burial Cases and Caskets, guaranteed the most reliable and best manufactured. Their superiority can be demonstrated to any one skeptical on the subject. Jesse Arnot's hearses and funeral carriages, the largest stock in the city—furnished at the lowest rates. (aug 71-ly)

**DR. I. FORBES,
 DENTIST,**

No. 213 North Eight Street,
 One door south of Olive,

ST. LOUIS.



Jan 71-1y

NITROUS OXIDE GAS,



FOR PAINLESS TEETH EXTRACTION, AT THE ST. LOUIS DENTAL INSTITUTE, 711 Chesnut St., opposite Polytechnic Inst. Dr. SILVERS,

Dentist, originated the use of the gas in St. Louis some four years since, and has given it to thousands with entire success. The gas is harmless and pleasant to breathe. A toilet room and lady attendant for lady patients. Dr. Silvers is the oldest dentist west of the Mississippi river, having practiced dentistry during the past thirty years in St. Louis. sept-ly

D. W. SADLER,

Attorney at Law,

308 CHESNUT STREET,

ST. LOUIS.

J. R. FERGUSON & CO.,

Commission Merchants,

11 Locust St., St. Louis, Mo.

WILSON & STELLWAGEN

IMPORTERS AND MANUFACTURERS OF

RECALIA

MILITARY GOODS,

No. 1028 Chesnut St.

PHILADELPHIA.

Regalia, Jewels, and other Properties for Blue Lodges, Chapters and Commanderies: Knight Templar Outfits a Specialty. Orders by mail shall have our prompt and personal attention. feb-71-ly

THE CRAFTSMAN,

CANADIAN MASONIC RECORD,

Published Monthly. T. & R. WHITE, Printers and Publishers, Hamilton, Ont.

Subscribers to the FREEMASON can receive it and the CRAFTSMAN for \$2.50, currency in the United States, or can receive the CRAFTSMAN alone for \$1.50, currency, by addressing the publisher of the FREEMASON. The CRAFTSMAN is a sterling journal and will be found interesting to all, but especially so to the large number of Canadian Masons now living in the United States. [may-1y] E. F.

THE FREEMASON,

LONDON, ENGLAND.

THIS FIRST-CLASS WEEKLY MASONIC NEWS-PAPER is the leading organ of the Craft in Europe, and contains twelve folio pages of articles, reviews and reports of Masonic meetings in every established degree throughout the universe.

Subscribers in the United States will receive THE FREEMASON, post paid, from the publishing office direct, at their respective post offices, upon payment of the subscription for the year, Fifteen Shillings sterling, or its equivalent in United States currency, to Bro. GEO. FRANK GOULEY, St. Louis.

Subscriptions may begin at any period. As information from every quarter of the globe is solicited, please note that all communications must be addressed to

BRO. GEORGE KENNING,
 2, 3 AND 4 LITTLE BRITAIN,
 LONDON, ENGLAND.

Present number of Subscribers in England, 10,000. may-1y

JOHN FALLON,

Trunk Manufacturer,

And Wholesale and Retail Dealer in TRUNKS, CARPET BAGS AND VALISES, No. 216 North Fourth Street, ST. LOUIS aug-1y

The Freemason.

PUBLISHED MONTHLY,
AT \$2 00 PER ANNUM.

"Masonry is the Centre of Union between Good Men and True."

GEO. FRANK GOULEY,
EDITOR AND PUBLISHER

VOL. V. No. 9,
WHOLE NO. 50.

ST. LOUIS, SEPTEMBER 1, 1871.

SHEFFIELD & STONE,
Printers, 421 N. Sixth St.

National Meetings in Baltimore.

On the 19th of this month the Grand Enc. K. T. of the United States, and the General Grand Chapter R. A. M. of the United States will assemble in the city of Baltimore in triennial conclave.

It is anticipated that it will be the largest assemblage of the respective bodies ever gathered together on this continent, especially of the former, as the place of meeting is contiguous to a large number of flourishing commanderies; and further, that we are informed that very large delegations will be present from the far West and South. We estimate that there will be over six thousand K. T.'s in the line during the parade of the 20th. It is presumed that most of the surrounding commanderies, such as those in the District of Columbia, Virginia, Pennsylvania, Delaware, and New York will only attend on that day and return by the evening trains, as it will be utterly impossible to furnish accommodations for all in the city, with its limited hotel facilities. Those from a distance have already engaged their rooms and contemplate spending the greater part of the week. Baltimore, we guarantee, will be a lively town for a few days, and we sympathize with the comparatively few Knights in the city, on whom will fall the burden of this vast entertainment, and we suggest to the contiguous commanderies to volunteer escorts and committees, as was done in the St. Louis celebration. We further suggest that each commander keeps his own men well in hand to rendezvous at short notice and be ready to move promptly at the word of command from the officer of the day, as this will save a vast deal of trouble and delay on the part of the managing committee, to whom everything should not be left in the work of organizing the line. If everything is not done with military precision and forethought, the line will be many hours in forming, the men will become tired and disgusted, and the whole pageant will end in failure and mortification.

In St. Louis in 1868, every commandery was booked and registered (by a committee for the purpose) and a special committee of escort was stationed at every rendezvous to carry out the orders of the Grand Commander, and direct the strangers to their proper place in the line. We found this to be of very great advantage, in connection with having a reception committee at each hotel, to see that every one had their proper accommodations, and in this way the committee got acquainted with the visiting officers and were enabled at once to know to whom to deliver the orders of the day. Visitors should not expect a few men to perform such a herculean task as will be thrown upon them in Baltimore, without aid and co-operation.

We trust the line will not be encumbered with many carriages as they not only mar its appearance but greatly interfere with its movements, but if there are any extra ones, we hope we may enjoy a seat, as we have found that our corn crop does not flourish well on slippery cobble stones, and if we can not ride we hope the streets will not be excessively sprinkled, as that is not comfortable to a man's *understanding*. Knowing and fully appreciating that our Baltimore fratres will do all in their power to make every one comfortable and to make the grand affair a grand success, we hope that the few who may not get all they expect will bear it with the patience and heroism of a Knight, and not go away grumbling.

BUSINESS.

In the Grand Encampment, we know of no special business to be brought forward beyond the general tenor of legislative affairs and adopting reports, and we anticipate that that body will get

through with its labors in a very reasonable time and in perfect harmony.

Unless the time of the meeting is changed to some other season of the year chosen, we nominate either Philadelphia or San Francisco as the next place of meeting—we think the former clearly entitled to it.

In the General Grand Chapter, several important measures will be brought forward, especially that of voting on the amendment to eliminate the Past Master's degree (so-called) from the Chapter, and leaving it under the control of the Grand Lodge as it is in Pennsylvania. The Grand Chapter of Missouri has already adopted that amendment and instructed its representatives to vote accordingly.

There is also an amendment proposed to make all Past Grand High Priests members of the General Grand Chapter, which we think should be adopted, not that we ever expect to be a G. H. P., but we think the law would be more in harmony with the usage in all other bodies, both grand and subordinate. The argument on the other side, that it will enable contiguous States to overrun the body with Past officers, we do not acknowledge as a good one, for two reasons: 1st, experience is against it in the Grand Encampment, and 2d, that as both national bodies meet at the same time and place, and as nearly all the members of the Grand Encampment are Past Grand High Priests, each State will be amply represented.

The following we extract from the circular issued by the G. G. Secretary:

The following report and resolutions were adopted at the last meeting of the General Grand Chapter, held at St. Louis, Mo:

The committee to whom was referred so much of the address of the M. E. General Grand High Priest as relates to the renewal or opening of relations with Grand Chapters with this General Grand Body, which have been interrupted or prevented from any cause, would respectfully report:

That the M. E. Grand Chapters of Vermont, Rhode Island, Iowa, Kentucky, North Carolina, Texas, Georgia, and Alabama have assumed to withdraw from the jurisdiction of this Supreme Body.

Originally, this body was a National Grand Chapter, having jurisdiction over Subordinate Chapters only. It then formed Deputy Grand Chapters, but soon assumed the form of a General Grand Chapter, and State Grand Chapters were formed thenceforward.

No Grand Chapters have been formed by any other authority within the United States, with the exception of those of Pennsylvania, Virginia, Florida and Delaware.

This Body holds the first-named Chapters of Vermont, Rhode Island, North Carolina, Kentucky, Georgia, Alabama, Texas and Iowa, subject to its jurisdiction, and is anxious that they set aside their acts of withdrawal, and return to their allegiance, and be represented here without the further action of this Supreme Body. Iowa and Vermont have reunited.

Your committee therefore recommend the adoption of the following resolutions:

1. Resolved, That no State Grand Chapter, organized by the authority of this M. E. General Grand Body, or which at any time has become a constituent member of this Body, can lawfully sever its connection with the General Grand Royal Arch Chapter of the United States of America without its consent, but the allegiance of said Grand Chapters is inalienable and now due.

2. That the M. E. General Grand Council of this M. E. General Grand Chapter open correspondence with the Grand Chapters of Vermont, Rhode Island, North Carolina, Georgia, Alabama, Texas, Kentucky and Iowa, and to induce, if possible, such acts on their part as shall restore harmonious and fraternal relations as constituent members of this Body.

3. That the Grand Chapters of Pennsylvania, Virginia and Florida, be requested to send delegates to the next Triennial Convocation of this M. E. General Grand Body, as a committee of conference to arrange terms of union, if practicable, with this M. E. General Grand Chapter. (Florida has reunited.)

Subordinate Chapters, (not those under State Grand Chapters), will forward to me returns, including the roll of officers and members, up to 1st of Septem-

ber prox., with fees of two dollars for each exaltation since 1868, with statement of dues paid.

Communications to my address will be received at Cincinnati, O., up to the 15th of September, after that at Baltimore.

JOHN D. CALDWELL, Gen. Gr. Sec'y.

Thus it will be seen that all the State Grand Chapters in the United States are in allegiance to the General Body, except the States of Rhode Island, North Carolina, Kentucky, Georgia, Alabama, Texas, Pennsylvania and Virginia, eight in all, which leaves twenty-six entitled to representation.

It is contemplated to make a motion to dissolve the General Grand Chapter for two reasons—1st, that it has accomplished all it was intended to, and secondly, that many State bodies are fearful of encroachments upon their sovereign rights. Relative to the first reason, we are not prepared to discuss, because we have never found out what it was created for, except to produce uniformity of work and a general interchange of ideas once in three years for the purpose of improvement. As for the "uniformity" business, it certainly has not and can not accomplish that, any more than a State body can, and we all know that to be impossible. As for the "interchange of ideas," it has undoubtedly accomplished much by bringing companions together from every quarter of the Republic, whereby they become acquainted and help thereby to cement more strongly the fraternal ties of Royal Arch Masonry.

Relative to the second reason for dissolution, we have no such fear, as every attempt to amend the constitution whereby the States shall give to the national body supreme power of government has always been most emphatically voted down, and we presume, will continue to be. It therefore remains for the representatives to decide whether the object of reunion and exchange of views is a sufficient object to continue the organization or not. As the representatives to it, as before said, are generally the same parties who attend the Grand Encampment, and therefore incurs no particular expense in running it, and as especially, as they generally have a good time, we presume there will not be got a sufficient vote to dissolve the institution, and being perfectly harmless, we see no great use of pressing the matter to anything like an exciting discussion.

The following is the roll of officers who have served during the past three years:

GRAND ENCAMPMENT.

Wm. Sewell Gardner, Boston, M. E. G. Master.
Jno. Q. A. Fellows, New Orleans, Dep. G. Master.
Kent Jarvis, Massillon, Ohio, G. Genl.
Geo. W. Belt, Platte City, Mo., G. C. Genl.
Jno. Frizzell, Nashville, Tenn., G. S. Warden.
Wm. C. Munger, Franklin, Ky., G. J. Warden.
Jno. W. Simons, New York City, G. Treasurer.
Jno. D. Caldwell, Cincinnati, O., G. Recorder.
Alfred Creigh, Washington, Pa., G. St. Beacon.
Wm. Barrett, Nashua, N. H., G. Tw. Bearer.
Thos. W. Chandler, Atlanta, Ga., G. Warder.

GENERAL GRAND CHAPTER.

James M. Austin, New York City, G. G. H. Priest.
Robert S. Bruns, Charleston, S. C., D. G. G. H. Priest.
Wm. Hacker, Shelbyville, Ind., G. G. King.
Martin Collins, St. Louis, G. G. Scribe.
Jno. McClellan, Boston, G. G. Treasurer.
Jno. D. Caldwell, Cincinnati, G. G. Secretary.
Isaac Titus, Stockton, Cal., G. G. Cap. Host.
Orlin H. Miner, Springfield, Ill., G. G. R. A. Capt.

As the officers are elected but once in three years, and as each State claims a share of the honors, it is presumable that an entire new set will be elected; excepting the Grand Treasurers and Secretaries, or probably one or two other very efficient officers.

MECHANICS.—They are the palace builders of the world; not a stick is hewn, not a stone is shaped in all the lordly dwellings of the rich, that does not owe its beauty and fitness to the skill of the mechanic. The towering spires that raise their giddy heads among the clouds depend upon the mechanic's art for their strength and symmetry. Not an edifice for devotion, of business, or comfort, but bears the impress of their hands. How exalted is their vocation, how sublime their calling.

Kansas.

Grand Chapter met in Atchison, Oct. 18, 1870.

Comp. Owen A. Bassett, G. H. P., presided.

The annual address is well prepared and is interesting and instructive. He is not in favor of dimitting to form a new chapter.

He decides that "a chapter U.D. is an inchoate body. It is simply an assemblage of masons exercising the functions of a chapter so far as necessary for the advancement of master masons to the Royal Arch degree, but having no other power or authority whatever. * * * Membership therein is unknown; none can affiliate with it; is organized solely for the purpose of giving the petitioner an opportunity to show to the Grand Chapter their ability to labor," &c.

We hope the time may come, but sometimes fear it never will, when some of Comp. A. G. Mackey's innovations will cease to be law. We have as high appreciation of his works as any one can have, but that it is not perfect all must allow, and we know of no greater fallacy ever put afloat, than this, viz.: that a lodge or chapter is merely an "inchoate body."

If they are merely inchoate, so must be the candidates they turn out—in other words, they are masonic eggs to be hatched out by a full grown chapter. The conclusion that Comp. Bassett comes to is the natural one, by logical deduction from this false premise, viz: that a chapter U.D. is merely a cryptic playhouse, where children gather together with stray china just to practice on before they grow up, and a pretty mess of tea they wind up with, when they realize that they are merely children and are not responsible for broken dishes. Come, Comp. B., let us look this case squarely in the face like able-bodied men, and grasp the issue as it stands. You issue a dispensation for a chapter, and to do what? To make ROYAL ARCH MASONS! You issue it not for yourself as Grand High Priest, but as Grand High Priest, you issue it in the name and by the authority of the Grand Royal Arch Chapter of Kansas; clothed and covered by the panoply of that body to do the very highest act that any chapter can do, viz: to make a Master Mason a Royal Arch Mason, the equal of every Royal Arch Mason in the world.

To say that those who compose it are not members of it, but merely a lot of companions assembled in another room to experiment on candidates whom, having exalted, are not members also, is to say that a chapter U.D. is nothing more nor less than a meeting in an ante-room performing a Royal Arch farce, and we deny the power of the Grand High Priest to be a party to it by issuing a mere letter of dispensation.

We hold that a chapter U.D. is a regularly organized body composed of its constituent members and those who are made therein become members, and when they dimit, and travel abroad they can conscientiously say they hail from a regular chapter with authority and power to work, &c.

We do not care whether a Grand Chapter orders the petitioners for a new one to get their dimit or not, but we think it the better plan, as it forces them like Cortes, to burn their ships behind them, and to enter upon their new field with earnestness and zeal, and compels them to build up their new home as though they intended to live in it and not to dodge out of it, when they see that it is not being fixed just to suit their personal whims. This has been the practice in Missouri, and it works like a charm.

In speaking of Royal Arch Masons appearing as such at funerals, he says:

Four separate and distinct organizations are recognized in connection with York masonry, the lowest, or Lodge, and the highest, or Commandery, has each a burial service, the other two, the Chapter and the Council, have none. Now, if the highest and lowest grades may appear in procession, I see no reason or argument which would deprive the two intermediate organizations from enjoying the same privileges. No Royal Arch Mason should appear distinctively as such in a funeral procession, unless the deceased had advanced to that degree, and in that case, as the Chapter has no burial service in this jurisdiction, whenever the companions as such, are not excluded from the lodge procession, it is better to appear in the place assigned by the Grand Lodge.

The portion of the above which we demur to, is the use of terms "highest" and "lowest." We hold there is no such thing as the lodge being the "lowest"—it is the first and last of Ancient Craft Masonry—upon it everything stands or falls. It is by the mere sufferance of the lodge that a member of any of the other degrees may be called a MASON.

When we hear the term "higher" or "lower" degrees, it hurts our feelings—we feel like when seeing a man travel from the home of his mother and meet other ladies, talk about higher and lower mothers—a man can have but one mother—he may marry a wife, or several of them, or he may fall in love with many beautiful young ladies, more beautiful to his young eye than his mother, and so a mason can be but a mason—he may travel further and marry other degrees, whose authors in admiration for the mother, have called them masonic, or he may fall in love with other more showy degrees, but they are not "higher," and it is improper to call the mother lodge "lower." The phrase "higher degrees" is a misnomer, borrowed from the hybrid degrees of modern French origin, and like almost everything else French, it is revolutionary of settled principles.

We fully agree with the following: "Chapters under this Grand Jurisdiction be, and they are hereby directed to discontinue the practice of conferring the degrees of Capitular Masonry on non-affiliating masons. There is no reason why a Master Mason should be refused because of his membership in a lodge outside of the jurisdiction of the Grand Lodge of Kansas, but it is required that the Master Mason should be a member of a lodge in this State, or of some lodge subordinate to the Grand Lodge in correspondence with the Grand Lodge of Kansas."

Also—"When a Master Mason has been elected in one Chapter to receive the capitular degrees, and before receiving any or all of them removes into the jurisdiction of another Chapter, he may receive the degrees, or the remainder of them in either; but before the latter can confer the degrees, it must obtain the consent of the former, (or the former must request the latter to do the work,) and a unanimous ballot must be had as upon an original petition."

Comp. E. T. Carr presented a very refreshing report on correspondence, in which the address of Comp. Root is largely quoted.

Under the head of Alabama, he says: "Upon the question, 'Is a Companion who has never been elected and served as King or Scribe in a Chapter, eligible to the office of High Priest?' he decides in the affirmative, in the absence of any ruling of his Grand Chapter on the subject, being guided by the clause in Anderson's Constitutions, which says: 'All preferment among masons is grounded upon real worth and merit only.'" Such is the Missouri law.

Under the head of the North Carolina Cipher Book, he says: "They, in North Carolina, like some others, have a 'new work,' and perhaps it is not favorably received, and hence this apparent indifference. The 'cipher' business seems mixed therein, which of itself should condemn it and those promulgating it." The same applies also to Illinois.

Owen A. Bassett, Lawrence, G. H. P.

E. T. Carr, Leavenworth, Sec'y.

New York.

Grand Chapter met in Albany, Feb. 7, 1871.

Comp. Jno. W. Simons, G. H. P., presided.

One hundred and sixty-one Chapters represented.

His address is a fine one, as might be expected from him, but we find no decisions reported.

He takes strong ground in favor of the G. G. Chapter.

Comp. Joseph White, as usual, submitted an excellent report on correspondence.

Under the head of Alabama, he says:

We concur in the pertinence of Comp. Pillars' remarks; and, for ourselves, object to striking from the roll, suspending, or expelling a brother or companion for any cause, without due citation and trial; and, in case of non-payment of dues, wilful neglect amounting to moral dishonesty should alone justify striking from the rolls, and payment of said dues should restore him to full membership without further action. We furthermore hold, that both poverty and old age should exempt a brother or companion from all dues, without affecting his membership.

We agree fully.

Under head of New Hampshire, he says:

"The latest new 'ancient landmark' which we have seen, makes its appearance in several Grand Chapters this year, in the shape of a decision, that lodges of the preparatory degrees can not be opened until after the Chapter has been first opened, and that

when the work is done the Chapter must be again called on and closed. This doctrine is contrary to the uniform practice in this part of the country, nor do we see that it has the least shadow of reason in its support." Nor we, either, except at stated convocations, when the Chapter should always be opened on the Royal Arch degree, for the reception and reference of petitions and all matters pertaining to the arch.

In cities and large villages the above cited rule may cause no great inconvenience; but in rural districts it is no unusual thing for candidates to ride ten or twelve miles to take a degree, and forced to return home without it, for no other reason than the absence of one or perhaps two to form a quorum—time, expense and anxiety all incurred, because of technicalities.

Of the order of High Priesthood, he says:

Most, if not all, of the Grand Chapters that object to the arrangements made by New York concerning the High Priesthood, have organized conventions of High Priests, which report their proceedings to the Grand Secretary for publication, and style their presiding officer "President." We consider that term entirely out of place in a masonic assembly, and especially so in a convention of High Priests; there the presiding officer should be "High Priest," and nothing else, as no other title is appropriate to his station, duty or dignity.

We advise our convention of high Priests to take a hint therefrom.

Rees G. Williams, Utica, G. H. P.

Christopher G. Fox, Buffalo, G. Sec.

NOTE.—We hope the Grand Secretary will print the original of the reports headed and the quotations solid—it would save a world of trouble.

G. S.

False Positions.

Married women who amuse themselves with the marked attentions of other gentlemen than their husbands, are either very thoughtless or reckless as to consequences. All men who flirt with married ladies would not wilfully compromise them, but so many would that a woman can not judge who will not!

She may think she is very acute in her judgment of character, and that she knows a gentleman when she sees one, but the man she may deem the soul of honor and sense, may be a concealed fellow, who either misinterprets her intentions altogether, or is willing to insinuate a falsehood into the minds of men for the sake of appearing large, and seeming to have made a conquest.

Plenty of men will do this, if women flatter them by encouraging their attentions, when they really know they only serve as a passing amusement for idle wives. Dangerous amusement.

Pride ought to make a woman spurn such attentions, which are really an insult to her and to her husband. Some of the "innocent" deceptions practiced have a most cheapening effect upon their poor husbands. They may toil from day to day to surround their wives with comforts, luxuries and pleasures, and during their absence in business-hours the concealed coxcombs and idlers, who bask in the smiles of the giddy wives, will call them stupid fellows, who can not entertain or understand women, or say, "perhaps the old sly foxes have attractions elsewhere!"

It is cruel to pass such suspicious upon husbands who are true, loving and devoted.

The numbers of women who mean to do no real wrong, and are honest at heart, who yet place themselves in these false positions, are legion, and they are generally better than those who slander them.

For the most cruel gossip and criticisms come from the falsest hearts—from those who do a thousand times worse when opportunities occur. And their envious venom is all the more poisonous from its unclean source.

However, the thoughtlessness which opens the way for slander is none the less culpable.

In fact, a wife can not be too careful of her own and her husband's good name, and if he is not true, so long as she accepts his protection she is not excusable for following his bad example, for "two wrongs do not make a right."—*Elm Orlan.*

The Cathedral of Cologne claims to possess the relics of the three wise men or kings of the East, who were led by a star to the crib at Bethlehem. The shrine of the three kings of Cologne is in a small marble chapel, in the Ionic style, behind the high altar. These kings, as tradition reports, were the Magis who came from the East bringing presents to the infant Savior. The Emperor Frederic Barbarossa brought their bones from Milan, after taking that city by storm in 1170. They are placed in a case of solid silver. The skulls, which are the only parts that remain, were once crowned with golden diadems enriched with jewels. Each skull is inscribed with a name written in rubies—Gasper, Melchior and Balthazar. The shrine of the three kings of Cologne was once the most famous in Christendom, and was profusely adorned with precious stones. In 1794 these relics were carried off by the Chapter of Areuberg, in Westphalia, to prevent their seizure by the French. They were brought back in 1804, but in the meantime some of the precious stones were taken away; imitations in paste or glass have been substituted, and the crowns of the three kings are now of silver gilt. There still remains a display of stones, gems, cameos and enamel work sufficient to show the former richness of the shrine.

Louisiana.

Grand Chapter met in New Orleans, Feb. 14, 1871.

Comp. Hugh Breed, G. H. P., presided.

Address brief and local.

We notice that the post office address of their representative, Allan McDowel, near this G. C. is put down as "Springfield" instead of "Greenfield."

Comp. Joseph P. Horner rendered as usual an excellent report on Correspondence.

Of our report he says :

The proceedings of Louisiana for 1870 are acknowledged, but very briefly; we wish we could get up something here that it would be worth Comp. Gouley's while to review. We started a big fuss about requesting the General Grand Chapter to let us slide and after splitting the committee, and obtaining two quite readable reports, were badly beaten, and yet our Missouri confrere disposed of the whole matter in *two lines*; we wrote a report about which many very flattering things have been said, and yet Gouley has only to say that "his review of New Jersey is admirable, and we are pleased to see that some one has been willing to take the place of the retired Hopkins of Pennsylvania." Now we give him fair notice that we are to meet Corson at Baltimore in September, and that we intend to form an alliance with him, offensive and defensive, and to carry on a vigorous war with everybody who does not properly appreciate us.

Well, why don't the G. C. of Louisiana do something worth "going for"—we read it over and over, and yet there remains the same dry proceedings about some appeal cases or granting charters, or something of that kind. Give us something right lively, for by the time we get down to the L's our stock of issues is pretty well used up—However, we will begin at the beginning of the Louisiana report and see if there is anything worth eating except hash.

Here it is at once. Under the head of Alabama he spreads himself on ritualism :

This is one of the results of the attempt on the part of the Grand Chapter to say what the work is, to entrust it to a "custodian" whose *obiter dicta* thereafter on that subject should be absolute and final; and to insist that if, letter for letter, and word for word, and nothing else, should be used by the subordinates. It is an attempt to obtain and enforce both perfection and uniformity, which is Eutopian and impossible; but the continual discussions and animadversions arising eternally wherever such attempts have been made, place a mark for all to see and avoid the danger. There is no object to be obtained in making a set of Chapter officers so many parrots, and the fraternity is in no manner benefited thereby. The "true work" is a bugbear, that never existed of itself, in and within itself, of its own purity, and contradistinguished from any other "work." Good work and square work is all that is done with honest hands and hearts and brains, with a sincere desire of benefiting and of being benefited; and no regulations, however stringent, of any legislative Grand Masonic Body can ever make five thousand men think, act, feel, or even *recite* alike. These attempts should, then, be abandoned, and Chapters left to pursue their own course. With us, we insist upon a uniformity only in the means of recognition and the ties which bind us together as masons; the rest is left to be cared for—and it is well cared for—by the judgment, the sense, and the ability of the companions themselves, with the power still left in the Grand Chapter to correct isolated cases which might possibly arise from time to time, according to the circumstances of each as they happen.

Now the Louisiana Representative is our Grand Lecturer, and what will he say when he reads that! It would make old Companion O'Sullivan's bones turn over in the grave if they could only feel the shock of such sacrilegious talk. While we do not believe that the great essentials of masonry lie in the ritual alone, yet we must say that the ritual at least is the grand frame-work which gives to the structure beauty and harmony in its proportions. Once let the idea get abroad that all a man has to learn and be uniform in, are the ties of recognition and O. B., and the balance can be left to the good judgment of the actors, and we could furnish officers from this State who would in five years confer degrees in a manner that Companion Horner could not recognize, even under oath. We do not believe in the absolute necessity of uniformity in every word, for that is impossible, but we do believe in having a corps of lecturers who will so teach the work that a mason may travel anywhere and visit without traveling cards or annual words—he will know he is in a masonic lodge, before it is half opened.

He gives the following scathing and well deserved rebuke to Comp. Jno. Edwin Mason, correspondent of District of Columbia, as follows :

The report on Foreign Correspondence, submitted by Comp. John Edwin Mason, is a very ably written document, but in some respects, such as we hope never to be obliged to again notice. His criticisms, where he keeps within the bounds of propriety, are forcible; and his arguments, when in the tone and language of a gentleman, are entitled to great weight. But in more than one, eye, even in many instances, he indulges in language that in the profane world could only be answered by a blow.

He fully agrees with us as to the right of objection against advancement.

Under the head of New York he thus criticises the New York order of High Priesthood :

Persisting in their conquest over the Order of High Priesthood, we find that "labor was then suspended in Grand Chapter, and a Council of High Priests was duly opened, the Grand High Priest presiding;" whereupon sixty High Priests were anointed, not one of whom could gain admission into any other Council of High Priests throughout the length and breadth of the land. Without informing us what other business of the Grand Chapter was transacted in it while opened as a Council of High Priests, we are gravely told that said Council "was declared closed, and labor resumed in Grand Chapter," and immediately thereafter the same was called to refreshment. We should think so, after conferring sixty degrees! Wonder what the poor Kings and Scribes were doing waiting out in the cold while all these performances was going on in a Grand Chapter to which they were recognized delegates and in which they were entitled to seats?

The Order of High Priesthood has no connection with Capitular Masonry, or its legislative functions; it is no qualification for the chair; and is properly bestowed not upon all who have been elected to preside in a Chapter, but upon those only who have acquitted themselves worthily in such a responsible position, and have the unanimous consent of the Council. It is a reward of merit, not a "preliminary qualification;" and we are amazed at the loyal Grand Chapter of New York recognizing and conferring a degree not known to the General Grand Chapter.

M. E. Girard, Vermillionville, G. H. P.

Jas. C. Batchelor, L. Box 872, New Orleans, G. Sec.

Jas. P. Horner, L. Box 68, New Orleans, Com. on Cor.

Virginia.

Grand Chapter met in Richmond, Dec. 15, 1870.

Comp. Jno. P. Little, G. H. P., presided.

We find no annual address.

We extract the following from first day's proceedings :

The Grand Chapter was dispensed with for the purpose of having the Mark, Select, and Royal Master's Degrees exemplified before it by conferring said degrees on Bro. F. D. Johnson, (a candidate balloted for and elected by Fairfax Chapter, No. 13) at the request of the officers of said Chapter, he having received the honorary degree of Past Master in his lodge. The Custodians of the Work of the Grand Chapter then conferred the degrees named, on the candidate, and the Grand Chapter resumed its labors.

We have to apply here the same remarks as already written under the head of FLORIDA.

Relative to the formation of Grand Chapter of West Virginia, the following was adopted:

Notwithstanding the Grand Chapter of Virginia does not recognize nor consent to the claim set up for the Grand Lodge of West Virginia, as holding exclusive jurisdiction over the subordinate Lodges of that State, as set forth in the memorial of the subordinate Chapters in the limits of that State, to be allowed to form a Grand Chapter for West Virginia: be it

Resolved, That the consent of this Grand Chapter be given to the formation of a Grand Chapter in West Virginia upon the same terms and conditions, and with the same limitations as the consent of the Grand Lodge of Virginia was given to the formation of a Grand Lodge for the State of West Virginia.

That is just the way the Grand Lodge of West Virginia should have been formed. We are glad that the Grand Chapter adopted the above.

Comp. Wm. B. Isaacs submitted the report on correspondence brief but to the point.

Of the District of Columbia he beautifully remarks :

The difficulties formerly existing between the Grand Chapters of Maryland and the District of Columbia have been healed. With loving, outstretched, masonic arms, the mother clasps the daughter to her breast, recognizing her independent sovereignty, and, with such a blessing as only a mother can give, she bids her depart from the hearthstone in love and peace, with prayers for her happiness and prosperity.

On the question of masonic education, he truly says—

It does occur to us, if the officers and members of subordinates would examine the constitutions and by-laws which govern their several jurisdictions, and read with care the annual proceedings of their Grand Bodies, the position of Grand High Priest would be relieved of many of the unnecessary burdens now imposed on the office, and both parties would derive much comfort and satisfaction from their relative positions.

Ah, "there's the rub"—"if" they would only read—study and think, then there would be a masonic intellectual millenium.

On the subject of substitutes he says—

We must, however, confess our mind is in some doubt as to which side of the sapling we would fall were it now an open question. We rather incline to the opinion, our vote would be given in favor of the "substitute." We see no valid objection to their use. On the contrary, in a State as sparsely populated as our own, and, indeed, as are all the Southern and many of the Western States, we can readily see what a convenient and handy person a substitute might prove. They were used from time immemorial in this jurisdiction until your late action, and certainly no harm has yet been developed from their use.

Such has been the experience in Missouri.

He is in favor of leaving the Past Master's ceremony remain in the Chapter.

He promises to meet the "boys" in Baltimore and look at them, though not "through a glass darkly."

Jno. P. Little, Williamsburg, G. H. P.

Jno. Dove, Richmond, G. Secretary.

Wm. B. Isaacs, Richmond, D. G. Sec.

Ohio.

Grand Chapter met in Cincinnati, September 13, 1870.

Comp. Chas C. Kiefer, G. H. P., presided.

One hundred Chapters represented.

We extract the following, which we heartily endorse:

I would omit the Past Master's degree from the degrees of Capital Masonry, for the following reasons:

First. Its original design was not a degree, (nor was it so used,) but an honor or distinction conferred on the incumbent of the office.

Second. It has no elements of a degree. It is simply the ceremony of inducting a Master into his office. There is nothing about it necessarily secret, except its covenant and means of recognition. The latter are practically useless.

Third. It is of no interest to one passing through the chapter, because there is nothing of importance communicated, either in itself or relatively, to other degrees; besides, it adds to the expense and labor, while it only cumbers the way to the "Holy Royal Arch." The order of Priesthood can only be conferred on those elected High Priests. It is their exclusive privilege. In harmony with that arrangement, the honor of "Past Master" should be the exclusive property of Masters or Past Masters of Lodges.

Fourth. The only possible objection to its abrogation, is that the covenant every Royal Arch Mason has taken is in the way; and yet I believe that the power or body, that enacted the law requiring it, can repeal the law, and release from the claims created in the past. It is an enacted, not an original, necessary, or inherent law.

Fifth. So modified, with the "Past Masters Degree" confined to Masters of Lodges, our American system would be simplified—more in harmony with itself. So modified, in a few years no one would be found who would have it restored under any consideration.

Comp. J. Kelly O'Neal submitted a fraternal report on correspondence, in which Missouri is kindly noted.

Under the head of California, he says—

And from one of the reports of the Grand Secretary (for he seems to be a man of many duties) it appears that three dispensations were issued "to permit the reception of and balloting upon petitions for the degrees without the usual reference to a committee of investigation." We sincerely hope the material thus offered was good; such as could bear the closest scrutiny, and prove itself worthy of a place in our mystic temple. But without inspection who could know its qualities: without notice, who make known its faults? And if indeed faultless, why such hot haste as to render it necessary to disregard, even set aside, the known and acknowledged law, as well as safeguard of our order? We can only give to such dispensing power our unqualified disapprobation.

We second the motion.

Under the head of Iowa, he says:

But properly, a Chapter under dispensation in Ohio has no members. The petitioners are proxies of the G. H. P. for the purpose of conferring the degrees; and Companions receiving the degrees in a Chapter under dispensation, are without membership in

a subordinate until the new Chapter is constituted.

We have already said much on the proxy business, to which we refer our Companion, but will add a word more—in the shape of questions—

Does the Grand Chapter of Ohio in its constitution provide for the organization of Chapters U. D.?

If so, does it say that the Grand High Priest has the power to grant dispensations from an inherent right, or that he does it by authority of the law of the Grand Chapter?

If the former, where does the inherent right come from?

If the latter, is not the Grand High Priest merely the agent of the Grand Chapter?

If the latter, does it follow *per se* that all Chapters are but the proxies of the Grand Chapter, or are they clothed with constitutional power?

Is there such a thing as a Grand Chapter without subordinates?

If not, then how can they be called proxies?

Here we are right in face of the music. Let these questions be answered according to the law and constitutions of Cryptic Masonry, and we have these results, viz—

1st. That the Grand Chapter has no proxies, for its very constituent elements are the very subordinates themselves.

2d. That the Grand High Priest, not being clothed with any higher powers than the Grand Chapter itself, and he not being composed of a constituency, but is the agent or organ of the G. C., he can only carry out its laws, and therefore can have no proxies.

3d. Chapters U. D. are regular bodies, and have members, whether they be so called by the law or not, does not alter the fact, for there they are, and if you take them out, the Chapter is dead.

Come, Comp. O'Neal, please do not be led away by the bald assertions of bookmakers, who very rarely ever give a reason for their dicta.

Stand up for the old law and common sense.

Under the head of Minnesota, we find him our ally on the regalia business, which we attacked several years ago. He says—

Among the few official acts performed, we notice the granting of three dispensations to Chapters to appear in public in "Royal Arch regalia," and very much regret that the M. E. Companion did not favor us with a description of the regalia. In masonry we know of nothing to which the word applies. The recent editions of Webster give to the word, it is true, a masonic signification, but this is a "modern innovation," and not found in the older editions. We have known of masons being requested to "clothe," and the General Grand Chapter has described the clothing to be worn by R. A. Masons, but we never heard of Lodge or Chapter being asked to regalia, or of any Masonic Grand Body prescribing the form or color of such an article. The word is not a masonic term, and should not be used in Lodge or Chapter, or any masonic proceedings.

Chas. C. Kiefer, Dayton, G. H. P.

Jas. Nesbit, Troy, G. Sec.

Maine.

Grand Lodge met in Portland, May 3, 1871.

Bro. Jno. H. Lynde, G. M., presided.

His address is very full and gives an excellent history of the G. L. of Maine.

DECISIONS.

A Master may preside over a lodge under dispensation without having first received the degree of Past Master.

A petition for a dispensation for a new lodge may be recommended by the nearest lodge at the stated communication at which it is presented, although no previous notice has been given.

A member of a lodge in New Hampshire signed the petition for a new lodge in Maine, and was with the lodge when constituted. Is he a member of the new lodge?

Ans. He is not. The constitution of Maine expressly declares that a brother shall be a member of only one lodge. He was a member of a lodge in a neighboring jurisdiction, and we have no right to interfere with the property of our neighbors. The last act was null and void.

A lodge ought not to receive the application of a candidate until he is twenty-one years of age.

If an application for degrees was regularly received by the lodge, it may be acted upon at the usual time, even though it is mislaid and not present at meeting.

A lodge can not receive the application of a rejected candidate

until six months have expired. The fact that it will be six months before the ballot does not affect the case.

Member of a lodge under dispensation must pay dues in parent lodge until dismissed or constituted into a new lodge.

A candidate was balloted for, and the Master announced the ballot clear. Member of the lodge thought there must be a mistake. Master passed the ballot again to remove the doubt, and the ballot was not clear. I instructed the Master that the last ballot was legal, and that he must declare the candidate rejected.

It would not be improper for a Master to call off his lodge and introduce a visitor for examination, for the purpose of instructing his lodge, provided he used proper care and caution:

The applicant for degrees is the proper person to obtain the consent of lodge holding jurisdiction, although the lodge to which he intends to apply may do so if they think proper.

The limit of a rejected applicant for membership should be returned without endorsement. He may apply to another lodge if he choose to do so.

A non-affiliated mason has no legal right to object to the initiation of a candidate. If he is aware of reasons why such candidate should not be admitted, he should notify the Master, whose duty it would be to give the objections such weight as he thought them entitled to.

To waive jurisdiction requires a majority vote only, unless the candidate has been rejected by the same lodge, in which case a unanimous vote is necessary.

In this jurisdiction, trials for masonic offenses should be conducted in a lodge of Master Masons. A profane may be admitted as a witness. [See Const. Sec. 86, and Rule 2 and 3, page 19].

The Committee on Jurisprudence, to which were referred the decisions of the M. W. Grand Master at the last Annual Communication, have attended to the duty required of them and ask leave to report that the decisions are correct, and recommend their approval by the Grand Lodge.

But few of them call for particular remarks.

The sixth has been questioned, but it was misunderstood. When the proceedings have been closed, the ballot can not be re-considered. When the Master declares the result, the proceedings are closed.

The eighth may require some explanation. When objections are raised to the installation of a legally elected officer, the installing officer must of course be the judge, in the first instance, whether the reasons for objecting are sufficient. He is bound to consider the objections, and if his decision is acquiesced in, it is final. But either party may appeal from his decision to the Grand Master, and his decision is final. Of course in case of an appeal to him the proceedings are stayed until his decision is rendered.

The tenth decision we understand to be based partly upon the masonic law, and partly upon the civil law. If a hall is leased for masonic purposes only, it should not be used for other purposes. "Side degrees" are unknown to masonry; and using a hall to confer them in is not using it for a masonic purpose.

The eleventh decision is correct under our constitution. In most jurisdictions, time is required to elapse between the degrees; but in this, two (only) may be conferred at the same meeting. One of our standing regulations provides that a candidate should not receive the second or third degree till he is proficient in the preceding degree, except in case of absolute emergency. Of the emergency the Master is the sole judge, as well as of the propriety of advancing the candidate. The decision has reference to the power of the Master, and we trust the brethren will not infer from it that our M. W. Grand Master favors the idea of conferring more than one degree upon the same candidate at one meeting, or decides that it is expedient to do so.

The report on Correspondence is as usual from the ever interesting committee, Bro. Josiah H. Drummond.

Under the head of California, he says:

The Grand Master is of opinion that an unfavorable report of the Committee of Investigation is equivalent to a rejection, and a ballot is not necessary or proper. The opposite doctrine is held in Maine: and we think, with reason, for the record should not show whether the report is favorable or unfavorable; but the report is received as information, and upon that, the lodge proceed to accept or reject, by ballot.

He holds, properly, that when the Committee find that the lodge has no jurisdiction, they should so report and the application be dismissed without a ballot.

Under the head of Connecticut he says, relative to dispensations for new ballots, &c.:

The Grand Master of Connecticut had received ten similar applications, and had denied them all on the ground of want of power to grant them. The original meaning of "dispensation," was the dispensing in a particular case with a general law. The old idea was, that the Grand Master had the power to dispense with any law in a particular case, save when restrained by landmarks,

or special provision in some regulation. Thus in the "Sixth Regulation" it is said, "Nor is the inherent privilege subject to a dispensation." But we believe that dispensations (in the original meaning of the term), are now granted: that Grand Masters give permission for a departure from the general law only when such power is expressly given to him in the constitution; and the use of the word "dispensation," therefore, is scarcely accurate. The Grand Master is now generally regarded as a constitutional officer, with such powers as are given in the constitution, or are recognized in it as pertaining to his office; but we have seen no constitution which recognizes the old power of dispensation. We agree, therefore, with Bro. Cobb, that the Grand Master has no power in such cases, unless it is expressly conferred by the constitution, as is the case in California.

Under the head of Missouri, he says—

From one of his special reports, we find that precisely the same question has arisen between the Grand Lodge of Missouri and Scotland, as formerly arose between the Grand Lodge of Maine and England. Missouri may be assured that she will have the hearty support of the Grand Lodge of Maine in her position, that no resident of Missouri should be made a mason in any other jurisdiction without her consent, and we refer to our proceedings for 1861, for the course Maine then adopted.

In speaking of our report on Quebec, he replies at length, but as so much of it has no vital bearing on the case, we shall quote so much only as touches the issue and to which we shall reply—

But let us see: one consequence, it is said, is, if two States should be united it would destroy both Grand Lodges. Not so: we have no usage that two Grand Lodges may not exist in distinct portions of the same State with exclusive jurisdiction in such portions: in such case there could be no collision between duties as Masons and as citizens.

Again, "it destroys the old Grand Lodge." Not so: this comes from the idea that the division of territory of itself divides the Grand Lodge. The lodges in one of the new States which first organize compose one Grand Lodge, leaving the remaining lodges to compose the other, and they may continue the old one or change its name, or destroy it if they will: but the destruction is their act and not that of the law. When a Grand Lodge has its Grand East located, it becomes by the same usage the Grand Lodge of that new State in which it is located upon the formation of a Grand Lodge in the other new State. Bro. GOULEY says no Grand Lodge would have established a subordinate in West Virginia: of course, because in such case the law is that the old jurisdiction remains until the lodges organize a Grand Lodge for themselves.

The first clause is intended as a definition of the duties of masons as such and as citizens. To the whole of his preceding argument on the same point, we will only say, that as masonry has nothing to do with her votaries as citizens, they can live where they please, and if a Missouri mason goes to England our Grand Lodge has no law to call him back for escaping military duty, &c., our State authorities must attend to that themselves. If a Prussian mason comes here, neither the Grand Lodge of Prussia or Missouri has any jurisdiction over his naturalization papers. They can only take cognizance of violation of moral and masonic law. A man may be expelled from his church for disobedience of its rules, or want of fealty, but with these masonry has nothing to do. Her only relationship to citizenship is masonic jurisdiction on the one hand and inculcating obedience to the civil authorities on the other.

We can not, therefore, for the life of us see the point of the issue raised as to "collision between duties as masons and as citizens."

We again assert that the Quebec heresy "destroys the old Grand Lodge." We say it for the reason that the division of territory divides the Grand Lodge sovereignty and control, as acknowledged by Bro Drummond, and leaves no defined boundaries for what is left. If the changing of the names of "Upper Canada" into "Ontario," and of "Lower Canada" into "Quebec," and giving to each a local and subordinate legislature, is sufficient, according to Bro. D.'s argument, to justify the lodges in Quebec to secede and form a Grand Lodge, then in all candor we ask, what becomes of the lodges of Ontario? They can not be called the Grand "Lodge of Canada," for they are in the same position as these in Quebec, and per force must in consistency form a new Grand Lodge for the very fact which relieved Quebec, relieved them also. This logic no man on earth can rebut—it is an axiom, that things being equal to the same thing are equal to each other. It makes no difference whether the Ontario lodges retain the name of "Grand Lodge of Canada" or not, the fact is still to the front, that the Grand Lodge is destroyed, and that the Ontario brethren merely takes its name and government as a convenience and not by inher-

itance. What then destroyed the G. L. of Canada? Nothing on earth but the recognition of the heresy that the "division of territory divides Grand Lodge jurisdiction, and annuls masonic obligations of fealty and obedience." Is Bro. D. willing to look this naked result and irresistible conclusion squarely in the face and acknowledge it? Are the recognizing Grand Lodges willing to do it?

He says: "When a Grand Lodge has its Grand East located, it becomes by the same usage the Grand Lodge of that new State in which it is located, upon the formation of a Grand Lodge in the other new State." This is an unfortunate admission, for the Grand Lodge of Canada hold its Grand East and its communications as much in one province as the other, as it has a right to do. His acknowledgement of our position on the West Virginia case is more than we expected, altho' he dodges part of the issue by the words he italicises, yet fails to give a single argument to show what right those lodges had to "organize a Grand Lodge for themselves," except the same old heresy, that the division of the State destroys Grand Lodge sovereignty.

The whole and only question now before the Craft is: *Is a Grand Lodge the sole arbiter of her sovereign jurisdiction, or, is she the mere puppet of political legislation?* Missouri has most emphatically and unambiguously answered the first question in the affirmative, and the second in the negative.

Her recognition of the Grand Lodge of Canada was after its recognition by the Grand Lodge of England, although probably not reported—yet under no circumstances is that a parallel case, for the simple reason that Canada was then "unoccupied territory," and the lodges therein were not "seceders," and no one Grand Lodge had sovereign authority therein until the organization of the Grand Lodge of Canada. This is the very opposite of the Grand Lodge of Quebec, and especially so of West Virginia, which we are glad to see Bro. D. frankly acknowledge.

No one will regret more than ourselves the day when the recognition of the heresy, politico-masonic in its nature, will come home to torment its authors, for the principle involved is far-reaching.

It goes beyond the mere division of States,—it saps the very foundations of masonic fealty and obligation by laying them bare to the innovating and revolutionary hand of political change.

We regret to see so much strain put upon the fact that a large number of Grand Lodges have extended recognition, as it looks as though it were more a race and desire to carry a point, than to arrive at the ends of justice. We would not, as we could, severely criticise the almost criminally loose manner in which nine-tenths of the Grand Lodges extend recognition to almost every thing that comes along, and we therefore can not expect the Quebec case to be an exception. With us it is solely a question of principle and not personal consideration, and we shall never deem it less an honor to have vindicated that principle, even if we stand alone in the world.

"He Makes me Laugh."

Alas for poor Bro. Tisdall, of *Pomeroy's Democrat*, who can not be criticised without getting angry and becoming very personal. Now if there is any one quality which an editor should possess more than another, it is patience under smarting arguments, and this quality our good brother does not possess worth a cent. We have had occasion to set him straight on several things, but instead of taking it in good part and improving under it, he sits right down each time and dips his pen in gall and gets off very unmasonic replies. He does not condescend to the plebeian level of reason and argument, but soars aloft to the region of invective and personality until he has almost universally become known as the "grumbling old woman of the masonic press." For ourselves we care nothing personally, as he could not say anything that could irritate us, as we make all due allowance for dyspeptics, (having several such in our own midst,) but then we do have some regard for the good taste of masonic journalism, and regret that any one occupying such a place, should so far forget his duty as to disgrace the good cause. Men with sore heads and sore hearts never do much harm, unless they happen to get into a newspaper, and then they mar the features of an honorable profession. We hope Bro. T. will take the hint and try to keep cool. When an editor has no argument for reply, he should keep quiet.

Grand Lodge of Oregon.

21st Annual Communication on the 20th day of June, 1871, the following Grand Officers were duly elected to serve for the ensuing masonic year.

William D. Wall, W. M. G. M.
T. McF. Patton, Dept. G. M.
A. Van Dunm, S. G. W.
S. B. Conyle, J. G. W.
J. E. Hurford, Gr. Sec'y.
B. F. Brown, Gr. Treas.

Philadelphia.

The new Masonic Temple. The side walls of this large edifice are now up to the height required for receiving the roof, and work is actively progressing on the other portions of the building. None of the iron for the roof is yet on the ground, but the bricklayers and stone masons are engaged on the partition walls and gables, which have yet to be raised to an additional height of fifty feet to their apex. Work has not yet been commenced on the magnificent portico and doorway, as the carved stone has not arrived from New England. The large arched west window, over the arch of the doorway, is completed, and in its mouldings is a splendid specimen of granite carving. Work on the interior of the building is necessarily almost entirely suspended until the roof is on, as the rooms are all to be arched over, and it is not safe to spring the arches until they are protected from exposure. There has been already expended on the structure, including the cost of ground, over \$640,000, and it is estimated that it will cost from five to six hundred thousand dollars more to complete the work, which will take one or two years yet to accomplish.

Canada and Quebec.

At the late session of the Grand Lodge of Canada, the following resolution was adopted by a large majority.

"That this Grand Lodge, while reaffirming its former opinion expressed at the Montreal and Toronto meetings, December 1869 and July 1870, as to the illegality of the organization of the Grand Lodge of Quebec, and although no valid reason has ever existed for the disavowal of this Grand Lodge in the manner attempted by the said so-called Grand Lodge of Quebec, but being desirous of re-establishing peace and good will and harmony amongst all the masons of Canada, and of preventing further trouble and complications, and being now of opinion that these objects can best be obtained by the existence of a Grand Lodge for the Province of Quebec properly organized, with the unanimous assent, if possible and good feeling of all the masons in that Province; while at the same time the duties and obligations of this Grand Lodge towards the said loyal masons should not be disregarded;—this Grand Lodge will give up and cede all the territory which it has occupied since 1855 in that part of Canada now constituting the Province of Quebec, make all just and financial settlements, remove all suspensions and do all such things as may become necessary, so soon as this Grand Lodge receives notice that a settlement or compromise, mutually satisfactory, shall have been effected between the mason residing in the Province of Quebec, who has been and are now loyal and faithful to this Grand Lodge on one side, and the members of the so-called Grand Lodge on the other, in such manner as they may decide amongst themselves whilst acting in a true masonic spirit; and this Grand Lodge will not, for the present, take any further step or action of any kind whatever concerning the said so-called Grand Lodge of Quebec." adopted.

Certainly no mason can complain of this fraternal action on the part of the Grand Lodge of Canada. Outraged as her rights have been, she yet extends the olive branch of reconciliation.

Thanks to Bro. Jno. J. Dillinger.

We have been requested by Unionville Lodge, 210, Mo. to announce that the thanks of that Lodge are tendered to Bro. Jno. J. Dillinger, Dist. Lecturer, for his valuable lectures and instructions and that he is requested to visit the lodges in his District as often as possible.

"Our Mutual Friend" Again.

This publication from Michigan, which we previously noticed, as being edited by a very conceited individual named Czar Jones, we again call attention to, by saying that we have received authentic information from that State, showing him to be an expelled mason, at the head of a clandestine lodge in Detroit. He is a scalawag of the first water and will probably soon subside by using up what little credit he may have with the printers.

Trust and Try.

Should your trusted friend betray you
 Brother mine,
 Deem not all men false, I pray you,
 Brother mine.
 Ever heed this truth divine;
 That among life's motley crew
 Hearts there are which still are true—
 Hearts to feel for you—for you.

Should misfortune overtake you,
 Try again;
 Bolder let misfortune make you—
 Try again—
 You shall strive not all in vain.
 Let your aim be pure and high—
 Gentle hope still whispering nigh—
 Brother, sit not down and sigh.

Another New Grand Lodge.

The following from *Pomeroy's Democrat*, of New York, contains the rather unexpected intelligence that a new Grand Lodge has entered the family; but as we have received no official information of the fact, we rather doubt it, and think that Bro. Tisdall wrote it after coming home late from an entertainment given probably by the "supreme commander of the world." Dear Bro. Tisdall should not smoke that "official pipe," it is too old and strong for weak heads, and it turns them and makes them say all sorts of things.—

GRAND LODGE OF ONTARIO.—The Grand Lodge of the Province of Ontario, Canada, commenced its Annual Communication, at Ottawa, Ontario, on Wednesday, 12th inst., and closed its sessions on Friday. The attendance was large, and included representatives from some of the clandestine lodges in the Province of Quebec, which it organized in defiance of masonic law and usage, since the formation of the regular Grand Lodge for that Province.

Please tell us when it was organized and by whom recognized.

Our Masonic Advertisers.

We desire at this season of the year to call the attention of our readers to the Masonic Clothing and Jewel manufacturers, and dealers on the first advertising page of this number of the FREEMASON.

IN BOSTON, MASS.

MESSRS POLLARD & LEIGHTON, importers and dealers in society goods, is an old and reliable house and worthy the patronage of the Craft. They are well and favorably known and need but little introduction.

IN NEW YORK.

THE MASONIC PUBLISHING Co., and dealers in society goods and Templars uniforms, 626 Broadway, will be recollected by most of our patrons as the old house No. 432 Broome St., and who have done a large amount of business for the West and South.

M. J. DRUMMOND 331 Grand St., is also one of the oldest and most reliable masonic goods manufacturer in that City, and any orders entrusted to him will be satisfactorily filled.

IN PHILADELPHIA.

MRS. WM. CURTIS, whose advertisement we have previously noticed, is well worthy of the patronage of the Craft and will attend promptly to all orders by mail.

HORSTMANN BROS. Co., on inside of back cover, is one of the largest and first established house in the United States in masonic and military goods, as also in properties for all sorts of societies. They make Templars uniforms a speciality. Masonic banners and flags, they turn out second to none.

WILSON & STELLWAGEN 1028 Chesnut St., are wholesale and retail dealers in Templar Outfits and all kinds of Masonic jewels, and being gentlemen of sterling integrity and thoroughly understand-

ing their business, they should receive a liberal share of patronage from our patrons.

VINAS & SCHUELKE Cor. 6th and Arch St., have established a strong house in all that pertains to society goods of every description.

Mr. Vinas has had a practical experience of over 20 years, and was for many years superintendent of Horstmann Bros. & Co's., extensive establishment and thoroughly understands the wants of the trade. Mr. Schuelke has been acquainted with the business over ten years and having been an Artist for many years, he is enabled to display superior taste in producing new designs for flags, banners, &c., where a higher degree of art is required. They announce as their motto—"no misrepresenting of goods—Honest and fair dealing and strict attention to business," which we are assured by those who know them, to be no vain boast.

IN BALTIMORE.

SISCO BROTHERS, 50 N. Charles St., are large manufacturers of society goods and Templar Outfits, and as they keep a full supply, we invite the attention of our readers to their house, especially those, who will visit that city during the present month. They will be able to supply all the wants in their line. They come to us well recommended.

IN ST. LOUIS.

PARSON & Co., 716 N. 4th St., (and 103 Duane St., N. Y. City) is one of the oldest houses in this business in the United States, and the oldest in the West.

They keep a large supply on hand of all kinds of Clothing, Jewels, Masonic Stationery, blanks &c., and are very prompt in filling orders and endeavoring to give satisfaction. Their motto is "quick sales and small profits"—just the thing for the Craft.

M. J. STEINBERG, 104 N. 4th St., fashionable hatter, also keeps a large stock of Knights Templar uniforms, swords and trimmings, with which he supplies the order at low western rates. He makes it a point to give satisfaction without reference to trouble or expense and thoroughly understands the business.

GEO. L. BABINGTON, 510 Washington avenue, advertises the "Masonic Hymnal" which we noticed fully in our last number.

OTHER NEW ADVERTISERS.

We also ask the attention of our patrons to the following new advertisements.

E. G. WHITMAN & CO.,

218 Chestnut St., Philadelphia, manufacturers of all kinds of Confectionery, Chocolate preparations, fruit preserves, &c., &c., and those who visit Philadelphia will do well to give them a call for first class goods.

L. Q. C. WISHART, M. D.

Proprietor of Wishart's celebrated Dyspepsia pills and Pine Tree Cordial. These medicines have quite a reputation and are claimed by the manufacturer not to come under the head of quack goods. Office and Store 232 N. 2nd St., Philadelphia.

CHARLES M. EVANS.

proprietor of Hooflands German Bitters, Tonic and Podophyllin Pills, which have been before the public for many years and are deservedly popular. For sale by all druggists.

GIRARD MERCANTILE CO.,

of Philadelphia, organized and chartered for the transaction of a wool and cotton commission business, 34 S. Front St. The president, Joseph H. Livingston Esq., is well known to the large cotton and wool houses of the South and West, as one of the best posted and most reliable men in that line of trade, and supported by a board of Directors representing integrity and capital, we bespeak for them a liberal patronage.

NEW PUBLICATION.

THE TRUE KNIGHTS.

The True Knight for August is on our table, and is an excellent number for mid-summer, embracing some sprightly and well written Stories and Poetry, and a good deal of matter peculiarly interesting to Knights of Pythias. Among other articles we notice a minute description of the Pythian uniform, and a spirited article

against the same. The TRUE KNIGHT is published at Richmond, Va., by Handy and Hankins, and is now offered at the low price of \$1 for six months on trial.

As many of our friends labor under the erroneous impression that the Knights of Pythias is somewhat similar to the Sons of Malta &c., we take this opportunity of correcting the mistake and of saying that it is a most excellent benevolent institution, founded upon the Legend of Damon and Pythias. Its ceremonies in three degrees are solemn, impressive and beautiful.

GEAR'S ILLUSTRATED MECHANICAL ADVOCATE.

We have received No. 1 Vol. 1 of this elegantly got up monthly which merits the support of these seeking mechanical education.

Published by A. S. & J. Gear & Co., and edited by A. S. Gear and W. D. Gourlay, Boston, Mass.

THE COMPANION

for Odd Fellows, a well edited monthly, published by M. C. Lilly & Co., Columbus, Ohio, is on our table and is one of the best for the purpose intended that we have seen. \$2.50 per annum.

JOURNAL OF EDUCATION.

This sterling journal still improves in quality and quantity and is an invaluable aid in the dissemination of knowledge for teachers and those interested in public education. Published by J. B. Merwin, 710 Chesnut St., St. Louis. \$1.50 per annum.

THE FAMILY VISITOR

devoted to Temperance, Masonry, &c., published by B. T. Kavanaugh D. D. M. D. Houston, Texas, at \$2 per annum, is an interesting and intelligent weekly, is a welcome visitor to our table and we sincerely wish it a hearty success. Its masonic department reflects the proceedings of the Grand Lodge of Texas chiefly, although containing much of general interest to the Craft.

NEW YORK MASONIC GUIDE.

We are under obligation to Bro. Jas. McGee 645 Broadway, N. Y. for this valuable guide to masonry in N. Y. Price 10c.

For the Freemason.

Demit or Dimit?

BY HENNY C. BLOUNT.

He are pleased to see a spirit of investigation among the brethren generally. Science has extorted facts, important data, in the realm of thought, from the exhaustless stores of nature. Investigation has enabled the searcher after truth to realize the object of his search, in reading the silent language of rocks, in watching with patient eye the movement of the stars; in hearing the voice of the wind; in studying the flux and reflux of the tides. In thought and letters no less wonderful developments have been made.

The language and literature of masonry must keep step with this onward march, they must be such that the most critical scrutiny must approve them.

Our nomenclature must be precise, as well as our grammar, rhetoric logic, arithmetic, music, astronomy, and geometry are dear to all Fellow-crafts, and cherished through higher degrees.

While we admire a spirit of investigation and brotherly criticism, we have little patience with that hypercritical acumen, sometimes at one extreme and sometimes at another;—that cavilling, faultfinding spirit, which belongs to cynics, ascetics, and misanthropes. Many persons oppose all they do not themselves suggest. They have a singular propensity—idiosyncrasy—to laud themselves and denounce all who do not fully indorse their peculiar views.

But to censure or to praise is not the object of this article. It is simply to inquire into that act which severs the connection of a mason from his lodge, to unite with another nearer to him or more convenient. If such an act has a name what is it? Is it *demit* or *dimit*? Both terms are employed by different individuals. The words do not mean the same thing; yet they are employed to designate the same act. The conclusion must be one of two: 1st, that the conceptions of different individuals, respecting the act, differ; or, 2d, one of the words is misapplied. We admit that both misconception and misapprehension, in a restricted degree, may be

affirmed of one and the same person. The act then is misconceived, or one of the words is misapplied.

Now we assume that all masons of any observation and experience in masonic life, know what the act is, of which we speak, and conceive or understand it alike. It differs from reprimand, suspension, expulsion,—it is none of these. All agree upon the qualities of it. It is voluntary, requested, dues paid, &c.

To be brief: the difficulty arises from misapplication of one of the words. Which is it? We shall see.

Demit is derived from the Latin word *demitto*, *dimit* from *dimitto* of the same language. Hence, it requires no scholar to tell us that the words in question are but Anglicized without translation. To mention the verbs from which they are Anglicized, therefore, of themselves, does not solve the difficulty. To effect this, we must go to those who employed them, and learn in what sense they were employed. Both *demitto* and *dimitto* are pure, authorized Latin words:

Atque utinam rex ipse Noto compulsus eo dem
Asseret Æneas I equidem per litora certos
Dimittam, it Libyæ Iustrare extremo Jubelo,
Si quibus ejectus silvis aut urbibus errat.

Virg. A. Bk. 1: 577

In this passage *dimittum* signifies "to send in different directions," to send forth.

Nævius pueros circum amicos *dimittel*.

Cic. Quint. 6, 2.

Here we have *dimittel*, as before, signifying to send out; to send about; to send forth.

Nuncios tota civitate Aeduum *dimittel*.

Caesar B. G. 7: 38.

Here *dimitto*, from which *dimittel* is derived, is to send forth, to send out, &c.

This word is also used in the signification of to dissolve, (as a multitude) and to separate; as to break up a banquet: *convivium dimit*.—Liv. 36: 29; Annals of Tacitus, 15: 30.

Again, *dimitto* is used to signify, to release; to dismiss; as *Dirnithere alivuem ab se amandare in ultimas terras*.—Cic. Sull. 20: 57. Freely, to dismiss any one to go into the furthest parts of the earth.

In strict accordance with the several renderings given, our best writers and lexicographers use *dimit* thus: To allow to go.—*Worcester*. To send away.—*Ep. Hall*. To let go.—*Webster*.—*Idem*. To send away.—*Reid*.

With the following references to the classics corroborative of those given we pass on: Suetonius Aug. 64; Caes. B. C. 3. 23, 1; Id. B. G. 6, 31, 2; Sallust C. 27; Ovid Met. 8, 188; Cic. de Or. 2, 21, 89; Suet Calig. 25, &c.

These citations fully establish the signification of *dimit*. In every single case there is the idea of separation, as the etymology of the word itself indicates: compounded of the inseparable particle *dis* (the S being dropped for the sake of euphony) and *mitto*. Now *dis* in composition carries the idea of *apart, asunder, in two, etc.* *Mitto* as we have shown to send; to separate; to break up; to dissolve, &c. The two taken together, to send forth; to separate from one another; to break up, apart or asunder; to dissolve (the meeting banquet by separating) one from another.

Demit has a very different meaning and application:

atque illi stellatus isplide fulvia
Ensis erat, Tyrioque ardebat murice læna,
Demissa ex humeris.

Virg. A. B. 4: 261 L.

Falling down from the shoulders. The definition attributed to *demitto* will make nonsense in the passage just given—*falling down, let down, flowing down, hanglug down, &c.*

Aurea pectoribus *demissa* monilla pendent.

Virg. A. B. 7: 273.

The golden necklaces were not separated or sent away from their breasts, but hung, *let down* upon their breasts.

et Marla genitum *demitit* ab alto.

Virg. A. B. 1: 297.

Demitit ab alto—sent down from heaven.

Also, Virg. A. B. 1: 561; 12: 834

Qui demissa in obscuro vitum habent, si quid iracundia deliquere, pauci sunt.
—Sallust, Cat. 51.

Who pass their life sunken in obscurity, &c.

Quid mirum? ubi illis carminibus stepens
Demittit atras bellua centiceps
Aures, et intortit capillula
Eumenidum recreantur angues?

Hor. 2: 13, 33 1 et seq.

I have given the stanza in full: What wonder? When the hundred headed beast, stupefied at these verses, *lets fall* his dark ears, and the serpents of the furies intertwined in the hairs, are refreshed.

Eutychus. Ne di strint!

Charimus. Demisisti gladum in Jugulum; jam cadam.

Plautus Mero. 3: 4, 28.

Were it our neck we should prefer *demitto* to mean to send the sword from it rather than to have it *fall upon* it!

Haud, ut opinor, enim mortalia saccla superne
Aurea de caelo demist funis in area, &c.

Lucretius 2: 1154.

Here rendered *let down* from heaven.

It were useless to multiply authorities. Let the following from the classics suffice: Hor. S. 1: 6, 28; Lucr. 6: 445; Strat. 3: 14, 2; Fast. 6: 441; Livy. 34: 44; Ovid Met. 4: 119; Caes. B. G. 5: 32; Cic. Clu. 21: 58, &c.

In accordance with the signification found in all the cases cited, our best writers and lexicographers—

"She being heaven-born, *demits* herself to such earthly drudgery."—Norris.

"To cause to drop; or hang down; to depress; to let fall."—Worcester.

"They (peacocks) *demit* and let fall the same, &c."—Bacon.

That is, the peacocks *lowered* their train and let it fall.

"To let fall; to depress; hence to *lay down* an office"—Webster:

"To depress."—Johnson, Brown, &c.

In every instance does the word *demitto* signify depression. *De*, in its transferred sense, is *down*; to the ground, &c; *mitto* to *send*, *fall*, *break*, &c. The two, as shown from references given, to send down, break down, to pull down, &c.

Again *dimit* is a *transitive* verb, while *demit* is *intransitive* as used by our best writers. If Webster is right in this further distinction to say a lodge *demits* John Smith, would be incorrect, since an intransitive verb has no regimen following it, for *demit* is a *neuter verb*.—Zell's Enc. *In loco*, but to say that a lodge *dimitis* John Smith, is correct, since transitive verbs *do* take objects after them. In this sentence, the lodge *dimitis* John Smith, the lodge is the actor, *dimitis*, the action performed, and John Smith the object of the action. This is just the act which we are considering. The member, of his own free will and accord, petitions for dismissal, the lodge considers the *status* of the petitioner, and if all is satisfactory the request is granted, the brother goes forth with the benedictions of his lodge, a *dimitted* Mason.

On account of the member's application preceding the action of the lodge, some have to some extent misconceived the act, and hence have pressed *demit* into service because of its misapplication by somebody else. In considering the act, that of the individual alone, it is thought that *demit*, in the sense of "*to lay down formally, as an office*," may be used here. But the act is not of the member alone. Both contribute to it, partake of it, and are necessary to effect it. The member must request it, but the lodge must grant it.

One may *demit* an office without severing his membership—better, the officer may *demit*—but one cannot *dimit* without severing it. The former may take place without payment of dues, the latter cannot; the former may take place and the demitted be allowed a vote as ever; the latter cannot.

We consider the arguments adduced prove *dimit* to be the word, and that *demit* is not the word to express the act under consideration; we believe them logically correct; we believe them unanswerable.

ANOTHER.

ROBERTSVILLE, Mo., July 21, 1871.

GEORGE FRANK GOULEY, Esq., Grand Secretary.

DEAR SIR, & BROTHER:—In the July No. of your paper I noticed an article under the head, *Yet another Word about*

that Word. I concluded that G. H. Gray, Sr., or myself are mistaken. I submit the following for your judgment and ask you for instruction:

The words *dimit* and *demit* are of latin origin. The word *dimit* (German) *nutlaffnu*, to let pass over; to yield up; to resign; to leave; to be left to one's own self. *Demit* (German) *snrablaffnu*, pinknu *laffnu*, *Vormulfignu*, to condescend; to lower; to reduce; to let fall; to drop; to abate; to humble.

Brother Gouley, I am not a master of languages, but according to my judgment the word *dimit* is in its proper place when applied in withdrawing from one lodge in order to join another lodge.

I remain yours truly and fraternally,
GEORGE J. ADLER, of Fraternal Lodge, No. 363.

Boil it Down.

Whatever you have to say, my friend,
Whether witty, or grave, or gay,
Condense as much as ever you can,
And say it in the readiest way;
And whether you write of rural affairs,
Or particular things in town,
Just take a word of friendly advice—
Boil it down.

For if you go spluttering over a page,
When a couple of lines would do,
Your butter is spread so much, you see,
That the bread looks plainly through;
So when you have a story to tell,
And would like a little renown,
To make quite sure of your wish, my friend,
Boil it down.

When writing an article for the press,
Whether prose or verse, just try
To utter your thoughts in the fewest words,
And let them be crisp and dry;
And when it is finished, and you suppose
It is done exactly brown,
Just look it over again, and then
Boil it down.

For editors do not like to print
An article lazily long,
And the general reader does not care
For a couple of yards of song.
So gather your wits in the smallest space,
If you'd win the author's crown,
And every time you write, my friend,
Boil it down.

The Book of Job.

The book of Job was written by an Idumean of the same family as that of the Phœnicians, while the Greeks were wandering tribes of barbarians, when they did not know even the existence of such a thing as an alphabet. As a work of high cosmical power, of the rarest beauty of thought and felicity of expression, of widely-extended astronomical knowledge, the book of Job transcends in merit every intellectual throb of the combined ancient civilizations. As a monument of intellectual power and grace, this Idumean work may challenge comparison with any display of mind that has yet been exhibited by any of the civilizations. We estimate Ionic mental grace by Homer's Iliad, Greek dramatic power by Æschylus and Sophocles, and English by Shakespeare. What shall be said of the Cushite Arabian mind that produced, and of the people who preserved the book of Job? Where have its idyllic beauty, grace and power, ever been surpassed? What has equaled its cosmical gifts? What ancient work on the ethical relations of man toward his Creator has more elevating, and ennobling thoughts than this from the people of whom the Phœnicians were a family? When viewed merely in the dramatic treasures contained in Job, the intellect of Phœnician civilization may safely ask to be measured with the intellectual productions of any other people. The peculiar conjunctions of the constellations described in Job enabled Hales, the great natural philosopher to determine by astronomical computation the time of Job's afflictions. Astronomy shows that those stellar conjunctions took place one hundred and fifty years before the time of Abraham.—[Prof. Theodore S. Belt.

The oldest mason has been found again—this time far away in Alaska. He is one hundred and fifteen years old, and claims to have received the master masons degree at the age of eighteen, by special dispensation in a lodge on the frontiers of Persia, more than ninety-seven years ago.

Jurisprudence.—Editorial.

DEAR SIR AND BRO.—Will you be kind enough to give me your view on the following:

A brother has been summoned to attend a regular meeting of the lodge, but fails to appear. A brother prefers charges against him for "gross unmasonic conduct" in disobeying said summons. At the day of trial he appears, pleads guilty to the charge of disobeying the summons, says he has forgotten about it, &c., but claims that in disobeying the summons he was not guilty of "gross unmasonic conduct." He retires and the lodge proceeds to ballot on the penalty: first, expulsion; second, suspension; third, public reprimand; but neither of these punishments receiving the number of votes required, he is not punished,

The questions I would like to have answered are: First, the brother having failed to obey a summons, and charges being preferred against him, is it not the duty of the lodge to assess some punishment to the brother for having disobeyed a summons.—Second, does not the lodge make itself liable to have the charter arrested by acquitting a brother of all punishment who frankly acknowledges to have disobeyed a summons. Third, is it in the power of the W. M., after the lodge has refused to expel, suspend or publicly reprimand a brother, to give the brother a private reprimand, claiming, that as the brother had violated the law, some punishment must be assessed against him.

If you will be kind enough to answer these questions, in your September Number, you will greatly oblige me and a number of other brothers.

Fraternally yours,

E. S. W.

Answer First—Neither the accused nor his counsel should have been asked or allowed to plead guilty or not guilty, and the plea above made amounts to nothing, and should have no weight in the consideration of the subject. It is not provided for in *Masonic trials*, as has already been discussed in this Journal.

Ans. Second—In reply to the first question we will say, that whether a punishment should have been assessed by the lodge or not, depended altogether on the evidence.

Ans. Third—In reply to the second question, we say, that a charter should be in no danger because the members vote conscientiously as to what they believe an honest verdict. The accused acknowledged that he disobeyed a summons, and thereby tells the truth, but gives an excuse that he did so unintentionally; forgot the matter entirely, and therefore truthfully stated that he was not guilty of "gross unmasonic conduct." If he had truthfully reported that he was too sick at the time, he would have to acknowledge that he "disobeyed the summons;" yet certainly no one could say he did an "unmasonic act."

Ans. Fourth—To the third and last question, we reply, that if the brethren were satisfied from the evidence that the accused told the truth, and could not prove a wilful disobedience of summons, then we do not see how they could avoid failing to assess a punishment, and if the vote had been taken in the first place, as to "guilty" or "not guilty," as it should have been, instead of accepting a plea which he had no right to make, we have no doubt he would have been declared "not guilty," and that would have ended the whole matter.

Relative to the "private reprimand," it was irregular, for the reason that no guilt had been voted, and had the lodge assessed a punishment, such as suspension or expulsion, on his mere plea of guilty, without a vote on it, after the evidence, he would have been perfectly justified in taking an appeal to the Grand Lodge, and could not see how the latter body could avoid setting the trial aside for "informality."

From our correspondent's letter we are satisfied that the whole difficulty arose from the innovation allowed in too many lodges, of having the accused or his counsel pleading guilty or not guilty. That is a question that must be decided by the brethren, and the accused is not one of the jury at a *Masonic trial*.

We invite attention to our article in the May Number, page 93, for a fuller view of the merits of this case.

A large mass of error is easily embalmed and perpetuated by a little truth.—Mackay.

Reply to Bro. Drummond of Maine.

Our good Brother J. H. Drummond has an article in the *Masonic Token* of Portland, Maine, relative to our remarks on concurrent jurisdiction in cities. He says:

"He has claimed that changes in the civil law cannot affect the masonic law. I replied that when the masonic law adopts the civil law as a part of itself, it follows that a change of the civil law works a corresponding change in the masonic law. Among other illustrations I cited decision that when several cities are consolidated into one, the lodges at once acquire a concurrent jurisdiction throughout the whole of the new city. Bro. Gouley admits this to be correct, and gives an instance in Missouri, wherein by a change in the civil law, the jurisdiction of subordinate lodges was *ipso facto* changed.

"Very well, we have one instance then in which a change in the civil law, at once and of itself, works a change in the masonic. If we apply Bro. Gouley's 'logical deduction' to this, it would follow by his reasoning, that 'political and not masonic governments dictate the jurisdictional rights' of subordinate lodges, and that, too, against the protest of the lodges themselves!"

We are astonished that Bro. D. should overlook the entire point at issue, viz: That lodges in cities have concurrent jurisdiction simply because the *Grand Lodge has said so*. If the Grand Lodge had not passed such a law, then the legislature might aggregate as many cities as it chose, but that would not confer concurrent jurisdiction, hence we reiterate our first proposition, viz: That masonic and not political government must determine masonic boundaries. We challenge any denial of this fact, except upon Bro. Drummond's hypothesis, viz: That "political and not masonic governments dictate the jurisdictional rights of lodges, &c.," which we again pronounce a *heresy* that never had a foothold until in the last few years. Again he says:

"But Bro. Gouley says, my 'premise is that the government, State or national, controls and regulates masonic boundaries without the consent of the orders themselves, and even in violation of their protest.' I have never advanced any such doctrine, and if Bro. Gouley can see no difference between this proposition and the one in the last paragraph, it is hardly worth while to attempt to straighten his mental vision."

This is just exactly the point where we expected the Quebec advocates to wince and show signs of the striking shot. We told them two years ago where their logic would lead them, and having driven them on step by step to the conclusion, they now stand on the precipice and cry "We never advanced any such doctrine!"

Of course not. No moderate drinker ever advances the doctrine that he will become a drunkard, but the laws of nature, nevertheless go on in their course. Masonic Grand Lodges would have shuddered had they seen in advance the position they occupy to-day. They commenced by sipping the sweet sophistry of Bro. Drummond until they got an appetite for the strong drink of masonic revolution, and to-day a majority of the Grand Lodges of the United States have actually ignored the just appeals of the Grand Lodge of Canada—disregarded her lawful edicts—recognized her suspended and expelled members, and established the doctrine that a political subdivision sundered her masonic jurisdiction in the face of her most solemn protest. We know very well that the Quebec adherents would be glad to escape this fearful alternative and would like to cry down the ghost of murdered sovereignty and say "It was not I." But there it stands and all the sophistry and special pleading for which they are celebrated, will not shield them from the burning sunlight of FACTS which are bound to be stamped upon the history of this remarkable and unfortunate case. We leave our intelligent readers, who have followed this case through, whether it needs 'straightening' out or not. In conclusion he says:

"It is not the doctrine of revolution; It is a principle of law binding upon all American Grand Lodges, and all others which recognize the doctrine of exclusive jurisdiction. It is based upon the other principle that obedience to the civil law is the paramount duty of every mason. To make this duty capable of performance, the principle we have maintained was fully and universally established immediately after the revolution. And every one of the fifteen American Grand Lodges first formed were formed in accordance with it, and based their action upon it. I have given in my reports the particulars of the history of the formation of several, and can give those of others. Bro. Gouley has never attempted to deny these precedents, and he cannot. Is he so much wiser and more masonic

than the founders of our Grand Lodges? Unless he is, the supporters of Quebec are *right* and he is *wrong*."

We claim no wisdom in this case; we only claim common sense and reliance on facts, and therefore emphatically *deny the precedents* he alludes to. We deny that any of the fifteen Grand Lodges were formed or based upon his theory. It is known to every masonic student, that all the original provinces and states of this country both before and after the revolution were "unoccupied territory," i. e., they were open to the jurisdiction of any Grand Lodge, and as Grand Lodges came to be formed, one by one, and as they from the very first opposed all propositions looking to a national body, it was recognized as a rule of action that as each State and Territory came into existence, they were entitled to a Grand Lodge of their own, not because they were States, but because they were all "unoccupied territory," and nearly all, if not all, had lodges in them planted by various other State bodies, even before and after they were divided off into States. After a State was once formed and its Grand Lodge became established, then the supreme occupation was recognized and we know of no instance wherein it was violently violated until in the case of West Virginia. Even Illinois, as late as 1840 was "unoccupied territory," and the precedent adduced is a fatal one for Bro. Drummond.

A bad cause will always call forth flimsy pretexts and excuses, and we are therefore not surprised that the "other side" should resort even to "precedents" which, when analyzed, crush them. But we are surprised that a masonic scholar of the reputation of Bro. Drummond should have been misled into such a fatal trap as the one here presented. Time is the grand arbiter of events, and we shall not be surprised to yet hear Bro. D. say that he "never advanced the doctrine that the action of a State had anything to do with masonic government." We ask him to reply to our arguments in the August number under the head of "Grand Lodge Sovereignty."

New Hampshire.

GRAND LODGE.

The following Officers were elected at the Annual Communication of the M. W. Grand Lodge of the State of New Hampshire, holden at Masonic Hall, Concord, May 17, 1871:

Grand Master—John R. Holbrook, Portsmouth,
Deputy Grand Master—Nathaniel W. Cumner, Manchester.
Senior Grand Warden—William Barrett, Nashua.
Junior Grand Warden—John A. Harris, Concord.
Grand Treasurer—Daniel R. Marshall, Nashua.
Grand Secretary—Abel Hutchins, Concord.

GRAND CHAPTER.

At the Annual Convocation of the M. E. Grand Royal Arch Chapter of New Hampshire, held at the Masonic Hall in Concord, May 16, 1871, the following Officers were elected:

John A. Harris, Concord, M. E. Grand High Priest.
Edward Gustine, Keene, E. Dep. Grand High Priest.
William Barrett, Nashua, E. Grand King.
John D. Patterson, Manchester, E. Grand Scribe.
Daniel R. Marshall, Nashua, E. Grand Treasurer.
Abel Hutchins, Concord, E. Grand Secretary.

GRAND COUNCIL.

Officers of the Grand Council of New Hampshire, elected at the Annual Convocation, held at Concord, May 17, 1871:

George H. True, Manchester, M. P. Grand Master.
John A. Harris, Concord, Dep. P. Grand Master.
Edward Parker, Nashua, P. Grand Master.
Daniel R. Marshall, Nashua, Grand Treasurer.
Abel Hutchins, Concord, Grand Recorder.

ORDER OF HIGH PRIESTHOOD.

At the Annual Convention of High Priests of New Hampshire, held at Concord, May 16, 1871, the following officers were elected:

John J. Bell, Exeter, President.
John A. Harris, Concord, Vice-President.
Thomas J. Sanborn, Concord, Chaplain.
Daniel R. Marshall, Nashua, Treasurer.
Oliver C. Fisher, Henniker, Secretary.

Jurisprudence---Official.

DECISIONS BY THOS. E. GARRETT M. W. G. M. OF MO.

THE QUESTION OF LOCAL JURISDICTION WITH REFERENCE TO THE ACCEPTED AND REJECTED.

Lodges, excepting those in cities where jurisdiction is concurrent, have, or ought to have, well settled lines of jurisdiction, from which there should be no deviation, save when a new lodge is planted, and comes in for its rightful share of the territory.

It has happened when a candidate for the mysteries has been rejected by one lodge his friends have ascertained that the rejected petitioner was a mile or two nearer another lodge than the one which rejected him, and have applied for relief and redress on this ground.

The question comes, whether, if the candidate had been accepted, there would have been any complaint for want of jurisdiction of the lodge that accepted; also, whether the lodge had not all along been drawing material from the same territory of which the unsuccessful petitioner was a resident without ever raising a question of jurisdiction, or hearing a complaint from the neighboring lodge.

This has proved to be the case in many such instances, and in my decisions upon them I have endeavored to promote the best interests of the craft in the present, and for the future. The law was made for the accepted, as well as for the rejected, and can no more bend to accommodate the one than the other. To set aside the ballot and allow the rejected applicant to immediately petition the nearest lodge—that is, the other one—because under the law of measurement the first lodge had no jurisdiction, would be to declare virtually that perhaps half the members of the lodge that rejected this one, but accepted twenty others under like conditions, had been illegally made.

To open such a breach to reconsideration and redress, would disturb the whole net-work of lines which ought to represent unity and contribute to harmony, and inaugurate a never-ending source of annoyance to the brethren themselves and to those whose province it is to preserve good fellowship and see that the laws are obeyed. I have invariably refused to make such discriminations in favor of the rejected, and have confirmed the verdict of the ballot in all cases where the redress sought was through the medium of hair-splitting questions of local jurisdiction.

A FIRST AND SECOND BALLOT.

An investigating committee reported "favorable" on the petition of a candidate for the mysteries, and the ballot was spread. It was pronounced "clear" by all the officers, and the W. M. announced the candidate elected. On looking into the box again, he discovered several more ballots than there were members present. He supposed the Deacon had been careless in carrying the box, immediately recalled the announcement that the candidate had been duly elected, and explaining the matter to the lodge ordered another ballot. The next time there was one black ball, and the Master ordered another ballot. A brother became excited over the proceedings, which he pronounced irregular, asked permission to retire, and abruptly left the lodge, as he said, to present a final result. The ballot went around, the dissatisfied brother having been allowed to retire, was found to be clear and the candidate was finally declared duly elected.

The Master desired to be confirmed in his position, before the lodge proceeded to initiate the candidate.

Decided: that the first ballot was no ballot at all, by reason of the conditions above explained, and that the Master, when he discovered the irregularity, even after announcing the result, was right in recalling it, and ordering another ballot. The second voting was really the first ballot, there being but one black ball, the Master under the well known law provided to guard against mistakes, was right in ordering a second ballot. This resulting clear, I decided the candidate duly elected, and the lodge had permission to proceed as usual.

TAKING CARE OF THE SICK.

A lodge has a by-law making it an offence for any member, being

duly notified, to refuse to attend upon, and sit up with a sick brother, or to furnish a suitable substitute.

Several practicing physicians belonging to the lodge refused to obey the by-law on the ground that it would be unprofessional to conform to it; would look like they were hunting up practice where they were not called, and might interfere with their business elsewhere, taking their stand on the charge: "that Masonry is on no account to interfere with a man's vocation." They also refused to furnish substitutes because that act would be an acknowledgement of the duty of attending, and would therefore yield the whole question.

Now, this is a case in which every mason must necessarily be his own judge of his duty. No legislation can be devised to meet its spirit, and decide upon its merits. It is beyond the scope of written law, and the questions of duty, and right and wrong in the premises, must be solved by every mason for himself. It lies between his masonic obligations and the inner consciousness or his responsibility to himself, his fellow man, and his brethren of the lodge. If his conscience acquits him of blame in his performance of these, he has found the true solution.

There is no plainer duty of a mason than that of taking proper care of the sick, the distressed, and helpless. It is embraced in our solemn covenant, and it is to be hoped that every mason is fully aware of the responsibility it imposes, and willing to conscientiously perform them to the best of his ability. This particular by-law, however, is not general, nor has the Grand Lodge any written law concerning the case. It would not be proper to constitute a penal offence in one lodge of an act, or an omission, regarding which another lodge in the same grand jurisdiction has no law whatever, but acts solely on the impulse of duty, and that higher sense of moral obligation, which it is presumed guides the instincts of every true masonic heart.

I was asked for a decision on such a case as the above presented, and gave it that a physician and a mason who refused to take care of the sick brethren of his lodge, could not be held subject to masonic discipline for the refusal.

DUE NOTICE OF TRIAL.

A charge of unmasonic conduct was preferred against a mason who resided in the local jurisdiction of the lodge of which he was a member, but whose business often kept him for considerable periods of time away from home. The secretary of the lodge furnished him with a certified copy of the charge, and gave him legal notification both at his residence and at his supposed business point, of the time of trial. On the night of the trial the lodge received a note from his wife, asking that the trial might be postponed, and stating that she was expecting the return of her husband in a few days. In compliance with this request the trial was postponed thirty days, and the wife was at once informed of the time.—By inadvertency the Secretary did not give an official notification of the same directed to the brother within the time required by law.

The question arose on the legality of the notification as it was supposed to have been transmitted by the wife, and whether the trial could proceed regularly on that basis?

Decided, that the wife was not a competent agent to transact this strictly private masonic business, from the start, and that the accused must have due and legal notice of the time of trial before it could regularly proceed.

THE MAJORITY OF A LODGE MEMBERSHIP UNDER CHARGES.

A lodge has a membership of about sixty, forty of whom are in arrears for dues over one year. Many of the number are able but indisposed to pay. The small minority of the lodge are tired of carrying the burden of non-contributing members, and paying grand lodge dues for them. Charges are regularly preferred against the delinquents and the trials of all are set for the same night. The twenty contributing brethren fear that the forty delinquents will outvote them, as under our law all are voters in the lodge until they are suspended or expelled by a two-thirds vote of the members present. They ask for advice under these peculiar and exceptional circumstances. Ruled, that the forty delinquents were personally interested in the trial of any one of their number, and that they could not be permitted to vote on a question in which they were directly interested. Advised the lodge to go into the trial of

each one under charges separately, they being all present in the lodge if they chose so to be, hear the cases, and then order all the delinquents to retire together during the balloting, which, of course, must be done separately. This seemed to be the only way to settle this business rationally and equitably.

It would not do to have a farce in a lodge-room with so many acts, as there were masonic trials. If permitted, the large majority of delinquents in this case would certainly have carried their point in favor of abolishing dues, and against the good brethren who supported the lodge, and were endeavoring to maintain order and discipline.

MINORITY REPORTS OF INVESTIGATING COMMITTEES.

An investigating committee of three was appointed by the W. M. of a lodge on a petition for the mysteries of Masonry. When the report was due only one of the committee was present, and he reported favorably. The master submitted the question of accepting the report to the lodge, which voted to accept; it was so ordered and the committee discharged. My opinion on the proceeding was asked. Decided, that the acceptance of the report was irregular and void, on the ground that only one member of such a committee is not competent to make a report to the lodge for its action.

It is customary to receive a report of the majority of an investigating committee, but in so important a matter it is far better that every member should do his whole duty. In some lodges this is a rule from which there is no deviation, and it is a safe one. A report made by only one member of a committee of three cannot certainly answer the purpose contemplated by the peremptory charge, and universal law of masonry requiring due investigation into the character and antecedents of those who ask to become members of the great masonic family.

Texas.

GRAND SECRETARY'S OFFICE, MASONIC TEMPLE,

HOUSTON, July 15th, 1871.

R. W. BRO. GEO. FRANK GOULEY, Grand Secretary of Most Worshipful Grand Lodge of Missouri.

The following preamble and resolutions, adopted June 15th, A. D. 1871, at 35th Grand Annual Communication of M. W. Grand Lodge of Texas, were ordered to be specially promulgated, with the accompanying resolutions, relating to amendments of Constitution, viz:

Whereas, Evidence has been furnished this Grand Lodge to the effect, that J. W. Robbins, who stands expelled by Walnut Creek Lodge, No. 205, of this jurisdiction, is in the habit of passing himself as a mason in good standing, and visiting Lodges and Chapters in Texas and Kansas; therefore,

Resolved, That the Grand Secretary issue a circular, setting forth the above facts, and that a copy of the same be forwarded to the Secretaries of the M. W. Grand Bodies in our sister States, and also to each of the Subordinate Lodges in our jurisdiction; and requesting the M. W. Grand Lodge of Kansas to notify its Subordinates.

The following Resolutions, on the Amendment of the Constitution, were received and laid over in course:

(To be acted upon at 36th annual Grand Communication 2d Monday in June, 1872.)

"*Resolved*, That Article 3, Chapter 6, Section 1, be amended to read as follows: The State of Texas shall be divided by this Grand Lodge into convenient, Masonic Districts, not to exceed fifteen in number."

(To be acted upon at 36th annual Communication, beginning on 2d Monday in June, 1872.)

"*Resolved*, That Section 20, Article 5, Chapter 5, of the Constitution be, and the same is hereby repealed; and the following adopted in its place, viz:

"Section 20, Article 5, Chapter 5. A dimit may be granted to a Brother for the following cause:

"First, when the Lodge becomes too numerous for conveniently working, and he dimit to join another Lodge.

"Second, when a Brother is about to remove from the jurisdiction of his lodge; and in all other cases the lodge shall be the judge of the sufficiency of the cause."

Attest:

GEO. H. BRINGHURST, Grand Secretary.

Laying Corner-stone of State Normal School at Warrensburg, Mo.

Freemasonry, ever keeping pace with the civilizing tendencies of the ages in which it lives, takes a deep interest in the rapidly improving system of public education in the present, and it is with feelings of deep pride that we observe the firm hold which that object has to-day upon the public heart.

Public education is the corner-stone of the people's strength, and to foster it by every means in our power is a sacred duty second to none. Step by step, the almost perfect system of this city is advancing throughout the State, and on the 16th of August the corner-stone of the Normal University at Warrensburg, 218 miles west of St. Louis, was laid by the Grand Lodge of Missouri, composed of the following officers: Thos. F. Garrett, G. M.; W. E. Whiting, Acting D. G. M.; S. H. Owens, S. G. W.; Jno. E. Ryland, J. G. W.; C. L. Mayo, Acting G. Treas.; G. F. Gouley, G. Sec'y.; G. B. Mitchell, Acting G. Chaplain; C. C. Morrow, Acting S. G. D.; H. C. Fike, Acting J. G. D.; Oscar Clayton, Acting G. Tyler; W. C. Roland, Acting G. Marshal; J. W. Luke, Acting G. Marshal.

The day was most auspicious for the occasion, cool and refreshing, and the craft turned out in force, consisting of representatives from the following towns: Harrisonville, Dayton, Altona, Crescent Hill, Butler, Morristown, Austin, California, Tipton, Pleasant Hill, Index, Kansas City, Jefferson City, St. Louis, Knob Noster, Dresden, Lexington, College Mound, and Sedalia, all sending in an aggregate of about five hundred masons. The procession was escorted by a detachment of Knights Templar under command of Sir Geo. R. Hunt.

The ceremonies were in the usual form prescribed by the Grand Lodge.

After the stone was laid the procession marched to the Fair Grounds, where all were bountifully supplied with refreshments, by the hospitable citizens, and the guests waited upon by amiable and kind-hearted ladies. The extent of this duty may be appreciated when we state that there were over five thousand people the grounds. The *St. Louis Republican* says:

"The banquet department was managed admirably for the entertainment of so large a company. There was enough, and to spare, of all substantial, and the delicacies of the season, and without hindrance or waiting. The tables encircled the pavillion on the outside, and all were well filled, which was soon the case with the hungry. The ladies had the management of the victualling department, which accounts for its completeness and profusion. A number of ladies of Warrensburg constituted themselves into a committee of subsistence, asserted their rights, and behold the result. They deserve special mention, and we append their names as benefactors and the queens of monster picnics: Mrs. White, Mrs. F. Zimmerman, Mrs. Hoffman, Mrs. Charles Snow, Mrs. L. D. Grover, Mrs. Baldwin, Mrs. Geo. S. Grover, Mrs. R. A. Foster, Mrs. Patterson, Mrs. J. W. Brown, Mrs. A. W. Rogers. These ladies, besides contributing to the general table set a table, in 'Floral Hall,' for the speakers, reporters, and invited guests. After the banquet they must have had many baskets full to give to the poor—if they have any poor in that rich and highly-favored country. The above named lovely committee not only provided the viands with good hearts and bountiful hands, but they were promptly at their posts to see that none of their good things were slighted, and that all were perfectly satisfied with this important branch of the entertainment. Long may they live to enjoy the flavor of their good deeds and breathe the gratitude of that hungry multitude."

The building will cost \$200,000, and will accommodate 1,200 students. It is to be built of elegant stone, and will be 155½ feet in length, 93½ feet in width, and 100 feet high.

The Grand Master delivered a masterly address treating of the grand and perfect system of education. It occupied over one and half hours in delivery, and was attentively listened to. So much of it as was of a general character appeared in the *Missouri Republican* of the 18th, and the educational men of St. Louis who cordially and fully endorsed it have asked for a copy of the address in full to be issued in pamphlet form as a part of their series of educational documents.

The following relating particularly to the masonic features of the occasion has been kindly furnished us for its first publication:

Ladies and Gentlemen and Brethren of the Masonic Fraternity:

It is the custom among the Fraternity of Free and Accepted Masons, at gatherings like this, to have a masonic oration in addi-

tion to the ceremonies of laying the corner stone of a public edifice. The duty of making such an address has fallen upon me at this time. In the performance of this duty I shall endeavor to express what I may feel that I ought to say without unnecessarily multiplying words, especially, as there are several other speakers present, for the purpose of addressing you.

Every word uttered is a living thing: with its sound a new life is born for evil or for good. A few words become thoroughly polarized with a purpose: they serve as magnetic batteries in thought; always produce the same current, and breathe, and speak, and burn forever. Such words exercise omnipresent power in the affairs of men. Education is one of these magnetic terms. What a world of thought its sound awakens!

If a word is so fruitful of results, how much more so ought to be an act which is the sublimated and crystalized essence of many words. The performance of an act requires ceremony, either private or public, according to the character and importance of the thing to be done.

We are assembled to-day—all in the capacity of builders—to participate in the laying the foundation stone of a public edifice, and our ceremonies should so impress themselves upon the memory of every one, that each in after life may be able to say to the other: I assisted in building the second Normal School of Missouri, at Warrensburg, and am proud of my share in the work.

This is the sentiment which our exercises are meant to inspire; for this reason we make them public. If they succeed in their object we shall have evoked a spirit from the deep heart of this community which will guard the work so auspiciously begun, foster it in its growth, and lead it to the highest good.

A portion of this great concourse of people are here by invitation, as Freemasons, in evidence of their hearty co-operation in the enterprise that has drawn us together as a mass, and in which our several communities have so deep an interest.

The name "Mason" is alive with the thought of a building and the builder. It, too, is one of the world's magnetic words. It indicates that we who bear it are builders by profession. Our appearance in public character proclaims that we are in full accord with the heart throbs of the people, and a part of the swelling tide of progress; and our position in these proceedings is a recognition of our peculiar right to be here.

The clink of the hammer comes echoing down to us from the far Past, when our forefathers wore their aprons, not as holiday attire, but when their hands were hardened by their masonic toil. The industry that characterized the old band of craftsmen, has fallen to our lot, singly, in our several walks of life, yet we still cherish our organization, and retain our name as builders. The work of the hands modelled a work of the heart, and we go on from generation to generation plying our masonic implements in their various symbolic uses.

Instead of blocks of stone except on such occasions as this, we build with blocks of thought, and our cement is harmony and brotherly love. We are here under the old charter of our name as operative masons, and under the perpetual charter of our profession as moral builders. We have always built with and for the people by whom we were surrounded, both in our operative and speculative capacity. From our craft in material architecture, we drew our models and maxims in our system of moral architecture, and dwelt in the structures which we reared among the people. We have seen many revolutions in the objects of material architecture, and many changes in its style, but we hold fast to the moral habitation first erected by the spirit of the builder's craft, and founded in principles of everlasting truth.

We used to build palaces for the abodes of the great, when school-houses were insignificant huts hid away in neglected corners. The people are now pulling down the palaces, and we from the same impulse which guided our work of old, are keeping them to build palatial school-houses. Masonic hands have laid the foundations of temples, cities, systems, and governments, but still more fundamental than all these is the laying of the corner-stone of a public school.

There are other striking parallels between our order and the business in hand. We claim that Freemasonry as an order is universal as civilization. The founding of this school is another step in the

grand advance of light and knowledge which will make education universal as the sun—

Freemasonry affiliates and harmonizes in its objects all sects, creeds and nationalities of men. It has demonstrated that the human family may live together in peace. It is the great problem of all educational systems to bring about the same result.

We, as Freemasons, are thoroughly imbued with the spirit of this movement, for our order has ever been the friend and patron of liberal education.

Why should we not be here as an example of some progress made in rational toleration and the fraternization of mankind?

The fitness of our presence as an organization, and our peculiar relation to occasions such as this seemed to demand so much explanation. Since we are rightfully and properly here we ought to have something to say about the enterprise of which we are in some sort the founders, while we thus mingle in our old relations with the friendly people among whom we live.

He was followed by D. H. Crittenden, Esq., of the State Normal School of Oswego, N. Y., Judge C. F. Moulton, of Mobile, Ala., Rev. Jno. Monteith, State Superintendent of Schools of Mo., Maj. A. B. Merwin, Editor *St. Louis Journal of Education*, Prof. J. Baldwin Principal of the Normal School at Kirksville, Mo., Wm. T. Harris, Esq., Superintendent of Schools in St. Louis, Col. Norman J. Colman, Editor *Rural World*, St. Louis, and Prof. Geo. P. Beard, Principal of the School at Warrensburg. All the addresses were interesting and well delivered.

To Bros. Geo. R. Hunt, E. K. Simmons, and H. C. Garth, we are much indebted for personal attention, as also to Dr. L. H. Owens, of California.

This marks an important era, not only for Warrensburg, but for the whole western part of the State.

The corner-stone of the State Normal School at Kirksville will be laid on the 6th inst. by the Grand Lodge. This will also be an important event for the north part of Missouri, and we thank the Regents for an invitation to be present.

California.

Grand Lodge met in San Francisco October 11, 1870, Bro. Leonidas E. Pratt, G. M., presiding; 146 lodges represented.

As we have no duplicate copy of proceedings we shall be denied the privilege of extended extracts. In speaking of the application of Quebec for recognition, he says:

"I repeat, that it is a case of rebellion simple and unmitigated, and against rebellion in every form and from every source, the spirit, the traditions, and the principles of Freemasonry are unalterably opposed."

If anybody does not understand that, they had better go to a school where they teach the English language with the bark on. Bro. Pratt has evidently not been blinded by the sophistical dust of special pleading.

A very large amount of local business was transacted, and the reports of committees evince care and energy.

Bro. Wm. H. Hill again puts forth an excellent report on correspondence. He pays a glowing tribute to his Bro. preacher, Grand Master Vincil, and wonders if his sermons are as long as his annual reports. We will reply by saying "no," but if possible much better, for they are not written. The want of a copy to cut into, will deter us from making extracts from the report before us, which we would otherwise gladly do.

LEONIDAS E. PRATT, San Francisco, G. M.

ALEX. G. ABELL, San Francisco, G. Sec'y.

WM. HENRY HILL, San Francisco, For. Cor.

The physicians of Selma, Ala., have made out a "black list," in which all persons who have failed to pay for being physicked are set down "as incorrigible sinners, who will be left in their next sickness to go to the devil in their own way." The arrangement is said to be very satisfactory to both physicians and citizens; the former will be saved a great deal of annoyance in trying to collect worthless bills, and many a poor cuss among the latter will be enabled to live out the natural term of his life.

The "Masonic Mirror" of San Francisco in a Muddle on Colored Lodges.

The following from the *Mirror* of August 12, exhibits a greenness about legitimate and clandestine Masonry that we did not expect from any intelligent journal. Hear it:

"GRAND LODGE OF COLORED MASONS.

"The several Lodges of Colored Masons of California, met in Convention, July 27, and organized a Grand Lodge, with the following officers:

"UNFORTUNATELY, owing to the peculiar status which our regulations place colored Lodges in this country, we are obliged to treat this organization as clandestine, as well as the several bodies which gave it existence. Good Masons throughout the world are considering how this vexed question of recognition of colored Lodges is to be met. Can it forever be staved off? and if not, how is it to be disposed of? Is Masonry cosmopolitan, or is it exclusive? Is it confined to certain races and blood, or is it universal? Is it correct that Masonry exists between the North and the South, from East to West, and from the lowest depths to the highest heavens, among all nations, tribes, kindreds and tongues, or is it a caste order the doors of which are unlocked only by the key of complexion, blood and nationality? We say this question must be met and disposed of sooner or later, and the sooner it is done the better it will be for both colored and white Lodges. We cannot overlook the fact that there are a large number of colored Masons in this jurisdiction—made according to the Ancient Rites in due form—though, as we claim, clandestinely made, because their Lodges are not recognized. But suppose a colored Mason, made in a regular Lodge, seeks recognition—then what principle could be brought forward to debar him of the rights and privileges of Masonry? A Chinese Mason, not long since, visited the San Francisco Lodges, and proved himself not only bright in the ritual, but bright in the far more important moral teachings of Masonry. Now, what we think should be done is this: Let the Grand Lodge take these colored Lodges under the wing of its jurisdiction and supervision, that it may control their labors and direct their affairs, as it now does the white Lodges in its jurisdiction. We see no other way of disposing of a question, which, if left unsettled, may yet become vexatious."

We would suggest to the *Mirror* an amendment, which, to be consistent, it should accept, viz:

Whereas, An expelled mason named Czar Jones, of Detroit, Michigan, has started a rival Grand Lodge and advertises in the public papers, to take in and initiate all those who are rejected by the regular lodges, therefore,

Resolved, That the *Masonic Mirror* of San Francisco, declares it unfortunate, owing to the peculiar status which our regulations place Czar Jones' Grand Lodge in this country, we are obliged to treat this organization as clandestine, as well as the several bodies which gave it existence.

One is no more clandestine than the other, and neither of them pronounced so on account of color, but because they were started and exist to-day without the slightest shadow of legal authority.

We would suggest to the *Mirror* that it might do a thriving business by hitching teams with the *Mutual Friend*, the organ of Czar Jones, and between the two they could sympathize with all the clandestine lodges in the United States, both white and black.

The *Mirror* asks, "But suppose a colored mason made in a regular Lodge seeks recognition, then what principle could be brought forward to debar him of the rights and privileges of masonry?" We answer none! and the *Mirror* should have known it without asking the question. Masonry is universal, but to be anything, it must be legitimate, and as for adopting the alternative suggested above, viz: Taking in clandestine lodges in order to get clear of them, is a good deal like a father swallowing all the arsenic in the house for fear his children might get at it. Instead of keeping the poison in its proper place. We had hoped better things of the *Mirror*, but after the support which the heresies of the Quebec case have received, we are not surprised at anything.

In true womanhood are combined all the best attributes of humanity—tenderness without weaknesses; trust without credulity; modesty without prudery; dignity without haughtiness; self-respect without conceit; confidence without boldness; courage without coarseness; goodness without pietism, and reverent worship without superstition.—*Celia Burleigh*.

The palm stands upright in a realm of sand—*Elizabeth Barrett Browning*.

Times go by Turns.

[The following rare old poem was written by Robert Southwell, an English Jesuit, born in 1500, and executed at Tyburn in 1535.]

The lopped tree in time may grow again;
Most naked plants renew both fruit and flower;
The sorriest wight may find release from pain;
The dryest soil sucks in some moistening shower.
Time goes by turns, and chances change by course,
From foul to fair, from better hap to worse.

The sea of Fortune doth not overflow;
She draws her favors to the lowest ebb;
Her tides have equal times to come and go;
Her loom doth weave the fine and coarsest web.
No joy so great but runneth to an end,
No hap so hard but may in time amend.

Not always fall of leaf, nor ever spring;
Not endless night, nor yet eternal day;
The saddest bird a season finds to sing;
The roughest storm a calm may soon allay.
Thus, with succeeding terms, God tamereth all;
That man may hope to rise, yet fear to fall.

A chance may win that by mischance was lost;
The net holds no great, takes little fish;
In some things all, in all things none, are crossed;
Few all they need, but none have all they wish.
Unmingled joys here to no man befall;
Who least, hath some: who most, hath never all.

New Brunswick.

Grand Lodge met in St. Johns September 28, 1870, Bro. B. Lester Peters, G. M., presided.

We find no decisions reported. He ably discusses the Quebec question, and says, (after quoting the general usage:)

"It cannot be successfully contended that the organization of a Grand Lodge for Quebec is justified by the rules above referred to, for the plain reason that there was an existing independent Grand Lodge; and that the Province of Quebec was and is within the jurisdiction of the Grand Lodge of Canada.

"The Grand Lodge of Canada was organized in 1855 at a convention of lodges from both the old Provinces of 'Upper Canada' and 'Lower Canada,' then existing with defined the distinct territorial boundaries as 'Canada East' and 'Canada West,' though united under one Legislature. The representatives from lodges that existed in 'Canada East' and in 'Canada West,' holding warrants from the Grand Lodges of England, Ireland, and Scotland, met at the city of Hamilton and united in the formation of the Grand Lodge of Canada, and established one masonic government, which included Canada East (now Quebec) and Canada West (now Ontario.) The Grand Lodge of Canada, so duly organized, was recognized by Grand Lodges in the United States, and after much correspondence, by the Grand Lodges in Great Britain, and is now in fraternal communication with all existing Grand Lodges. The territory so comprising Canada East and Canada West, now Quebec and Ontario, was a masonic jurisdiction into which no Grand Lodge in the world could send a warrant for the establishment of a new lodge. It matters not that by an arrangement between the Grand Lodges in Great Britain and the Grand Lodge of Canada, lodges already working, and did not join in erecting the new Grand Lodge, were permitted by the Grand Lodge of Canada to continue their work in her territory. However injudicious such permission might be it could not alter the status of the Grand Lodge of Canada, and the very fact that the Grand Lodges in the mother country recognized the Independent Grand Lodge of Canada and exchanged representatives with it, clearly admitted the right of the Grand Lodge of Canada to the exclusive government of the jurisdiction and yielded all right to erect new lodges. The position of the lodges working by suffrage of the Grand Lodge of Canada within the new jurisdiction was changed, and no power would remain with any such lodge to unite with other lodges in the attempt to erect a new Grand Lodge within the territory of the Grand Lodge of Canada; but such an act if attempted would be so in violation of

the terms upon which the lodges were permitted to continue their work as to forfeit at once all privileges under the favor extended to them. There would be, therefore, no lodges entitled to act in the organization of a new Grand Lodge within the occupied masonic territory; surely lodges holding warrants from the Grand Lodge of Canada could not, without being guilty of an act of rebellion; and lodges working under English or Scotch warrants could not, as it would be in violation of the spirit of the agreement under which they were tolerated.

"It must, I think, therefore, be admitted that the Province of Quebec was not 'unoccupied masonic territory,' within the meaning of the authorities quoted, at the time of the attempted organization of the Grand Lodge of Quebec.

"I hold that if the lodges of two political divisions, in each of which an independent Grand Lodge could have been established, elect to come together in convention and unite in creating one masonic government extending over both such divisions, no severance of the masonic jurisdiction so formed be formed can be made except by resolution within the Grand Lodge so established. This, I think is the position of Quebec and Ontario. Change of name is of no importance; they were actually separate and distinct divisions at the time the lodge of each came together and erected the Grand Lodge of Canada. The separate divisions have been always recognized; Grand Lodge, by vote being convened one year in Canada East (now Quebec) another year in Canada West (now Ontario.) A Grand Master elected at one time from one district and then from the other. The Dominion Act of 1867 made no such territorial change as to alter existing boundaries, it merely restored a local legislature that the separate districts had before enjoyed."

No report on correspondence.

WM. WEDDERBURN, Hampton, G. M.
WM. F. BUNTING, St. Johns, G. Sec.

A Shocking Revelation.

The following extract from the journal of a young lady in Virginia, who in 1772 visited the Lees and Washingtons on the Potomac, gives a different idea of the Father of his Country from that which has been generally entertained:

"I must tell you our frolic after we went to our room. We took it into our heads to want to eat. Well, we had a large dish of bacon and beef: after that a bowl of sago cream; and after that an apple pie. While we were eating the apple pie in bed—God bless you! making a great noise—in came Mr. Washington, dressed in Hannah's short gown and petticoat, and seized and kissed me twenty times, in spite of all the resistance I could make, and then cousin Molly. Hannah soon followed, dressed in his coat. They joined us in eating the apple pie, and then went out. After this we took it into our heads to want to eat oysters. We got up, put on our wrappers, and went down into the cellar to get them. Do you think Mr. Washington did not follow us and scare us just to death? We went up, though, and eat our oysters. We slept in the old lady's room, too, and she sat laughing fit to kill herself at us."

"If this were not published in an authoritative manner, we should doubt its authenticity. The idea of George Washington dressed in a short gown and petticoat going with another woman dressed in his coat into the bedroom of some young ladies who were sitting up in bed at night eating bacon and beef, sago cream, and apple pie, and joining in the frolic, is something astonishing. Not satisfied with this, it seems that when the young women afterward went down to the cellar to get some oysters to complete their banquet, Washington followed them and scared them nearly to death. We are afraid that our stereotyped conception of Washington's character will have to be considerably modified by these revelations."

We rather suppose that Brother George was a lively boy, and enjoyed himself in many ways beside cutting into cherry trees.

When I behold the passion for ornamentation, and the corresponding power, I feel as if women had so far shown what they are bad for, rather than what they are good for.—*Julia Ward Howe.*

If we ever think it sharpens our eye to hold it against an aperture where the light seems concentrated, we shall discover too late that it has been dulled for the great horizon of the sky.—*John Weiss.*

Be not sorry that men do not know you, but be sorry that you are ignorant of men.—*Confucius.*

*To our Patrons.**Proprietor's Announcement.*

We have this month associated with us in the publication of THE FREEMASON Bro. E. B. Byington, of this city, who will take charge of the business management as far as possible, and thus relieve us of much labor and afford us more time for the Editorial Department. Being a thorough business man and a courteous gentleman, we bespeak for him a cordial reception by the Masonic publishing craft.

The paper will hereafter be published under the firm of "Gouley & Byington," with the undersigned as Editor.

Communications may be addressed to the firm or as heretofore.
GEO. FRANK GOULEY.

Virginia.

Grand Lodge met in Richmond, December 12, 1870, Bro. Thos. F. Owens presided.

DECISIONS.

1. An E. A. or F. C. whose application for advancement has been rejected, may apply again to the same lodge at any subsequent stated meeting, there being no law requiring him to wait a specified time to renew his application.
2. Public installations of officers of lodges are improper.
3. The installation of a Master elect of a lodge, followed by immediate resignation, will not entitle him to the rank of Past Master. No one can be recognized as a Past Master who has not actually passed the chair.
4. The minimum number to whom a dispensation or charter can be granted, may be considered as a minimum number for the transaction of business. It requires seven signatures to a petition for a dispensation to open a lodge, and that obtains throughout the masonic household, and is what the profane would mean when they say of any corporation or other assemblage of persons, "seven shall constitute a quorum for business." It is, therefore, requisite that seven members of a lodge should be present in order to open and transact business and do work. The Master or one of the Wardens should be of the number, and the Tyler, if he be a member, may also compose one of the number.
5. The use of instrumental and vocal music by lodges, at appropriate times, during the ceremony of conferring the degrees in masonry, is not prohibited.
6. No Master Mason is entitled to receive the degree of Past Master except as a preliminary to entering upon the discharge of the duties of Master or Warden. Any one who has taken the degree of Past Master in a Chapter, can sit in a commission of Past Masters formed for the purpose of conferring the Past Master's degree.
7. When a Master Mason signs a petition to the Grand Master for a dispensation to open a new lodge, he thereby becomes a member of such lodge, if the dispensation be granted. If he be delinquent in the payment of his dues to the lodge in which he had previously held his membership, that lodge may, if it has sufficient reason therefor, remit his dues, and allow him to withdraw his membership.
8. It is not required that an E. A. or F. C. shall wait until a stated meeting of the lodge conferring the degrees before he can apply for advancement. He may be examined and balloted for at a meeting called for that purpose, without waiting a specified time.
9. The language of the eighth section of the Code of Trial, adopted by the Grand Lodge of Virginia in 1863, is not designed, to prohibit debate upon the degree of punishment to be inflicted upon a mason who has been convicted of an offence against the laws of masonry. There may be a diversity of opinion among the members of the lodge which convicts an accused person, as to what degree of punishment should be inflicted, and it is but just that he should have the benefit of a discussion thereon, if any member desires it.
10. In this Grand Jurisdiction the Master of a lodge has the right to resign.
11. A member of a lodge has a right to withdraw his membership at any time, without giving his reasons therefor, if he has paid

his dues up to the time of withdrawal, unless he be under charges.

12. It would not be proper for a lodge to prefer charges against its Master for tendering his resignation and withdrawing his membership, on account of private difficulties, as it has no right whatever, to demand his reasons or the motives actuating him.

13. A fellow craft who has taken the E. A. and F. C. degrees in a lodge whose charter has been suspended, can apply for advancement to any other lodge in the city or county where he resides, and the lodge to which he applies shall, after complying with existing regulations in reference to examination and balloting upon his masonic proficiency and moral qualifications, forward a statement of proceedings in the case to the Grand Master, and make application to him for permission to confer the Master Mason's degree.

14. A Master Mason, who, while a member of more than one lodge, has been suspended for non-payment of dues by one of said lodges, after being restored to the rights and privileges of masonry by the lodge which suspended him, without action on the part of the lodge or lodges having no cause of complaint; resumes the status therein which he held previous to his suspension. In cases of reinstatement of masons who have been suspended for non-payment of dues, it is not required that they shall petition as other non-affiliated masons.

15. No lodge has the right to suspend the operation of its by-laws, except as therein provided, nor take action in contravention of any law of the Grand Lodge.

16. A Past Master, who has waived his right to be tried by the Grand Lodge, or a committee appointed by the Grand Master, is debarred from the privilege of withdrawing the consent which he has given to have the case tried by the subordinate lodge in which the charge originated and may be in course of investigation.

Bro. B. R. Welford rendered a most interesting report on correspondence, and one that we derive great pleasure and instruction in reading through. We hope to hear from him often.

His review of the vital issues at stake in the Quebec case is one of the very ablest we have read, being devoted chiefly to answering the arguments of Bro. Drummond of Maine, and we candidly say, that he has most emphatically met every point, and established the principle upon which our own Grand Lodge refused recognition last October.

On the subject of incorporation of subordinate lodges under the head of Nevada, we fully agree with him. He says:

"Bro. Van Bokkelen, as Chairman of the Committee on Correspondence, had before him our proceedings of 1863, and reviews them favorably. Upon one interesting subject, he says: 'We judge from what we have read that they have at the East a very different system of incorporation from the general law granted by the States of California and Nevada, which expressly provide for subordination to the edicts of the Grand Lodge, and for the reversion of all property to the Grand Lodge on the surrender or arrest of Charter, without any appeal to the courts.'

"That only makes the matter worse, we humbly suggest, inasmuch as it tempts the unwary into a trap. The jurisdiction of the civil courts cannot be divested in the conflict of civil rights, and even if the peculiar privileges on which our Brother seems to rely could be assured against the vicissitudes of legislation—which may, perhaps, in the progress of events be under the control of a hostile sentiment—an incorporated lodge may find itself placed in some very embarrassing positions. Suppose such a difficulty occurs as existed among the brethren of New York a few years ago, the civil courts might be required to determine between the contesting Grand Lodges as to their claims to legitimacy. The troubles which have in many of our Christian churches culminated in angry and expensive litigation, ought to be enough to admonish judicious masons of the folly, to say nothing of its intrinsic inconsistency with masonic principle, of complicating the order with the State. We beg Brother Van Bokkelen to read anew the very wise and forcible remarks of Brother Whitehead, of New Jersey, to which he refers."

On the question of Grand Lodge jurisdiction over candidates he thus speaks of the difficulty between the Grand Lodge of Scotland and Missouri:

"An unpleasant correspondence is reported between Brother Gouley and the Grand Master of Scotland, arising out of the initiation of a Missourian in Scotland. The Scotch brethren seem to

claim in the broadest extent the right to make members of the masonic household out of any material which presents itself, irrespective of residence. Brother Gouley's last letter contains a very emphatic assertion, and a conclusive vindication of the recognized American rule, and we trust that the Scotch brethren may be induced to reconsider their position, and in the future amend their action."

THOS. F. OWENS, Richmond, G. M.
JNO. DOVE, M. D., Richmond, G. Sec.

Beware.

We have been requested by Jefferson Lodge 15 at Radersburg Montana, to warn our readers against one J. H. Johnson under the jurisdiction of Elgin Lodge 117, Elgin, Ill., as an imposter, and one not to be taken in confidence by the craft in business operations. He left a very bad record behind him in Montana.

Our Baldric.—Thanks.

On Monday evening, August 21st, in St. Louis Commandery No. 1, we were presented with a most elegant P. G. Commander's baldric and trimmings for uniform, by our friends in Philadelphia, through Sir Wm. H. Stone, E. C., of No. 1, in a very complimentary and eloquent presentation speech which showed considerable historical research, bringing to bear some strong illustrations in the course of his remarks.

Their manufacture was inspected by Sir Knights J. H. Livingston, Thomas Brown, Warner Young, Richard Vaux, Chas. E. Myer, Chas. H. Kingston, C. E. Mendenhall and others, and the result proves that they not only had good taste, but the manufacturers, Messrs. Vinas & Scheulke, corner 6th and Arch streets, Philadelphia, were masters of their business, as it has been pronounced the best yet seen by all who examined it.

We cannot fully express our heartfelt appreciation of this token of friendship, and only say, we honestly and sincerely thank you.

Impostor.

ST. JOSEPH, Mo., Aug. 18th, 1871.

BRO. GEO. FRANK GOULEY:

Application was made a few days since to our Board of Relief by a person giving his name as Charles F. Overhalt. He had a Diploma and Demit, purporting to be from Pueblo Lodge No. 18, Colorado, dated August 10th, 1870, and apparently properly signed and sealed. As Pueblo Lodge is No. 17, instead of No. 18, and Lodge No. 18 is in Wyoming, instead of Colorado, and as the name of the applicant nor the names of any of the four officers signing his Diploma, appear in the printed reports of neither of the Lodges numbered above, from the date of their organization, you will please publish him to the craft as a forger, impostor and swindler. He says he is a member of Union Park Chapter in Chicago, and carries a Moss Agate Copestone Mark, neatly engraved. He has a smooth face, is 27 years old, and about 5 feet 11 inches high; has light hair, blue eyes and fair complexion. In his bosom was a gold breastpin in the shape of a copestone, and on the little finger of his left hand, a heavy gold ring, with a square and compass, neatly engraved on the outside of it. At my request he left his masonic papers with me, but as there is undoubtedly a counterfeit Lodge Seal of Pueblo Lodge in existence, I deem this notice necessary.

Fraternally yours,
W. R. PENICK,
Pres. St. Jo. M. B. R.

To the Friends of Dr. J. W. S. Mitchell.

Through Bro. A. B. Niles, of Griffin, Ga., we regret very much to learn that Past Grand Master Mitchell, now living at Griffin, Ga., is suffering from parylasis of entire right side. For several days he lay quite insensible, but is now improving, and hopes are entertained for his recovery. To his numerous correspondents he desires this to be made known, so that they may understand why their letters are not answered.

He has our sincere sympathies in his great affliction and hope he may soon be restored to his wonted health.

Publishing Masonic Incidents, &c.

We copy the following from our excellent contemporary, the *Jewel*, of Memphis, Tenn., in order to give both sides of the question.

The part we most object to is, the publication of the fact of giving signs of distress, &c., which we again reiterate, can have but one tendency, viz: to offer an inducement to mercenary candidates. We are and ever have been emphatically opposed to advertising our institution in any way, and it is "too much publication" that has caused the more prudent craftsmen to oppose masonic journals, generally, as dangerous to the fraternity. We have shared that fear ourselves, and have endeavored to keep within bounds.

If the profane admire our festal enjoyments and brotherly love, as evidenced by publication, we have no objection to their coming in, for it shows they have hearts and souls, but that is very different from coming in to use the institution as a mutual safety society, which Bro. *Jewel* must acknowledge:

MASONIC ILLUSTRATIONS.

Bro. Gouley, of the *Freemason*, takes us to task for publishing a masonic incident in regard to Gen. Wright at the battle of Shiloh. The incident was re-published in most of our masonic exchanges, and in some instances credited to the *Keystone* or *Review*, by whom it was published as original. We are not so particular about the credit for the article as we are about the remarks of Bro. Gouley. He publishes the incident and then says:

"The above we take from a masonic exchange, and we must here say that we do not approve of this system of publishing our benefits: We have refused to do so since the commencement of this journal, but have not before given our reasons. While we acknowledge that it is gratifying to the craft at large to know of such incidents, we hold, the public press is not the proper way of making it known. It looks like an advertisement to the world for recruits—a thing which is wholly unmasonic. Such publications do us an infinite amount of harm by drawing to our lodges thousands of merely mercenary creatures who come in to get their necks saved, and are not worth a row of pins to any lodge and never care for the fraternity, unless they get some great benefit from it. We beg our masonic contemporaries to ponder this matter and to try and put a stop to this class of news."

We take direct issue with Bro. Gouley, as to the result of publishing masonic incidents, stories, etc. They are part of the history of masonry in the day and generation that they occur. They teach the practical lessons of our order—the actual occurrences of everyday life. They give life and spice to much of the dull or solid reading of a masonic journal. They frequently teach a moral or a masonic obligation that cannot be better illustrated than by a true story or anecdote. While they interest the craft, they also interest their families, and soften the asperities frequently indulged in by them against the fraternity. It is a great stretch of the imagination to consider them as "advertisements to the world for recruits." As well might we object to publishing a statement as to the amount received for a masonic orphan's home, a masonic school, or the amount expended by a masonic board of relief, or the amount paid as salary to the Grand Secretary—all of which are matters of interest to the craft.

In fact, we should refuse to publish any finance report, as connected with the masonic order, for fear some profane might take it as an advertisement for recruits. We should also object to publishing accounts of the presentation of jewels to Grand Officers, or distinguished masons, for fear some ambitious and unworthy fellow should attempt to join our order that he might receive one; and we should decidedly set our face against the publication of masonic entertainments, where eating, and drinking, and speech-making are prominent features. We know that you are excellent at speech-making, Bro. Gouley, and no doubt can do your share of eating and drinking, and you know how quickly recruits can be drummed up in any cause, if you but pander to their stomach (for many of our masonic brothers' souls lie in that locality). And then after reading your glowing account of feasts and entertainments, more recruits could be secured to our order than a big book full of masonic anecdotes and stories. No, Bro. Gouley, let us publish our little masonic tales and anecdotes, not by any means as a display of our benefits, but as journals noting everything of interest to the craft proper to be written. Not putting straight jackets upon ourselves, for fear the world will take advantage of our benefits; but let them be as incentives to the craft to do greater and nobler deeds. If the black ball is used freely, and investigating committees do their duty, we will not be troubled by unworthy "recruits," and if this is not done, all your solemn preaching is as "sounding brass," and all the solid articles in the *Freemason* are as "tinkling cymbals" compared to the great object and aims of our institution.

The besetting evil of our age in the temptation to squander and dilute thought on a thousand different lines of inquiry.—*John Herschell.*

God.

BY GABRIEL ROMANOWITCH DERZHARUI (RUSSIAN.)

Translated by John Bowring

O thou eternal one! whose presence bright
 All space doth occupy, all motion guide--
 Unchanged through time's all devastating flight!
 Thou only God--there is no God beside!
 Being above all being! Mighty One,
 Whom none can comprehend and none explore;
 Who fill'st existence with Thyself alone--
 Embracing all, supporting, ruling o'er--
 Being whom we call God and know no more!

In its sublime research, philosophy
 May measure out the ocean-deep--may count
 The sands or the sun's rays; but God! for Thee
 There is no weight nor measure; none can mount
 Up to Thy mysteries; reason's brightest spark,
 Though kindled by Thy light, in vain would try
 To trace thy counsels, infinite and dark;
 And thought is lost, ere thought can soar so high,
 Even like past moments in eternity.

Thou from primeval nothingness didst call
 First chaos, then existence--Lord! in Thee
 Eternity had its foundation; all
 Sprung forth from Thee--all light, joy harmony,
 Sole origin--all life, all beauty Thine;
 Thy word created all and doth create;
 Thy splendor fills all space with rays divine,
 Thou art and wert and shalt be! Glorious! Great!
 Life-giving, life-sustaining potentate!

Thy chains the unmeasured universe surround--
 Upheld by Thee, by Thee inspired with breath!
 Thou the beginning with the end hast bound,
 And beautifully mingled life and death!
 As sparks mount upward from the fiery blaze,
 So suns are born, so worlds spring forth from Thee;
 And as the spangles in the sunny rays
 Shine 'round the silver snow, the pageantry
 Of heaven's bright army glitters in Thy praise.

A million torches lighted by thy hand
 Wander unwearied through the blue abyss--
 They own Thy power, accomplish Thy command,
 All gay with life, all eloquent with bliss.
 What shall we call them? Piles of crystal light--
 A glorious company of golden streams--
 Lamps of celestial ether burning bright--
 Suns lighting systems with their joyous beams;
 But Thou to these art the noon to night.

Yes! as a drop of water in the sea,
 All the magnificence in Thee is lost;
 What are ten thousand worlds compared to Thee?
 And what am I then? Heaven's unnumbered host,
 Though multiplied by myriads and arrayed
 In all the glory of sublimest thought,
 Is but an atom in the balance, weighed
 Against thy greatness--is a cypher brought
 Against infinity! what am I then? naught.

Naught! But the effluence of Thy light divine,
 Pervading worlds, hath reached my bosom, too;
 Yes! in my spirit doth Thy spirit shine,
 As shines the sunbeam in a drop of dew.
 Naught! but I live, and on hope's pinions fly
 Eager towards Thy presence--for in Thee
 I live, and breathe, and dwell; aspiring high,
 Even to the throne of Thy divinity,
 I am, O God! and surely Thou must be.

Thou art directing, guiding all--Thou art!
 Direct my understanding then to Thee;
 Control my spirit, guide my wandering heart;
 Though but an atom 'midst immensity,
 Still I am something, fashioned by Thy hand!
 I hold a middle rank 'twixt heaven and earth--
 On the last verge of mortal being stand,
 Close to the realm where angels have their birth,
 Just on the boundaries of the spirit-land!

The chain of being is complete in me--
 In me is matter's last gradation lost--
 And the next step is spirit--deity!
 I can command the lightning, and am dust!
 A monarch and a slave--a worm, a God!
 Whence came I here, and how? So marvellously
 Constructed and conceived? unknown! this clod
 Lives surely through some higher energy;
 For from itself alone it could not be!

Creator, yes! Thy wisdom and Thy word
 Created me! Thou source of life and good!
 Thou spirit of my spirit and my Lord!
 Thy light, Thy love, in their bright plenitude
 Filled me with an immortal soul, to spring
 Over the abyss of death; and bade it wear
 The garments of eternal day, and wing
 Its heavenly flight beyond this little sphere,
 Even to its source--to Thee--its author there.

Oh thoughts ineffable! Oh visions blest!
 Though worthless our conceptions all of Thee,
 Yet shall thy shadowed image fill our breast,
 And waft its homage to Thy deity.
 God! thus alone my lowly thoughts can soar,
 Thus seek Thy presence--Being wise and good!
 'Midst Thy vast works admire, obey, adore;
 And when the tongue is eloquent no more,
 The soul shall speak in tears of gratitude.

Why do Children Die?

In answer to this question, the *Medical Recorder* holds the following language: "The reason why children die is because they are not taken care of. From the day of birth they are stuffed with water, suffocated in hot rooms and steamed in bed clothes. So much for indoor. When permitted to breathe a breath of pure air once a week in summer, and once or twice during the colder months, only the nose is permitted to peer into day-light. A little later they are sent out with no clothes at all on the parts of the body which most need protection. Bare legs, bare arms, bare necks, girted middles, with an inverted umbrella to collect the air and chill the other parts of the body. A stout, strong man goes out on a cold day with gloves and overcoat, woolen stockings, and thick double-soled boots, with cork between and rubbers over. The same day a child of three years old, an infant of flesh and blood, bone and constitution, goes out with hose as thin as paper, cotton socks, legs uncovered to the knees, neck bare, an exposure which would disable the nurse, kill the mother outright, and make the father an invalid for weeks. And why? To harden them to a mode of dress which they are never expected to practice. To accustom them to exposure which a dozen years later would be considered downright foolery. To rear children thus for the slaughter pen, and then lay it to the Lord, is too bad. We don't think the Almighty had any hand in it."

In Joaquin Miller's poem on "Burns and Byron," two or three lines occur in which the author develops himself as a brother mason, and hails his tellow craft. The passage is an effective one, and evinces the true masonic spirit. It runs as follows:

"The poet's passion, sense of pride,
 His sentiment, the wooing throng
 Of sweet temptations that betide
 The wild and wayward child of song
 The world knows not; I lift a hand
 To those who know, who understand."

Touching Incident.

A little news boy, attempting to jump from a street car, the other day, fell under the car and was fearfully mangled. As soon as he could speak he called piteously for his mother, and a messenger was sent at once to bring her to him. On her arrival she hung over the dying boy in agony of grief.

"Mother," he whispered, with a painful effort, *I sold four newspapers--and--the--the--money is in my pocket!*"

With the hand of death upon his brow, the last thought of the suffering child was for the poor hard-working mother, whose burdens he was striving to lighten when he lost his life.

District of Columbia.

Grand Lodge met in Washington, November 9th, 1870, Bro. R. B. Donaldson, G. M., presided.

Twenty lodges represented.

The annual address pays a high tribute to the memory of late Bro. Benj. B. French, P. G. M.

Bro. Chas. F. Stansberry as usual submitted a well selected and interesting report on correspondence. Relative to the negro question he sensibly remarks:

"Nothing has afforded us more gratification than the freedom, candor, and good temper with which the negro question has been discussed in all quarters, and the general agreement which prevails on most of the main principles involved. It seems to be universally conceded that all so-called negro lodges in this country are clandestine, and that their members can therefore never receive recognition. It appears also to be admitted that no man who was not free-born can be made a mason. It is moreover not disputed that race and color form no part of our masonic tests, and cannot properly be made so. The most judicious masons further agree that the right of objection may safely be left, if properly interpreted, to guard our doors against the entrance of material likely to prove obnoxious or to disturb the harmony of our masonic households."

The proceedings contain the full correspondence relative to the right of visitation and the right of objection, propounded by the following circular, issued to all Grand Lodges by the G. L. of D. C., viz:

"1st. Does a Master Mason in good standing in his lodge possess the inherent right of visiting any masonic lodge wherever he may go?"

"2nd. It has been claimed that a Master Mason may object to a visiting brother, the reasons to be determined solely in his own conscience. Does a Master Mason possess the unqualified right of objecting to the presence of a visiting brother in his lodge?"

"3rd. If a Master Mason objects to a visiting brother sitting in the lodge, is he accountable to the lodge, and is it his duty to give reasons for such objections?"

"4th. If a Master Mason has sufficient reason for objecting to a brother visiting his lodge, is it not his duty to prefer charges, so as to bring the objectionable brother under discipline, and give him an opportunity to vindicate his character?"

"5th. If a Master Mason shall hear the statement of his friend affecting the character of a brother Master Mason, would he be justified in objecting to the presence of such brother in his lodge upon an *ex parte* statement?"

To which we replied as follows:

M. W. G. L. MISSOURI, A. F. AND A. M.

OFFICE OF G. SECRETARY, ST. LOUIS, April 5th, 1870.

NOBLE D. LARNER, Esq., Washington, D. C.—

R. W. AND DEAR BROTHER:

In reply to your circular letter of 31st ultimo, submitting the following questions: "Has the W. M. of a lodge in your jurisdiction the right to admit a visiting brother to his lodge, over the objection of a brother who is a member of the lodge in good and regular standing? Has he the right to ask him his reasons for making the objection?" I have to say, that the usage of this jurisdiction is emphatically in the negative of the above propositions; that is to say, a visitor cannot be admitted against the objection of a member of the lodge, nor can any reason be asked for the objections.

Truly and fraternally yours,

GEO. FRANK GOULEY,

Grand Secretary.

By reference to the replies of nearly every State, including Grand Masters and Secretaries, we find that our views are coincided with by the great majority of those who replied.

CHAS. F. STANSBURY, 629 E street, Washington, G. M.

NOBLE D. LARNER, 643 Louisiana Ave., Washington, G. Sec'y.

W. R. SINGLETON, Washington, For. Cor.

We have also been favored with an elegantly published report of the entertainment given by the Grand Lodge to Earl de Grey and Ripon, G. M. of England. It was a reception worthy the distinguished guest, and did honor to the G. L. itself.

The dog in his kennel barks at his fleas; the dog that is busy hunting does not feel them.—*Chinese Proverb.*

Indiana.

Grand Lodge met in Indianapolis May 23rd, 1871, Bro. Martin H. Rice, G. M., presiding.

He reports a large amount of official duties performed. The matters treated of are chiefly of a local nature.

The following new regulation was proposed and we hope will be adopted:

Resolved, That no Mason shall be eligible to the office of M. W. G. Master, D. G. Master, Senior or Junior Grand Warden, who shall personally solicit, or authorize others to solicit, delegates of the Grand Lodge to vote for him for either of said offices.

Which was seconded by a majority, and ordered to lie over until the next annual communication of the Grand Lodge.

The great evil of soliciting votes in Grand or subordinate lodges is one that should not be tolerated, and should be crushed out in the most summary manner.

The following from the Committee on Jurisprudence was adopted:

The committee on masonic jurisprudence, to whom was referred the following question: "Has a brother Master Mason in good standing in his lodge, a right to prefer charges against a member of another lodge before the lodge of the latter?" Having given the question as much attention as its limited time would permit, report that under the rules and regulation presented by the Grand Lodge for the government of its subordinates, they have no doubt of the existence of such a "right."

Rule 122 says: "Any affiliated mason has the right to prefer charges; but in no case can this privilege be extended to one not affiliated." This rule, while it limits the right to affiliates to file charges, has no limitation as to the lodge in which the charge shall be filed.

Rule 120 is very definite as to the duty of subordinate lodges, in regard to the supervision of the conduct of the members of the fraternity, regardless of their residence or place of local membership; it says: "it is the duty of every lodge to take cognizance of the conduct of any member of the fraternity within its jurisdiction, whether affiliated or not."

Should A, a member of lodge No. 1, live in, or go into, the jurisdiction of lodge No. 100, and there commit an offence against masonry, any member of lodge No. 100 not only has the right to file charges against A, but he has the right to file them in lodge No. 100, and the lodge not only has a right, but it is also its duty, to try A, and should he be found guilty, may reprimand, suspend or expel him as the character of the offence may require; so that one lodge may even expel from all the rights and privileges of masonry, (which includes membership,) a member of another lodge.

This right exists not only by virtue of the laws of the Grand Lodge, but lies at the very foundation of the character, usefulness and harmony of the universal masonic brotherhood. If every member should recognize and relieve the necessities of every other member, whisper good council in his ear, and aid in his reformation, when reformation is required, should he not have the right to exercise all the means to effect such a reformation?

Every member of a subordinate lodge is not only a member of that particular lodge, but also of the whole masonic family; therefore a member of one lodge, going into and filing charges against a member of another lodge, is not obnoxious to the charge of going into another family and disturbing the peace and harmony thereof, for all are members of one and the same family."

For the first time in many years we have a report on correspondence from the G. L. of Indiana, It was prepared by Bro. Thos. R. Austin. It is a succinct report, presented in a clear and business like manner.

MARTIN H. RICE, Indianapolis, G. M.

JNO. M. BRAMWELL, Indianapolis, G. Sec'y.

We praise all good thoughts, all good words, all good deeds, which are and will be, and we likewise keep clean and pure all that is good.—*Zend Avesta.*

There is born within every man the germ of both virtue and vice. The development of one or the other is contingent upon circumstances.—*Hosea Ballou.*

Eloquence is the best speech of the best soul.—*Emerson.*

Annual Returns.

The blanks for annual returns of lodges, chapters, councils, and commanderies were all mailed in July, and should any of them have miscarried, it is not too late to send for duplicates.

In Memoriam.

WORSHAM—At Duvall's Bluffs, Ark., August 1st, Sir John J. Worsham, in the 59th year of his age.

The Grand Commander of Tennessee has issued an order paying due respect to his memory. He was Grand Commander of Tennessee from 1861 to 1865. Sir Knight Blackie says:

"As a Knight Templar, he worked in faith and humility, love and hope. He was kindly affectioned with brotherly love; in honor preferring others; not slothful in business, he served the Lord; distributed to the necessities of others, and while he rejoiced with the happy, he could weep with those who wept. And now he has sheathed his untarnished sword, and through the frowning gates of death, found the way to eternal life. We mourn his loss, but console ourselves with the reflection that the souls of the righteous and good are immortal, and that their influences live beyond the grave. And the influence of his brilliant example must long continue. 'I though dead, he yet speaks,' and Frater, let him not speak in vain. Be, like him, true to your principles. Let Knightly conduct attest the sincerity of your Knightly profession.

In token of respect for his memory, the Right Reverent Grand Commander directs that this order shall be read at the head of the lines (the Knights being formed in due array) in all the Commanderies of his jurisdiction, at the Conclave held next after its reception, and Officers and Knights shall wear a rosette of black crape upon their left breasts, and at the hilt of their swords for thirty days from this date."

BRYANT—At El Paso, Mexico, Bro. Jno. Y. Bryant, April 26th, 1871, aged 38 years.

CLARK—At El Paso, Texas, Bro. Gaylord J. Clark. (killed by B. F. Williams) December 7th, 1870, aged 35 years.

Kentucky.

A correspondent sends us the following synopsis of the proceedings of the Grand Commandery of Knights Templar in their late conclave at Mt. Sterling:

The twenty-fourth annual conclave of the Grand Commandery of Knights Templar of the State of Kentucky was held in Mt. Sterling on the 12th and 13th instant, R. E. Sir Wm. Alva Warner, of Louisville, presiding.

The subordinate commanderies were all represented except one, and that one the furthest distant in the State.

The Grand Commander's address was a very business-like document, and showed that while there was no increase in the number of commanderies, there was a healthy increase in membership, and general prosperity throughout the jurisdiction.

The grand officers elected for the ensuing year were as follows:

- M. H. Smith, of Maysville, Grand Commander.
- Wm. H. Warren, of Lexington, Deputy Grand Commander.
- Henry Bostwick, of Covington, Grand Generalissimo.
- A. Beattie, of Louisville, Grand Captain General.
- Wright Merrick, of Lexington, Grand Prelate.
- Samuel S. Parker, of Louisville, Grand Senior Warden.
- H. H. Neal, of Louisville, Grand Junior Warden.
- David P. Robb, of Versailles, Grand Treasurer.
- Wm. C. Munger, of Franklin, Grand Recorder.

The grand officers were installed by R. E. Sir Rev. John M. Worrall, Past Grand Commander, assisted by R. E. Sir Wm. A. Warner. The committee on returns reported all the returns prepared with neatness and care, and all correct, except one, and that a matter of very minor importance.

Representatives duly commissioned from the Grand Commanderies of Wisconsin, Georgia, Minnesota, Connecticut, Texas, Illinois, Pennsylvania, New York, Alabama, Vermont, Louisiana, New Jersey, Tennessee and Missouri were introduced, received with distinct honors, and invited to seats in the Grand Commandery.

The Grand Commandery resolved to attend the Grand Encampment of the United States in a body, and appointed the first four Grand Officers a committee to make the necessary arrangements.

The next grand annual conclave will be held in Frankfort on the second Wednesday in July, 1872.

The session was characterized by the utmost harmony, courtesy and good feeling; nothing occurring to mar the pleasure and courtesy which seemed to prevail in every breast. It was a joyous reunion.

The Sir Knights of Montgomery Commandery and the citizens of Mount Sterling and vicinity seemed to vie with each other in every effort to provide for the wants, the comfort and happiness of every visiting knight. Unbounded hospitality seemed to prevail

upon every side. We saw no "latch string out," for the doors were thrown wide open, and that kind, generous Kentucky hospitality, which baffles all description, prevailed upon every side.

The young ladies and gentlemen of Montgomery county gave a ball in the concert-room of the Temple on the evening of the 13th, where the distinguished visitors who desired "to trip the light fantastic toe" were invited to join in the festivities, and many availed themselves of the pleasant privilege.

A splendid banquet was spread in one of the rooms by the ladies of the place, including everything the most fastidious appetite could crave, and being served in the most elegant manner by the fair hands of Montgomery's beautiful daughters, it at once became irresistible. The apparently unusually early arrival of "the wee' sma' hours" admonished the writer that he must tear himself from this gay and festive scene, and return to the duties of every day life; but he has no doubt many were left who will be able to tell of the closing scenes.

W. C. M.

Work During Morning Hours.

The author of "Piccadilly Papers," in *London Society*, says: "I know a remarkably able and fertile reviewer, who tells me that, thought over his midnight oil he can lubricate articles with a certain sharpness and force, yet for quietly looking at a subject all around, and doing justice to all its belongings, he wanted the quiet morning hours. Lancelot Andrew says he is no true scholar who goes out of his house before 12 o'clock. Similarly an editor once told me that though his town contributors sent him the brightest papers, he always detected a peculiar mellowness and finish about the men who wrote in the country. I know an important crown official whose hours were from ten to three. He had to sign his name to papers, and, as a great deal depended upon his signature, he was very cautious and chary how he gave it. After three o'clock struck, no beseeching powers of suitors or solicitors could induce him to do a stroke of work. He could not contaminate the quality of his work by doing too much of it. He would not impair his rest by continuing his work. And so he fulfilled the duties of his office for exactly fifty years before he retired on full pay from the country. And when impatient people blame lawyers for being slow, and offices for closing punctually, and shops for shutting early, and generally speaking, the wider adaptation of our day to periods of holidays and rest, they should recollect that these things are the lesson of experience and the philosophy of society and life."

The Use of Sisters.

There is nothing so beneficially educating to a young man as the companionship of sisters. They laugh him out of those little awkwardnesses of manner which otherwise might become habitual. They refine him unconsciously in all matters of taste and politeness. They nip the little buds of puppyism which, under other circumstances, might flaunt their flowerine before less partial eyes. When brothers refuse to wait upon their sisters, in order to "go with the girls," let them remember who made them presentable and agreeable to "the girls." It is better to be laughed at at home than abroad, young man.

LATEST and best authority gives the population of the globe at 1,350,200,000; in America, 72,800,000; in Europe, 287,000,000; in Asia, 798,000,000; in Africa, 188,000,000; in Australia and Polynesia, 3,000,000. The people speak about 3,600 different languages, and are cut up into 1,000 different religious sects. The adherents of the principal religion, counting the whole population, are supposed to be nearly thus: Greek Church, 60,692,700; the six other Oriental Churches, 6,500,000; Roman Catholics, 195,000,000; Protestants; 68,139,000; Mohomedans, 160,000,000; Buddhists, 340,000,000; other Asiatic religions, 350,000,000; Pagans, 200,000,000; Jews, 6,000,000.

Men spend their lives in civilizing their circumstances; it would be infinitely better were they to civilize their lives.—*Charles Millmay, D. D.*

If it is a *small* sacrifice to discontinue the use of wine, do it for the sake of others; if it is a *great* sacrifice, do it for your own.—*Samuel J. May.*

Backbone.

When you see a fellow mortal
 Without fixed and fearless views,
 Hanging on the skirts of others,
 Walking in their cast-off shoes,
 Bowing low to wealth or favor,
 With subject, uncovered head,
 Ready to retract or waver,
 Willing to be drove or led;
 Walk yourself with firmer bearing,
 Throw your moral shoulders back,
 Show your spine has nerve and marrow—
 Just the thing which his must lack.
 A stronger word
 Was never heard
 In sense and tone,
 Than this, backbone.

When you see a theologian
 Hugging close some ugly creed,
 Fearing to reject or question
 Dogmas which his priest may read,
 Holding back all noble feeling,
 Choking down each manly feeling,
 Caring more for forms and symbols,
 Than to know the Good and True;
 Walk yourself with firmer bearing,
 Throw your moral shoulders back,
 Show your spine has nerve and marrow—
 Just the thing which his must lack.
 A stronger word
 Was never heard
 In sense and tone,
 Than this, backbone.

When you see a politician
 Crawling through contracted holes,
 Begging for some fat position,
 In the ring or at the polls,
 With no sterling manhood in him,
 Nothing stable, broad or sound,
 Destitute of pluck or ballast,
 Double-sided all around,
 Walk yourself with firmer bearing,
 Throw your moral shoulders back,
 Show your spine has nerve and marrow—
 Just the thing which his must lack.
 A stronger word
 Was never heard
 In sense or tone,
 Than this, backbone.

A modest song and plainly told--
 The text is worth a mine of gold;
 For many men most sadly lack
 A noble stiffness in the back.

Lucky After All.

A story is told at the expense of a legal gentleman who was formerly well known in Norwich, Connecticut, who now lives in Oshkosh. One Smith had failed in business and sold out, and having two or three tough little bills, had given them to the lawyer for collection. Smith went to the office to receive the proceeds. The amount collected was about fifty dollars.

"I'm sorry you've been so unfortunate, Smith, for I take a great interest in you. I shan't charge you as much as I should if I didn't feel so much interest in you."

Here he handed Smith fifteen dollars, and kept the balance.

"You see, Smith, I knew you when you were a boy, and I knew your father before you, and I take a great deal of interest in you. Good morning. Come and see me again."

Smith, moving slowly out of the door, and ruefully contemplating the avails, was heard to mutter:

"Thank God you didn't know my grandfather!"

The corner-stone of a new masonic hall, at Batesville, Mississippi, was laid on the 20th ult., by M. W. Grand Master Fearn of that State.

Masonic Items.

At a meeting of delegates from the various councils meeting in Ontario, Canada, it was resolved to form a Grand Council having a jurisdiction over the Province of Ontario, and at the request of a deputation from that Province, over Quebec as well, the following officers were elected: Most Ill. Comp., T. W. Harrington, Ottawa, M. P. G. M.; R. Ill. Comp., D. Spry, D. P. G. M., Toronto; R. Ill. Comp., Thos Sargent, R. P. G. M., Toronto; R. Ill. Comp., G. S. Elliott, P. G. M., Orillia; R. Ill. Comp., G. H. Paterson, Galt, I. G., Western Division; R. Ill. Comp., David McClellan, Toronto, I. G., Eastern Division; R. Ill. Comp., T. M. Anderson, G. T. Galt; R. Ill. Comp., Robert Ramsey, G. R. Orillia; R. Ill. Comp., J. W. H. Wilson, G. C. of G. Bradford. The Adoniram Council of Toronto, entertained the Grand Council at a banquet in the evening. This Grand Council have decided to hold all their meetings at Toronto.

The new masonic temple at Honea Path, South Carolina, has been appropriately dedicated.

The Grand Lodge of Wisconsin laid the corner-stone of the new Jewish synagogue at Milwaukee. The Grand Lodge was escorted by Knights Templar in full array, accompanied by Jewish societies, lodges, chapters, firemen, city officials, &c.

The Masonic Orphans' Home of Kentucky is now open for the admission of beneficiaries.

The Masonic Temple Association of Virginia at the last session re-elected Wm. B. Isaacs, President, W. R. Quarres, Treasurer, and John Dove, Secretary of the Trustees. A committee is about to come North to view the masonic buildings, in order to consider their designs.

Remarkable Premonition.

In the daily papers of the past week was the announcement:

DIED.

On Sunday, August 6th, after a lingering illness, Bro. JAMES H. WEBSTER, aged 25 years.

Some two weeks since we met a brother who, in the course of conversation, informed us of the serious illness of Bro. Webster, and the fact that he had had a dream, in which he saw his own coffin, and read on the plate the announcement, "Died. August 6, 1871." and naturally there was curiosity as to whether the dream would be a reality. It so proved, for on the day named his spirit took its flight to the heavenly rest, and, on the 9th inst., Americus Lodge and Copstone Chapter followed the remains to Greenwood.

We have, of course no explanation to offer, but it confirms us in the belief we have long entertained, that there does come to us at times, knowledge from a source beyond our finite organization. We could cite from our personal experience various occurrences quite as striking as this. But a few days since, we had occasion to see a friend in Brooklyn, on some business of considerable importance, and left our residence with the express purpose of calling on him. Before reaching his place, however, we became impressed with the idea that we should not find him, and so strong did this become that we passed his place without calling, and continued on to the ferry, where the first man we met coming off the boat was our friend. This, and the dream of our departed brother, may be in the ordinary course of events, but somehow it appears to us there is a power unseen which controls our movements, that makes darkness light before us, and leads us in paths we have not known, and if we were ever inclined to get our faith, this fact would suffice to keep us steadfast.—*N. Y. Dispatch.*

A Poor Boy.

Don't be ashamed, my lad, if you have a patch on your elbow. It is no mark of disgrace. It speaks well for your industrious mother. For our part, we would rather see a dozen patches on your jacket than hear one vulgar or profane word from your lips. No good boy will shun you because you cannot dress as well as your companions; and if a bad boy sometimes laughs at your appearance, say nothing, my lad, but walk on. We know many a rich and good man who was once as poor as you. There is our next door neighbor, in particular, now one of our wealthy men, who told me a short time since that when he was a child he was glad to receive the cold potatoes from his neighbors' tables.

The Freemason.

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"Masonry is the Centre of Union between Good Men and True."

Geo. FRANK GOULEY,
EDITOR.

VOL. V. No. 10.
WHOLE No. 57.

ST. LOUIS, OCTOBER 1, 1871.

Geo. FRANK GOULEY, } Publishers.
E. B. BYINGTON, }

Sit Lux!

"Let there be light!" was the grand fiat of the Almighty at the creation of the world, and he demonstrated the practical use of it by clothing ignorance and death in darkness.

"Let there be light" is the omniscient word of Freemasonry announced at initiation and re-echoed through the porticos of masonic progression, and it never dies away till it accompanies the representation of the immortal soul winging its way to the realms where God is the light of the universe.

"Let there be light," is the undying voice of all nature, struggling for recognition by the intelligence of man, who is placed in the world as the appreciative representative of Nature's God.

"Let there be light," is the password of Eternal Truth, as she seeks to demonstrate her existence and establish her divine mission.

With such sublime reflections at our initiation forcing themselves upon the mason's mind it is natural that the intelligent freemason should be an ardent advocate of universal education, and it is equally natural that those belonging to all societies of whatever name, who owe their influence and power to bigotry, should be opposed to the march of intellect by throwing over it the pale of ignorance.

As masons, we are not confined to any particular system of education, only so it be free from all the entangling alliances of a faction which tends to bend and warp the mind of the young to a narrow view of things, instead of lifting it up to the broad sunlight of investigated and demonstrated truth.

Any system that cannot stand the truth had better die; the sooner it dies the better for the human race.

Ignorance is the giant enemy of mankind, presenting a herculean front, and backed up by the myrmidons of intolerance. A free education of the masses is the death-blow to persecutions, for by "education," we do not mean merely enabling the mind to grasp the power of letters and figures, whereby one only reads and calculates in an elementary point of view, but we mean that more emphatic education which touches the heart as well as the brain. This need not and should not be confined to ecclesiastic schools, for the reason that eight-tenths of the children who receive education do not find their way to the latter, therefore, the public system of education should look well to the text-books. They should not be confined to bloody histories; but the kind and gentle amenities which should exist between man and man—the law of love and forgiveness—the principles of justice affecting both public and private relations—the high sense of honor and truthfulness which every child should be taught to appreciate and carry into life—the development of the reasoning faculties whereby even the infant mind learns to judge between right and wrong, and thus understand the necessity and beneficence of a rebuke—the relationship between the creature and creator, whereby the conscience is brought to a realizing sense of the accountability of man to a higher power, in all his actions; these lessons are as important in the advance of civilization as any other part of the public system, and can be effectually executed without interfering with the religious or political feelings of the parents, as the teaching of mathematics.

There are, however, unfortunately, those who cannot appreciate the value of education unless it advances their peculiar dogmas, hence they oppose all taxation for public schools that looks to a grand and universal plan of education, where the mind may be lifted to an altitude looking forward as well as backward over the

vast field of intellectual and scientific research. They seem afraid that some heretofore undiscovered secret may be brought to light which will conflict in some way with set ideas which they have believed and taught from time immemorial.

Again we say that any idea which will not bear the refining fires of Truth, proves itself to be an Error, and as such, the sooner it is exploded the better. The propagators of erroneous ideas are, however, the bitter enemies of a thorough education, and they shrink from the Light which God commanded to shine forth.

But, thank God, the day of intolerance and ignorance has passed by for this age. The war between light and darkness has been going silently on for the past half century, and light is the victor, To be sure it has not yet claimed its universal wreath of triumph, but its enemies are disheartened and demoralized. They must give way before that grand reserve force which to-day are laying in their ammunition in every school-house of the land. In the coming half century they and others will go forth to the good fight, and in this free Republic, founded only on the intelligence of the ballot, they will vote down the ignorant horde who have for so many centuries shackled the mind, and ruled the people with an iron sceptre.

On the first dawn of victory, is the time to organize and utilize the result. We are opposed to all extremes. One is as dangerous as the other. A law which would take children from their parents and compel education, would be almost as dangerous as the one which would abolish the schools altogether. We are perfectly willing to leave the result to be determined by the vast superiority of education over ignorance. Let there be universal taxation sufficient to educate every child, and let there be no division of the school fund for sectarian purposes, but let every parent send his child where he pleases, and the result will demonstrate that those who take advantages of the facilities afforded, will rise to the top, not only in the social, but in the public spheres of life, and those who reject will go to the bottom, where they properly belong. Let those who oppose public education on the ground that it is dangerous for the masses, and "leads them to aspire to positions above the necessary status of laborers," hug their delusion, and we will look to them for supplies in that line. They can hood-wink their followers, and the intelligent boy will grow up and by his superior brain advantages, will give those blinded followers the employment they are fit for.

We believe in the empire of blood and brains, and that is an empire which is not determined by the accident of birth or wealth.

If certain nations we could name had not have perpetuated an almost superstitious opposition to a general education, they might have stood forward in the world, with representatives in all the great advancements of the age, instead of furnishing as they do, the hewers of wood and drawers of water for the rest of mankind.

It has been clearly demonstrated that Providence supplies the world with a sufficient number of minds capable only for certain duties, and the supply will always be equal to the demand. At present, it is too great, owing to the fact that hundreds of thousands of bright intellects which have been crushed down by this fanatical opposition to a system of education which should allow a boy to develop all the powers of mind which God has given him. There is scarcely a limit to the power of mental development, as the wonderful inventions of the century demonstrate, hence there could always be scales of difference in the status of mankind and which explodes the bauble theory that "if all are educated, who will do the work?" Ignorance of palpable facts could alone sug-

gest such a question. Give the mind its fulcrum of education and it will lift the veil of ignorance and let in the broad sunlight of God's intelligence, wisdom and goodness, and then the world will be happier and better.

We are in favor of children being educated as much as possible in the mechanic arts, whereby they will become thinkers and inventors and be prepared for usefulness in the industrial activities of life. Also in physiology, whereby they may learn to appreciate and understand their own nature and construction, thus avoiding the thousand ills flesh is heir to, and help them to improve the mental and physical stamina of their race. In short, the word "education" compasses a world of thought, radiating its light into the thousand avenues of life; it is the signet of the soul which opens the portals of heaven when properly understood and carried into execution.

That which is good cannot be too universally enjoyed, and as the masonic institution was established for the elevation of man and the amelioration of his condition, it is proper that it should be the firm ally and support of public schools.

Geometry and Masonry.

These were once synonymous terms, hence we can appreciate the fact that astronomy is cherished by the fraternity. We extract the following interesting remarks on the subject:

"By calculation, according to the laws already discovered, it was found that the sun is 95,000,000 miles distant from the earth, and that its weight is precisely 354,936 times greater than the earth. Its diameter is 883,000 miles, and its circumference is of course three times as much more. At a mean distance of 36,000,000 miles from the sun is the nearest planet Mercury, which completes its revolution around the sun in eighty-eight of our days. The diameter of Mercury is 3,140 miles. 68,000,000 miles from the sun is Venus. Her revolution is completed in nearly 225 days. Her diameter is 7,700 miles—almost as large as the earth. The next is the earth at a distance above stated with a diameter of about 8,000 miles, and making her revolution in 365 days and six hours. The next is Mars, 142,000,000 miles away. Diameter 4,100 miles, revolution or length of year 687 days. 250,000,000 miles away from the sun are a group of small planets—eight in number—called Asteroids. The orbit of Jupiter is 485,000,000 miles from the sun. This is the largest of all the planets of our system. His diameter is nearly 90,000 miles. He is attended by four moons, and performs his revolution in nearly twelve of our years. Leaving this vast world, and at a distance of 890,000,000 miles from the sun, we find

SATURN—THE MOST WONDERFUL OF ALL THE PLANETS.

His diameter is 70,068 miles, and makes his revolution in nearly 29½ of our years. He is surrounded by several broad concentric rings, and is accompanied by no fewer than seven moons. Uranus is found 1,800,000,000 miles away. His diameter is 35,000 miles, and his revolution requires more than eighty-four of our years. He has six moons. 3,000,000,000 miles from the sun is the known boundary of our solar system. Here the last discovered planet Neptune revolves. He is attended by one, probably two moons, and makes his vast circuit about the sun in 164 of our years. His diameter is eight times greater than the earth's, and he contains an amount of matter sufficient to form one hundred and twenty-five worlds such as ours.

To refer again to Saturn. This great planet is surrounded certainly by two, probably by three, immense rings, which are formed of solid matter like the main body of the planet. The diameter of the outer ring is 176,000 miles; breadth 21,000 miles, and thickness only 100 miles. The distance of open space between it and the inner ring, is about 1,800 miles. The inner ring has a breadth of 31,000 miles, and is 20,000 miles from the surface of the planet. Its thickness is the same as that of the outer ring. These extraordinary objects are rotating in the same direction as the planet, and with a velocity so great that objects on the exterior edge of the outer ring are whirled about at the rate of 50,000 miles an hour, or nearly fifty times more swiftly than the objects on the earth's equator.

In conclusion, in the words of Professor Mitchell, the great American astronomer, who died a General in his country's service in the great rebellion:

"Thus do we find that God has built the heavens in wisdom, to declare His glory, and to show forth his handiwork. There are no iron tracks, with bars and bolts, to hold the planets in their orbits. Freely in space they move, ever changing, but never changed; poised and balancing; swaying and swayed; disturbing and disturbed, onward they fly, fulfilling with unerring certainty their mighty cycles. The entire system forms one grand complicated piece of celestial machinery; circle within circle; wheel within wheel; cycle within cycle; revolutions so swift as to be completed in a few hours; movements so slow that their mighty periods are only counted by millions of years. I see the mighty orbits of the planets slowly rocking to and fro, their figures expanding and contracting, their axis revolving in their vast periods; the whole forming one grand system of wonderful perfection and beauty."

Educated Labor.

The builders and architects of our ancient fraternity have left us a bright memorial of the value and worth of skilled artisans who were educated in the fine conceptions of art and the development of science. The great monuments of their handiwork in the form of cathedrals and abbeys still stand to tell of an age that has passed. With but very few opportunities for education, they rose above the people of their own times and accomplished wonders.

They stamped the seal of dignity upon the workman's profession, and we trust the day will never come when it will be obliterated.

Let any one go through the thousand avenues of industrial life, watch closely the native intelligence combined with education that is necessary to make a complete workman in almost any branch of the trades. The apprentice boy, who, at the age of fifteen or sixteen, goes to the trade of his own choice armed with a fair education, soon passes by the one who has learned comparatively nothing. The one grasps the idea with a cultivated intelligence, while the other arrives at it ploddingly and mechanically. The one loves his work for the beauty there is in it, the other merely drags along at it because he can do no better. The one finishes up his job in a neat and satisfactory manner to all concerned, while the other, in most cases, is slovenly and a botch. It is to the educated mechanic that the world is indebted for all that beautifies it outside of the garniture of nature. To him all are indebted for the conveniences and manufactured comforts of life, from the finely tempered needle of the seamstress, to the powerful engines that transport millions of people over land and water.

The world of man seldom pauses to reflect upon the multiplied advantages of skilled and educated labor which ministers to their thousand wants at almost every moment of their lives. Without it the world stands still. Annihilate it, and we are at once transplanted back to the ages of barbarism, and as the majority of mankind are not independently rich, the vast majority of apprentices must come from the ranks of those in ordinary circumstances, hence the wisdom of that system which taxes the wealthy for the free education of all. It comes back to the rich in the manifold blessings of advanced arts and sciences which reproduce and increase the comforts of all. Labor is honorable and godlike, for God himself is the laborer of the universe.

Meetings of the Grand Bodies of Missouri.

The Grand Commandery meets Tuesday, October 3.

The Grand Chapter meets Thursday, October 5.

The Grand Council meets immediately after the Grand Chapter.

The Grand Lodge meets Tuesday, October 10. All at Freemasons' Hall, Seventh and Market streets, St. Louis.

We understand that there will be a movement made by the members of the first three bodies to change their time of meeting from the fall to the spring, for the following reasons: Most of the members of those bodies are also representatives in the Grand Lodge, and in order to attend both it necessitates two weeks' absence from home at one time, whereas, they could easily be absent a few days in the spring to attend the former body, and a few days in the fall to attend Grand Lodge without great inconvenience to their business or families. We think the reasons are very practical, and will have great weight with brethren from the country. As a matter of course, it is immaterial to the members of the city, whom we presume will not vote either way, but leave it to those most interested to decide the matter for themselves.

Kentucky Freemason.

This excellent monthly has removed from Frankfort to Louisville, at which place we bespeak for it a larger field of usefulness, and hope to learn of its continued success. It is still published by Bros. H. A. M. Henderson and A. G. Hodges. In its August number it has our editorial "Brotherly Love, an Ideal of Masonry," without credit—an oversight, of course—for our brethren of the Kentucky Freemason are always courteous.

Jurisprudence—Official.

BY THOS. E. GARRETT, ESQ., GRAND MASTER OF MISSOURI.

RETURN OF FEES FOR INITIATION.

Our Grand Lodge has made no provision for the return of any fees, except where the candidate is rejected through the medium of the ballot-box, and yet the Grand Lodge admits another means of rejection equally effective. A candidate for the mysteries is duly elected, and has, of course, paid the regular fee for initiation, the law stipulating that it must accompany the petition.

When the candidate presents himself to receive the first degree, a brother member of the lodge objects to his admission. The objection must be sustained and must become a part of the lodge records. This is right. It is a safeguard which may repair an unavoidable blunder of the ballot-box. The degree cannot be conferred until the objection is formally removed by the objector, through his own act, which proceeding must also become a part of the lodge records. Such a protest may never be canceled during the life-time of the objecting brother.

Under our laws the candidate stands elected, and to all intents and purposes, rejected at the same time. He cannot receive his degree for which he has paid, nor can his money be returned by any process known to our established laws; neither can he apply to any other lodge for the mysteries of masonry. He is a prisoner in solitary confinement for life, and has paid a good round fee for his arrest, conviction, and perpetual sentence. We have also taken something for nothing, which, of course, we never mean to do. I do not believe such a result is contemplated by our laws. They are necessarily strict, but in this instance incompleteness may work injustice.

Several cases of this character have come up for decision. They have been met in what I believe to be the spirit of equity to the world, and strict justice to ourselves, in which all our laws are founded.

Ruled—When the Master of a lodge upon consultation with such an objector, believes the objection to be perpetual, that it is his duty to order the initiation fee returned to the petitioner, and the record made to conform to the circumstances.

Also Ruled—That the death or dismission from the lodge of the objector removes the objection, so far as he is individually concerned, and in such a case, the candidate may be allowed to proceed, provided no other member interposes his objection.

A SUGGESTION.

But the business is not yet finished up. Suppose the objector finally removes the objection, or is dimitted by the lodge, or dies, after such disposition of the case as ordered above? The lodge finds itself with a candidate duly elected, with no impediment to his taking the degree, and no money with the petition. On the other hand, if the objection is not removed by any of the causes named, the petitioner being elected and stopped in one lodge, can never apply to another, and this is not exactly fair.

In view of these complications, I have a suggestion to make, which, if adopted by the Grand Lodge, would, I think, cover all such cases equitably. It is this: A candidate for the first degree having been duly elected, is objected to. The objection is sustained and recorded. If the objection is not removed at the end of *twelve months*, let it be the duty of the Master of the lodge to declare the applicant "rejected," order the record of rejection made to conform to the circumstances, and the money returned to the petitioner, as in other cases, when the Master is satisfied that the objection is a permanent one. The applicant for the mysteries will then be at liberty to petition the lodge again in due time, or apply to any other lodge under whose jurisdiction he may reside.

So far as the fees alone are concerned, this would also apply to objections interposed to the candidate's reception of the second and third degrees after he has been elected and paid his money. In either of the latter cases, he remains with the lodge as an E. A. or F. C., until he is duly dismissed by unanimous consent of the members.

TRIALS OF SUSPENDED MASONS.

It became necessary for me to make a decision under a decision of my immediate predecessor.

The Grand Lodge having confirmed the decision that a suspended mason may be expelled for gross unmasonic conduct while still under suspension, a question arose as to the status and rights of the suspended mason during the trial proceedings.

Now we cannot hold masonic communion with a "suspended mason." Sitting in a lodge with one, would be holding masonic communication.

Decided—That a suspended mason in such a trial, should have a copy of the charges duly served upon him, and may be represented by counsel and witnesses for his defense, but cannot be admitted into the lodge.

NO BALLOT ON PHYSICAL DISQUALIFICATIONS.

A committee of investigation on a petition for the mysteries report the candidate "physically disqualified" to receive the degrees of masonry.

What action must the lodge take? Such disqualification is the misfortune and not the fault of the applicant.

Decided—That the petition must be withdrawn, and the fees returned without a ballot, on the ground that the petition of such a candidate, if the objections were known beforehand, cannot be legally entertained by a lodge.

OTHER DECISIONS.

A D. D. G. M. cannot dimitt from his lodge, and still exercise the functions of his office over the craft. With his dimitt in his possession he is no longer a member of the Grand Lodge. If he wishes to dimitt from his lodge to remain any time non-affiliated, he should first resign his office as D. D. G. M. in order that his successor may be appointed, and the craft in the district not left without a supervising officer.

None of the officers of a lodge—either elected or appointed can be installed by proxy—and all officers hold over until their successors are duly installed.

None of the appointed officers of a lodge, they having been duly installed, can be dimitted during their terms of office.

At a masonic trial, it is not competent for the Master to ask the accused to plead "guilty?" or "not guilty?" The plea voluntarily made either by the accused or his counsel effects no good purpose, and should be discouraged in masonic lodges.

A lodge should proceed with a masonic trial, without any reference to a pending action against the accused in the civil courts.

Time of Subscription Running Out.

Heretofore we have not had time to notify subscribers when their time ran out, except by stopping the paper, but with the next volume we shall endeavor to consummate a plan by which each one will be notified.

All subscriptions which expire between this date and December 31st will be continued free of charge in order that they may renew with the beginning of the year and thus keep the subscriptions in more regular order.

Missing Numbers.

As it is utterly impossible for us to be aware of all the accidents of the mailing clerk, we will be thankful if any of our subscribers who miss copies will drop us a line stating the fact, when they will be at once supplied. We cannot be responsible for those who change their postoffice address without promptly informing us.

In the latter case it is not only necessary to give the new postoffice, but the old one also.

Cause of Crime and Misery.

An exchange says: "An English writer has been engaged in estimating the amount of gold in the world in bulk. He says it could—melted into a lump—be contained in a cellar twenty-four feet square by sixteen feet in depth. A small lump, indeed, to cause so much crime and sin and misery.

"It may seem strange that such recklessness should really exist, and yet we think we could lay our hand upon a man who would be perfectly willing to have that lump stowed away in his cellar, and take his chances with the sin and misery. It is strange how men will consent to sacrifice themselves; but we believe this friend of ours would do it. His address may be procured by writing to us at this office, inclosing a sample of the gold."

Impartiality in the Lodge.

We suppose it is human, because it is so common for men to show partiality between the rich and the poor—the great and the small—the strong and the weak. This feeling, however, should have no place in a masonic lodge. On her chequered floor stands Justice like adamant, facing the burning prejudices of our nature and demands in the name of God and the brotherhood, perfect and absolute impartiality. It is a crime against the principles of the institution to bend the laws in favor of the influential, and yet execute them against the humble and helpless. We have been present sometimes when we thought this wrong was committed while the list of “delinquents” was being called off, by seeing how certain parties were excused, and others held to a strict account. Our sympathies are instinctively with the poor and humble brother, who, toiling through the year, is hardly able to make ends meet, yet, who stints himself to meet his obligations, because he loves the principles of the institution, and whose hand is ever open to the poor and needy. When we see him in arrears, we go through the calendar of his slim income and the many demands on it. If he is a sober and honest craftsman, we want to see him excused, if he asks it, and if he fails to get his notice, give him further time. We love to see a lodge appreciate such cases and act manly on them, and not deal any more severely with them than with Bro. Dives, “who has probably forgotten” that he is under obligations to the fraternity. We cannot always judge by appearances either. Sitting one evening in the lodge, we noticed a brother whose outward appearance, both of person and dress, suggested to us that “there is a man who certainly does not understand masonry beyond the idea of an aid association.” We made up our mind to test the case. When opportunity offered, we took a seat beside him, and as the work on the degree progressed, we watched his face as it lit up when fine lessons were correctly and well expressed, and saw him frown when they were mangled. We could hear him correcting the officers in half audible tone. A case came up for charity in behalf of a widow and her children. Her husband had never known want—in fact, had been very well off during life—but through a long sickness and disastrous circumstances, all was lost except a little, which was soon consumed after his death. His wife had never done any work, and was therefore doubly helpless. A member heard of it and brought in her claim. A certain other member of the Pharisee sort, rose and opposed the appropriation with sundry remarks, among which he said that the widow by hard work could support herself, and further, that if her husband had acted prudently, he could have left her well off, &c. We could see the blood boiling up in the veins of the humble brother beside us, and as soon as the other was through, he, in a very few practical words, settled the case. He said no widow should be held responsible for the imprudence of her husband, and it was no crime of hers that she had been born rich and had learned no occupation, and that the little children were wards of the lodge, to be looked after by the brethren, and for one he would vote all that was necessary, &c. The vote was taken and the appropriation carried unanimously, and the widow and children provided for without even knowing how it came about.

There was the exemplification of a masonic heart under a masonic education triumphing over all the prejudices of class, and demonstrating that grand impartiality which should ever reign in a masonic lodge. It shows also, that we cannot always judge the human heart and mind by outward appearances, for here was a brother whose exterior was unfavorable for him, yet he showed a keen sense of honor and masonic magnanimity, as well as a thorough knowledge of the work and lectures.

A Plea for Working Girls.

Do the rich and well to do think of the poor girls in their employ, and of their privations? Here and there a generous, noble-hearted individual remembers kindly those in his employ, but if the majority give a thought to them it is only to say mentally: “I pay the regular price, and that is all my duty.”

But do you pay the girls in your employ within twenty per cent. of the value of their work to you? Is the price you pay sufficient to support them honestly and respectably? Yet in most stores and shops the girls are required to dress neatly and well; if

not, the penalty is dismissal. Can they do this and purchase healthful food upon the paltry sum you pay for their services? No, no, and so half-fed upon cheap food they go to work day after day, the cheek growing thinner; hope dying out of the eye, until an early death makes room for another martyr; or, wearying of this killing life, they marry for a home and support, with little or no love for the husband, and enter upon new duties with a physical organization weakened by overwork and insufficient food, and with a hopeless heart. Is it strange that children given to that home die young, or grow up pale and delicate, fit subjects for that American epidemic, consumption?

Again, many of these girls have widowed and sick mothers, or young brothers and sisters to support, and beside being in the store all day, do plain sewing at home, working more than half the night. Yet these girls, so nobly, so heroically fighting the battles of life, are looked upon with scorn by many who are living in luxurious ease. There is one now hurrying home from her daily toil, that she may care for a sick mother. How the crowd jostles her. She is “only a working girl;” and a richly dressed woman brushes against her, looking scornfully upon her faded dress in last year's style. Oh, woman of wealth and fashion, do you know that poor girl may be as much purer in heart and life than you are, as the beautiful snow-flake floating in mid-air is cleaner and whiter than that trodden down in the filthy street.

What working girls want is to be better paid, and according to the value of their work;—not pity, not the charity of the rich man or woman's purse, but the charity of their heart that thinketh kindly of the toiling. And one word to you who employ these girls, and have grown rich on their hard work, while you have starved them in body and mind. Why is it that each year you pay a less price, for the same work? For instance, straw-sewers are this year paid more than one-third less than formerly, and so also in other branches of business. Do you wish to drive them to desperation or death, and have their sin or death registered against you in Heaven? Oh, ye employers, if you persist in longer crushing and starving these noble, honest, but poor girls, you will be indirectly guilty of the evil consequences that, in some instances, may arise from it. As you measure to them, so will a just God mete it out to you in the life that is to come. Then will you not deal more kindly with them, and pay according to the value of their work?

“I cannot, because others do not,” says one. Let one or more rich men try it, and so shut up the low shops where work is half done and half paid for, and let every man and woman, who is truly the friend of the poor, patronize such stores, and so bring about a reform that “woman's suffrage” never will, neither “women's parliaments” called to advertise one woman, or a club of women.

One word to you, my toiling sisters—work on hopefully—perhaps a better day is dawning—ever be honest to yourselves, and to the whole world. It may be that you will find rest and peace in a cheerful home, where you will be kindly shielded from toil; or chance the sky may brighten, and you make a home for yourself and those you love. Strive to do right, and though your hopes are not realized, you will have the consciousness of having done the best you could even in the darkest hour, and if your reward comes not to you here, it will come in the eternal hereafter.

ANNA RAYMOND.

Eloquent and Appropriate.

The following extract from the oration delivered last week by Bro. Jesse P. Anthony, at the laying of the corner-stone of the masonic temple at Troy, will be read with interest:

This day, August 2d, 1871, will ever be a bright day in our annals, one ever present with us—a starting point, as it were, to a new era of masonry.

To-day, do we enthusiastically and proudly unite in placing the chief stone of the corner of our building.

To-day, do we commence the erection of a material temple, in which we all hope to assemble, and in which our children's children may gather in the years to come.

To-day, do we render devout thanksgiving to Almighty God that, through the wisdom of His providence, we are permitted to start the good work.

To-day, the eyes are gladdened and hearts swell with emotions too deep for utterance as, in casting our glance over the coming months, we see this building rise, until, from corner-stone to cap-stone, we are permitted to behold the temple in its beauty and grandness completed and the joyful tidings is heard “It is finished.”

May the Line, the Level, and Square to-day
Make perfect work as this stone we lay;
May it rest secure in this chosen spot,
And a bulwark prove that changeth not,
And that as we lay this corner-stone,
May our Temple stand when the work is done.

The corner-stone, as the foundation on which the structure is supposed to rest, is the most important stone in the whole edifice, and considered from a practical point of view, necessarily needs to be square, true, of good material, and properly set. On its squareness

depends the perpendicularity of the walls—from its truthness do we obtain the proper level, and on its perfection depends the perpetuity of the building.

As this is true, when considered strictly from a practical view, so may we apply it to the man who becomes a mason; at the very outset he is taught to take his proper place, and as an upright man and mason, charged to see that the corner-stone of his masonic edifice is laid true, and that it will bear the test of the Plumb, Square, and Level. He who erects his masonic structure on such a basis, giving "reverence to God and good will and charity," and carries this principle through all the actions of his life, is building for himself a temple just and beautiful in all its proportions—a temple against which nothing will ultimately prevail—a temple which will arise from the ruins of creation, and will be devoted to the service of Almighty God.

As with individuals, so it is with our fraternity, when we consider it as a body. All must see to it that the corner-stone of our fabric, "Charity, Fraternity, and Equality," is firmly set on the principle of reverence for and dependence upon God—having that for its permanent and indestructible foundation; drawing all our rules and precepts from the Great Light in masonry, we are enabled to live as brother with brother, united by that mystic chain.

Which heart to heart and mind to mind
In body and in soul can bind.

While we are as members of one family, yet going forth in the principles of our noble and beloved institution to the relief of the needy, the raising up of the oppressed, the joy of the sorrowing, and the support of the helpless.

As a young member of the order, I cannot be expected to speak to you from the experience of age, or to utter words of wisdom gained through any gift of my own, still, I trust that I may be able to throw out some hints that may be of profit to us all.

We, to-day, come before the world as a distinct organization, wearing that symbol of purity which is the peculiar emblem of our order. See to it that our profession is not a mockery; not only in the eyes of men, but in the eyes of Him who knoweth and seeth all things, and who has promised to him that overcometh shall be given a white stone with a new name written, which no man knoweth save him who is faithful.

What is the institution of which we are members?
Is it an association of men for social gratification only, or for the mutual protection of a few?

Is it for the purpose of carrying on any secret work in opposition to the country's laws?

Is it a mere ritual, a mere ceremony, a mere brotherhood, even?
No, none of these are its objects. While being social in its character, it has a higher and loftier aim.

While as a brother to brother it will succor in distress, yet a shield of protection it extends over many, outside of the order, who are unable to withstand the misfortunes and ills of this world.

While it does its work in secret, it is not from fear of publicity, but because the very element of secrecy constitutes the cement that binds us together as a society.

The mystic tie is more than words,
It lives within the heart;
A bond of honor, love and truth,
The Mason's constant chart.

Its aim is the welfare and happiness of mankind, and to carry forward the great principle of brotherly love. "In its bosom flows cheerily the milk of human kindness, and its heart expands with love and charity." That charity which illumines many a household and makes the light of joy to reign where only despair and sorrow had an abiding place. It throws its arm of protection about the erring, and by its laws and principles endeavors to induce such to retrace their steps. It co-operates with religion in restraining the passions, resisting the tempter, and harmonizing the discordant elements of man.

"Religion is the golden cord which unites man to God; masonry the silver line which runs from man to man."

If the sublime and immutable principles of our order were not deeply founded in truth and virtue, how is it that the banner of freemasonry is spread through every land and among every people?

If the foundation of our code of morals had not the safe and sure base that it has, would it have withstood the test of time?

If our corner-stone rested on an earthly and selfish principle, would it bear the attacks of the ignorant?

No! no! the Mason's corner-stone;
A deeper, stronger, nobler base,
Which time or foes cannot displace--
Is faith in God—and this alone.

Masonry is an institution not of yesterday, to-day, or to-morrow, but for all time. As it has withstood adversity in the past, so it will in the future, and the only limit to it is from its own members.

And here the question naturally suggests itself, are we doing as an order what we might or ought to do? Do we by our efforts endeavor to elevate it in honor and usefulness by laboring to promote its growth in the intelligence and purity of its members and its active charities, or do we manifest a spirit of indifference and resting satisfied with mere ritual, let it sink into neglect and uselessness.

If the latter is too common what will be the result, brethren? Will masonry be respected and honored—will the pure and intelligent of society desire to be enrolled among its members? Rather will it be regarded as a useless association which neither improves character nor promotes usefulness.

As we sow, so shall we reap. If, by its members masonry is degraded, we cannot expect that reputable men outside the order will regard it with favor.

In your hands, as masons and brethren of the Royal art, is placed the welfare and prosperity of masonry.

Brethren, the object of our gathering has been accomplished; the stone has been tested by the square of spotless virtue, by the level of changeless equality, by the plumb of infallible wisdom, and pronounced to be good.

The craftsmen have performed their duty.
The stone has been consecrated by the symbols of that harmony so necessary to every good work.

'Round this spot may plenty reign,
Peace, with spirit all benign;
Unity, the golden three--
Here their influence ever be.

For years past the masonic fraternity has gone on receiving petitions, making masons, and doing the regular masonic work.

During the past forty years, to be a mason has called for no special zeal on the part of its members. He has not been called on by adversity or any extraordinary contingency to demonstrate that he is not only a mason in name, but that he is also one in heart, and that as a member of the craft he is willing to prove that he is desirous by every means possible, to bear testimony by deeds of his love for the institution of which he is proud to call himself a member.

While we have been walking over a smooth road, with no tasks before us requiring a self-denial, we have been presumed to be masons. That time has passed, and the time has at length arrived when every man will be tested as to what he is willing to do for masonry.

* * * * *

I am proud, for one that I am a member at a time when something beyond mere profession is required. At a time when there is an opportunity to exhibit practically the regard in which we hold our institution, the value that we place upon it as a means of doing good. At a time when it requires us to do all that lays in our power to carry forward this undertaking. At a time when we can, by a united effort, place our fraternity in the position that it merits—clear of embarrassment, and free to devote its energies to the most thorough exemplification of its tenets.

I am satisfied that there is not a mason before me, but that now has the same feeling. Cultivate it, brethren; keep the ground mellow, and the good result will be shown in the fruit that is brought forth.

For one, I love the institution, not only for the good it has done in the past, is doing now, but more especially do I esteem it above all others—with one exception—for the power that it has within itself, which, if carried out in this world, would make us a mighty power and influence for good. "As a moral institution, its power cannot be overestimated—we need it, and shall ever need it, until the opening of that day shall bring forth the celestial and eternal institution provided by God himself.

And then farewell, Masonic band,
To Consecrations--Dedications--Halls:
Each man a well-wrought stone shall stand,
Made ready for the Heavenly walls;
A pillar 'neath that mighty dome,
Where children find a Father's home.

Agriculture a Fraud.

A writer in the Cincinnati Times, having perused Horace Greeley's book on farming with the immediate effect of becoming muddled, indites the following, which he is careful to explain is "not by H. G."

The basest fraud of earth is agriculture. The deadliest *ignis fatuus* that ever glittered to beguile, and dazzled to betray, is agriculture. I speak with feeling on this subject, for I've been glittered and beguiled, and dazzled and destroyed by this same arch deceiver.

She has made me a thousand promises, and broken every one of them.

She has promised me early potatoes, and the rain has drowned them; late potatoes, and the drouth has withered them.

She has promised me summer squashes, and the worms have eaten them; winter squashes, and the bugs have devoured them.

She has promised me cherries, and the curculio has stung them, and they contain living things uncomely to the eye and unsavory to the taste.

She has promised strawberries, and the young chickens have enveloped them and the eye cannot see them.

She has promised tomatoes, and the old hens have encompassed them.

No wonder Cain killed his brother. He was a tiller of the ground. The wonder is that he didn't kill his father, and then weep because he hadn't a grandfather to kill. No doubt his early rose potatoes, for which he paid Adam seven dollars a barrel, had been cut down by bugs, from the headwaters of the Euphrates. His Pennsylvania wheat had been winter-killed and wasn't worth cutting. His Norway oats had gone to straw, and would not yield five pecks per acre, and his black Spanish water-melons had been stolen by boys, who had pulled up the vines, broken down his patent picket fence, and written scurrilous doggerel all over his back gate. No wonder he felt mad when saw Abel whistling along with his fine French merinoes, worth eight dollars a head, and wool going up every day. No wonder he wanted to kill somebody and thought he'd practice on Abel.

And Noah's getting drunk was not at all surprising. He had been a husbandman. He had thrown away magnificent opportunities. He might have had a monopoly of any profession or business. Had he studied medicine there would not have been another doctor within a thousand miles to call him "Quack," and every family would have bought a bottle of "Noah's Compound Extract of Gopher-wood and Anti-deluge Syrup." As a politician, he might have carried his own ward solid, and controlled two-thirds of the delegates in every convention. As a lawyer, he would have been retained in every case tried at the Ararat Quarter Session, or the old Ark High Court of Admiralty. But he threw away all these advantages and took to agriculture. For a long time the ground was so wet he could raise nothing but sweet flags and bulrushes, and these at last became a drug in the market. What wonder that when he did get a half a peck of grapes that were not stung to death by Japhet's honey bees he should have made wine and drowned his sorrows in a "flowing bowl!"

The fact is, agriculture would demoralize a saint. I was almost a saint when I went into it. I am a demon now. I am at war with everything. I fight myself out of bed at four o'clock, when all my better nature tells me to lie still till seven. I fight myself into the garden to work like a brute, when reason and instinct tell me to stay in the house and enjoy myself like a man. I fight the pigs, the chickens, the moles, the birds, the bugs, the worms—everything which has the breath of life. I fight the docks, the burdocks, the mullens, the thistle, the weeds, the roots—the whole vegetable kingdom. I fight the heat, the frost, the rain, the hail—in short, the universe and get whipped in every battle. I have no more admiration to waste on the father of Geo. Washington for forgiving the destruction of his cherry tree. A cherry tree is only a curculio nursery, and the grandfather of his country knew it. I have half a dozen cherry trees, and the day my young George Washington is six years old I'll give him a hatchet and tell him to down with every cherry tree on the place.

An Ancient Race.

Mons. F. Lenormant, in one of the notes which he has addressed to the French Academy of Sciences upon zoological questions in their relation to antiquity, speaks of swine, such as they are represented on the monuments of Egypt, without entering upon the point—one rather difficult of solution—whether our domestic pig is derived from the bear of the forest, or from a species of wild pig of Persian origin. It appears tolerably certain that during the earliest Egyptian civilization the pig was not a domestic animal. In none of the inscriptions relating to the ancient monarchy, or to that of the mediæval period of that country, and in none of those belonging to the grand epoch of Egyptian development, is found any reference to the animal, nor is any trace of it found on the walls whereon the graphic representation of the commonest incidents of daily life has been distinctly and vividly delineated. The wild boar is not found depicted during the periods, even in hunting scenes, which nevertheless furnish a profusion of representations of other kinds of game struck by the dart of the huntsman. It is very difficult to admit the absence of the boar from the marshy districts of lower Egypt, where he is now very common, and eaten by the Mussulmans in defiance of the laws of the Koran.

The idea of impurity attached to the meat of this animal goes back to remote antiquity. It is alluded to in Herodotus; and it was in Egypt that Moses learned the precept of abstinence from it, notwithstanding the antagonism between the system which he established and that which prevailed on the banks of the Nile, or, in other words, with Egyptian idolatry, for the latter included the pig among the animals consecrated to Gel or Typhon, the antagonist of Osiris, and the most complete personification of the principle of evil. It is not until the epoch of the Ptolemies that we find the son of Osiris represented as putting Gel to death, under the form of a red hippopotamus, and still later under that of a pig. The red hippopotamus was considered "the great devourer" in the infernal regions, and one of the principal spirits of the lower world employed in chastising great criminals. This infernal spirit is also represented sometimes with the features of a pig, which spirits with the head of a dog, are driving before them out of the presence of a good genie. But there seems but little occasion for M. Lenormant to dive into the antiquarian researches in order to prove the antiquity of the notion that the meat of the pig was impure. It may also be conceded that the animal from his creation was what he is now, fond of wallowing in the filth, and hence would naturally arise the idea that his filthy habits would produce impure meat.

People will Talk.

You may get through the world, but 'twill be very slow,
If you listen to all that is said as you go;
You'll be worried and fretted, and kept in a stew,
For meddling tongues will have something to do.
For people will talk.

If quiet and modest, you'll have it presumed
That your humble position is only assumed;
You're a wolf in sheep's clothing, or else you're a fool,
But don't get excited, keep perfectly cool,
For people will talk.

If generous and noble they'll vent out their spleen,
You'll hear some loud hints that you're selfish and mean.
If upright, honest, and fair as the day,
They'll call you a rogue in a sly, sneaking way,
For people will talk.

And then if you show the least boldness of heart,
Or a slight inclination to take your own part,
They will call you an upstart, conceited and vain;
But keep straight ahead, don't stop to explain,
For people will talk.

If threadbare you dress, or old-fashioned your hat,
Some one will surely take notice of that,
And hint rather strong that you can't pay your way:
But don't get excited, whatever they say,
For people will talk.

If you dress in the fashion, don't think to escape,
For they criticise then in a different shape;
You're ahead of your means, or your tailor's unpaid;
But mind your own business, there's naught to be made,
For people will talk.

Now the best way to do, is to do as you please,
For your mind, if you have one, will then be at ease,
Of course you will meet with all sorts of abuse,
But don't think to stop them, it ain't any use.
For people will talk.

Sir Walter Scott and Freemasonry.

On the occasion of the approaching centenary of the birth of Sir Walter Scott, any Freemasons, both in this country and America, have been led to inquire if he was connected with the masonic order? It is pleasant to be able to inform these brethren that he was a Free and Accepted Mason.

Sir Walter Scott was born at Edinburgh on the 15th of August, 1771. The house in which he was born stood in North College street, opposite to the north side of the College or University of Edinburgh, and the room in which his birth took place was in the back of the house, not many yards—the writer of this notice may be excused from mentioning—from the spot of his own birth. That part of Edinburgh was then the habitation of many of the aristocracy, although now entirely deserted by them. The house in which the great poet and novelist was born has recently been demolished, in order to the widening of the street, which is now to receive the name of Chambers street, in honor of William Chambers, Esq., of Glenormiston, late Lord Provost of Edinburgh, and the senior partner of the eminent firm of W. and R. Chambers, Publishers.

Sir Walter Scott—then Mr. Scott—was made a mason in the Lodge St. David, Edinburgh, No. 36, holding of the Grand Lodge of Scotland. This lodge held its meetings in Hyndford's Close, a narrow lane on the south side of the High street, in a hall which then belonged to it. This hall is on the first landing of a turnpike stair, the entrance to which is the first door on the right hand from the entrance of the close. It is now used for meetings of various kinds, the lodge having provided for itself a better place of meeting elsewhere.

Sir Walter Scott does not seem to have at any time taken much interest in Freemasonry; but it is known that he visited the ancient Lodge of St. John, Melrose (residing many years only a few miles from it), a lodge which asserts its claims to be regarded as the most ancient in Scotland—even more ancient than the Kilwinning Lodge, from which many Scottish lodges are proud to have derived their original charters, and the name of which they have incorporated in their own. The Lodge St. John, Melrose, has never submitted to the jurisdiction of the Grand Lodge of Scotland; but has always maintained its independence, although working the same system of Freemasonry.—CHALMERS I. PATON in *London Freeman*.

[From the Masonic Jewel.]

Ridiculous Story of Mrs. Byrde.

[A friend, and one of the most distinguished masonic writers in this country, communicated to us the following *jeu d'esprit*, but without vouching for it as strictly true.—Editor *Jewel*:]

The funniest story I ever heard,
The funniest thing that ever occurred,
Is the story of Mrs. Mehitable Byrde,
Who wanted to be a Mason.

Her husband, Tom Byrde, is a Mason true,
As good a Mason as any of you;
He is Tyler of Lodge Cerulean Blue,
And tyles and delivers the summons due,
And she wanted to be a Mason too;
This ridiculous Mrs. Byrde.

She followed him 'round, this inquisitive wife,
And nagged him and teased him half out of his life;
So, to terminate this unhallowed strife,
He consented, at last, to admit her.
And first, to disguise her from bonnet and shoon,
The ridiculous lady agreed to put on
His breech—ah! forgive me; I meant *pantaloons*;
And miraculously did they fit her.
The Lodge was at work on the Masters' Degree,
The light was ablaze in the letter G;
High soared the pillars J. and B.
The officers sat like Solomon, wise,
The brimstone burned midst horrid cries;
The goat roamed wildly through the room,
The candidate begged 'em to let him go home;
And the Devil himself stood up in the East
As proud as an alderman at a feast;
When in came Mrs. Byrde.

Oh, horrible sounds! Oh, horrible sight!
Can it be that Masons take delight
In spending thus the hours of night?
Ah! could their wives and daughters know
The unutterable things they say and do,
Their feminine hearts would burst with woe;
But this is not all my story.
For those Masons joined in a hideous ring,
The candidate howling like everything,
And thus in tones of death they sing—
The candidate's name was Morey—
"Blood to drink, and bones to crack,
Skulls to smash, and lives to take,
Hearts to crush, and souls to burn;
Give old Morey another turn,
And make him all grim and gory."

Trembling with horror, stood Mrs. Byrde,
Unable to speak a single word;
She staggered, and fell, in the nearest chair
On the left of the Junior Warden there,
And scarcely noticed, so loud the groans,
That chair was made of human bones!

Of human bones! on grinning skulls
That ghastly throne of horror rolls;
Those skulls, the skulls that Morgan bore,
Those bones, the bones that Morgan wore;
His scalp across the top was flung,
His teeth around the arms were strung—
Never in all romance was known
Such uses made of human bone.

The brimstone gleamed in lurid flame
Just like a place we will not name;
Good angels, that inquiring came,
From blissful courts looked on with shame
And tearful melancholy.
Again they dance, but twice as bad,
They jump and sing like demons mad,
The tune is Hunkey-Dorey—
"Blood to drink, &c., &c."

Then came a pause—a pair of paws
Reached through the floor, up-sliding doors,
And grabbed the unhappy candidate.

How can I, without tears, relate
The lost and ruined Morey's fate?
She saw him sink in fiery hole,
She heard him scream "my soul! my soul!"
While roars of fiendish laughter roll
And drown the yells of Morey;
"Blood to drink, &c., &c."

The ridiculous woman could stand no more,
She fainted, and fell on the checkered floor
'Midst all the diabolical roar.

What then, you ask me, did befall
Mehitable Byrde? Why, *nothing at all!*
She dreamed that she'd been in the Masons' hall.

Home Travel.

George Sand makes one of her leading characters—Marquis de Villenier—say when writing from Haute Loire: "There is really much to be learned here in the very heart of our beautiful France, which is not fashionable to visit, and which, consequently, still hides its shrines of poetry and its mines of science in inaccessible nooks." It is every year becoming more the fashion with us of the New World to visit the Old, and no sooner do people attain to easy circumstances than they begin to contemplate a trip across the ocean. Foreign travel, whether pursued as a pastime or for knowledge, unquestionably affords very much valuable experience and information which cannot be derived from books.

But did it never occur to Americans, that in yielding to the prevailing custom of going abroad, they frequently overlook many home beauties and attractions? How many Americans there are, for example, who have climbed the Alps, sailed down the Rhine or Danube, feasted their eyes on Italian sunsets, visited the battle-fields of centuries, roamed among ruins of ancient castles and fortresses, and wandered from one continental country to another, who have yet never seen our own White or Rocky Mountains, the Mississippi and the Missouri, the Mammoth Cave, the Falls of Montmorency, western prairies, Pennsylvania coal mines, Virginia salt and iron works, the big trees of Mariposa, and scores of other natural objects of great attraction, which are within a few days' journey from any point in the States. We travel through Europe and Asia to witness curiosities in nature, and yet we have in the single Yo Semite valley a region which "out-Bendemerer Bendemerer, out-valleys the valley of Rasselas," surpasses the Alps in waterfalls, and the Himalayas in their precipices—a vale whose giant domes and battlements compare in grandeur and beauty with any which are pointed out to the enraptured tourist in Switzerland.

Surprise is frequently expressed by Europeans that Americans who come among them have visited so few objects of interest in their own land of magnificent distances and diversified scenery. They have, as a general thing, seen Niagara, but the majority have never set their eyes on other great natural curiosities which Old World tourists cross the ocean to see. It would have been far better for us as a nation had we been better acquainted with different parts of our own country. If the Northern and Southern people had mingled more with one another, and from personal observation and contact made themselves more familiar with the resources, capacities, habits and characteristics of one another, they would never have entered upon the long civil strife which deprived the Republic of its best blood, filled the land with mourning, and saddled us with a grievous financial burden. But for this ignorance of one another, the two sections would never have entered upon the fratricidal strife, which each supposed would soon end by the succumbing of the other. The National Government might well have afforded during the years intervening between 1860 and 1865 to have taken all the men, women, and children of the North through the South, and all the men, women, and children of the South through the North, on grand excursion trips, free of expense. The knowledge thus obtained, and the amicable and friendly relations established, would have averted the civil war, with tremendous outlay of treasure.

There is danger that the old feeling of exclusiveness may again grow up between the two sections of the country, that extremists may revive, rekindle, and perpetuate, for partisan purposes, the heart-burnings and animosities growing out of the conflict, until Northern and Southern countrymen will again become thoroughly alienated. And nothing, we are satisfied, will act so effectually in counteracting these endeavors, and allaying reviving heart-burnings, as friendly intercourse between those who should be friends. And to this end we hope to see the public thoroughfares during the next few years crowded with people going North and going South, to visit and familiarize themselves with the different sections of their own country. Such trips as Mr. Greeley is now making, and such receptions as he is receiving, will go further in restoring peace and harmony than any congressional legislation.—*Hearth and Home.*

Slanders upon the Fraternity.

A Word to our New York Brethren.

On the 29th of August last a reporter of the New York *Herald* interviewed an intelligent and well posted physician of that city relative to the fearful crime of Dr. Rozenweig, *alias* Ascher, of which our readers are fully acquainted through the secular press, which reported interview appeared in the *Herald* of the next day. From it we extract the following :

"A medical friend of mine once cautioned him against the continuance of his vile trade, and threatened to expose him unless he desisted and gave it up, and what do you think his reply was? Why, he said he never could bear to let a ten-dollar bill slip away from him, if it cost him his life to get at it: and, furthermore, he boasted that the whole State of New York, and the United States, for that matter, could not touch a hair of his head, no matter what happened. He bragged that he was at the top of the heap in Masonry, and that whenever he should get into any trouble he would only have to tip the judges or jurors the sign in order to get himself clear."

Again:

"He has even frequently boasted that if he killed all the women in New York he could procure burial certificates for them all from the leading medical practitioners of the city, whom his masonic influence would compel to do him that favor. I will bet that the scrape he has got into now will not make him the least bit uneasy, except in so far as he may be apprehensive that his business will be interrupted for a while."

In the first place, we believe the physician reported truthfully Rozenweig's boasts, but in the second place, we are assured that Rozenweig is not a mason. But this is not enough. Our brethren in New York city should see to it that such an infamous scoundrel is hung, not only for his unspeakable murders, but for daring to drag the good name of our fraternity forth as a cover and protection to him. Every intelligent jurist or juror in the world knows that Freemasons have been the most exacting in the administration of justice, even against their fellows, when convicted of a crime, and in fact we have been informed by an able and discriminating prosecuting attorney, that in one instance he could never have convicted a certain criminal had it not been that the fellow had somehow got hold of a masonic sign, and gave it to the jury, one only of whom was a mason, and who perceiving the sign at once made up his mind not only from the evidence, but from that fact, that he was guilty, and so hung the jury till the fellow was convicted.

The institution has been known for centuries as the impregnable bulwark of female honor, and hence the awful crimes of Rozenweig sends a thrill of horror through the whole fraternity, not only as citizens, but as masons, and we sincerely trust that as this gigantic criminal justly deserves death under any circumstances, but for fear that he may get clear through some technicality of law, that the fraternity of New York will use every honorable means to see that the fullest justice is weighed out on the scaffold.

A Beautiful Parable.

A rich young man of Rome had been suffering from a severe illness, but at length he was cured, and recovered his health. Then he went for the first time into the garden, and felt as if he was newly born. Full of joy, he praised God aloud. He turned his face up to the heavens and said, "O Thou Almighty Giver of all blessings, if a human being could in any way repay Thee, how willingly would I give up all my wealth!" Hermas, the shepherd, listened to these words, and as he said to the rich young man, "All good gifts come from above; thou canst not send anything thither. Come follow me." The youth followed the pious old man, and they came to a dark hovel, where there was nothing but misery and lamentation; for the father lay sick, and the mother wept, whilst the children stood round crying for bread. Then the young man was shocked at the scene of distress. But Hermas said, "Behold here an altar for thy sacrifice! Behold here the brethren and representatives of the Lord!" The rich young man then opened his hands, and gave freely and richly to them of his wealth, and tended the sick man, and the poor people, relieved and comforted, blessed him, and called him an angel of God. Hermas smiled and said, "Ever thus turn thy grateful looks first toward heaven and then to earth."

The new masonic temple to be erected in Albany, on Washington avenue, will be commenced in October. It will cost \$100,000.

Bro. Marcus W. Garrison

Closed his useful and blameless life on Wednesday evening last, in the 55th year of his age. He was buried on Friday by the Masonic fraternity, by whom the following proceedings were unanimously adopted:

At a special communication of Cass Lodge, No. 147, A. F. & A. M., held at their Hall, September 1, 1871, the following preamble and resolutions were unanimously adopted:

IN MEMORIAM—Rev. Marcus W. Garrison, an exemplary member of Cass Lodge, No. 147, departed from this life, August 30th, 1871, in the 55th year of his age. His life's work being well done, and his sufferings ended, "He sleeps in the still shades." In view of this sore bereavement to us, to his relatives, to a large circle of friends, and indeed to the community in which he lived and died, we gather sadly around our common altar to-day, to commingle our grief and express our sorrow. Now that he has gone to rest, it is proper to record his eminent services and our high appreciation of his moral worth while living. Brother Garrison—a man of spotless character; pure in principle and in purpose; self, generous and fraternal in his feelings; honorable and just in his dealings with mankind; and with a charity as wide as the world—was a model Mason, strongly attached to our fraternity, and devoted to its interests, his life was a living commendatory upon the pure principles of our time honored institution. Having filled the office of secretary in this and other lodges for many years, his records left behind him will stand as a lasting memorial to his fidelity and skill as a master workman, having no superior in this department of Masonic labor in this land. We realize our loss, but cannot express it; in our grief and sadness we remain silent; our sincere condolence flows in our tears; and his name and virtues, cherished in our hearts, shall not die.

No more will he respond to the sound of the gavel in the East in the terrestrial Lodge, for he has been called by the sound of the gavel in the hand of the Grand Master of the universe, to retire from labor here to refreshment in the Celestial Lodge above. Cheered by these glorious consolations, even in this mournful dispensation of the Divine providence, we submissively and humbly bow.

Resolved, Therefore, that this poor tribute to departed worth be spread upon our minutes, that a copy be sent to the family of the deceased; and, as a further testimonial of our esteem, that the Lodge be draped in mourning, and that we wear the usual badge for thirty days.

We mournfully add our humble tribute to the memory of our deceased brother whose death so much surprised us, as we had but a few days before received his check for the club he had raised in Harrisonville. He was a reading mason, and took a deep interest in advancing the intelligence of his lodge. Such deaths are indeed a great loss to any lodge.

Death of Grand Master Anderson of Texas.

Col. T. J. H. Anderson, Grand Master of the Grand Lodge, Masonic Fraternity, who has been lying ill for the past two weeks at the Hutchins House, died Tuesday afternoon, at 1:30 o'clock.

Col. Anderson came to Texas from Alabama, about the year 1852, and has since resided at or near Port Sullivan, Burleson county. He has been identified with all the public interests of that county—a good husband and father, a good neighbor, and leaves, beside a wife and seven children, a long list of friends to mourn his loss.

He has been for years a prominent member of the Masonic Fraternity, and at the last June Meeting of the Grand Lodge he was chosen Grand Master, which office he has filled with great credit. The lodges of the city attended the body to the cars, and a delegation took charge of it *en route* for Port Sullivan. Mr. Dole, General Superintendent of the Central, provided a special train for the body and family.—*Gallatin News*.

A LITTLE JUDICIOUS PRAISE.—No heart is insensible to words of praise, or the kindly smile of approbation; and none are utterly above being affected by censure or blame. Children are particularly sensitive in this respect. Nothing can discourage a child more than incessant fault-finding; and perhaps nothing can exert a more baneful influence upon both parent and child. If your little one, through the day, has been pleasant and obedient, and you say to him, "My son, you have been good to-day, and it makes me very happy;" and if, with more than a usually affectionate embrace, you say, "Good-night, my dear child," a throb of suppressed feeling fills his breast, and he resolves on always earning such approval. If your grown son, or daughter, have accomplished some difficult piece of work, rendering you essential assistance; or have climbed some steep step in the daily drill of study; or have acquired some new accomplishment, or added grace; or, better than all, have gained the victory over some bad habit or besetting sin—acknowledge it, see it, praise them for it. Let them see by your added tenderness, the deep joy and comfort it gives you. Thus you will create a great incentive to right conduct, and lay a broad foundation for a character which shall be redolent with succulent fruit and fragrant blossoms.—*Templars' Magazine*.

Laying Corner-Stone of State Normal School at Kirksville, September 6th.

Eloquent Address by M. W. Bro. Thos. E. Garrett,
Grand Master of Missouri.

The various orders intending to participate assembled in their lodge-rooms and chapters and armories about ten o'clock A. M. to organize for the business of the day. There was no lodge-room large enough for the assembly of Freemasons, and one of the churches was placed at their disposal. The church bell called them to the place of meeting, and a Grand Lodge was opened with about 250 masons present. The lodge was opened as follows: Thos. E. Garrett, Grand Master; John W. Luke, Acting D. G. M.; Wm. T. Baird, Acting S. G. W.; D. N. Burgoyne, Acting J. G. W.; Rev. G. W. Sharp and Rev. W. W. Eagon, Grand Chaplains; S. L. Ellis G. T.; G. N. Sharp, G. S.; J. M. Oldham, G. S. D.; A. L. Woods, G. J. D.; S. L. Ellis, G. Tyler; James Carter, Grand Marshal.

M. Randolph, Esq., Architect of the building, acted as Grand Architect at the laying of the corner-stone, he not being a member of the fraternity.

MASONIC ATTENDANCE.

There were twenty-one masonic lodges represented from the following places: Kirksville, Macon City, Callao, Bucklin, Atlanta, Laplata, Milan, Unionville, Greencastle, Paulville, Novelty, Queen City, Cratesville, McGhee College, Lancaster, Hartford, Bloomfield, Iowa, and St. Louis. The St. Louis lodges represented were Missouri No. 1, Polar Star No. 79, Occidental No. 163, and Pride of the West No. 179. Caldwell R. A. Chapter No. 53, and Blomfield Chapter, Iowa, were alone represented in the procession as R. A. Masons.

KNIGHTS TEMPLAR.

The Knights Templar turned out in good numbers as escort to the Grand Lodge. Emanuel Commandery No. 7 of Macon and Bloomfield Commandery No. 16, Bloomfield Iowa, each had about twenty Knights in line; they moved admirably and made a fine appearance.

THE ADDRESS.

Ladies and Gentlemen and Masonic Brethren: The present appears to be a good year for new school-houses. This is the fourth corner-stone I have laid for them in my official capacity in as many months. Not many days ago there was a celebration similar to this at Warrensburg, in which the Freemasons had the honor to occupy the same relative position that they do here and now in Kirksville. A corner-stone was laid—that of the Second Normal School. Another corner-stone has just been laid—it is that of the First Normal School, or rather the State Normal School of the First District. So the last was first in order, and the first last, and many people were called together on both occasions.

NEW SEATS OF LEARNING.

The awakened genius of education is stretching its young limbs, and the warm blood is coursing healthily in its veins and arteries. It is building magnificent county seats, and apparently means to establish a firm footing in newly opened territory by paving every school district in our State with corner-stones.

MASONRY AND EDUCATION.

But some may ask: What have the Freemasons to do particularly with the work of education?

Answer: much.

A masonic writer has defined Freemasonry to be "a beautiful system of morals, veiled in allegory, and illustrated by symbols." It is true that we teach by symbols, and it also happens that the first lessons of masonic instruction are conveyed through the symbol of the corner-stone. This is both natural and logical, so far as it goes; but will our peculiar theories of building, throughout, stand the light of reason and the analysis of criticism? If not, they are worthless. Let us apply to them the test of the corner-stone.

THE CORNER-STONE AND ITS SYMBOLS.

The symbol of the corner-stone extends its teachings beyond the secret retreat where it holds so important a place, and may be found to blend its lessons with those of the corner-stone itself. The occasion is a most fitting one for such an union of theory and practice, and the educational character of the work in hand makes the harmony complete.

We have just laid the corner-stone of a building designed for a

school to initiate men and women into the mysteries of imparting knowledge.

Now the lesson of the symbol in the masonic work impresses upon the neophyte the rudiments of a new art, which he is expected to apply to all the relations of life. His masonic education has just commenced, and the training he receives is to qualify him as a teacher of morality among his fellow men. The model is presented to his mind, of a stone, squared and fitted for the builder's use, with the rough corners—likened to the vices and superfluities of life—broken off, and the perfect block fashioned for the eternal house not made with hands. How beautifully the thing and the symbol harmonize in this particular instance, and how directly both appeal to our understanding of the object which has drawn this large assemblage of people together. But the corner-stone is eloquent with many other lessons which it addresses to this people. The impulse that has brought us here has prepared us to find:

"Tongues in the Trees, books in the running brooks,
Sermons in stones, and good in everything."

What a theme for oratory, sentiment or song if we could but translate truly into words its spirit-language.

These ceremonies and this public demonstration signify that the people who inaugurated them are in solemn earnest. You thus proclaim to the whole world that your hearts and souls are alive to the importance of the movement, and you thus pledge your lives, fortunes and sacred honor to the consummation of your aspirations, and the realization of your hopes. Having taken this step you cannot retreat. Pride comes in to guard the work already done, and your native enterprise will urge you to the execution of the design.

The corner stone has been tested by the proper implements of the builders' craft and pronounced well formed, true and trusty, and correctly laid. It is capable of sustaining the superstructure. Apply the lesson. You have begun right. Your work is true—your material is solid, your foundation is strong, and assures you that you may go on laying stone upon stone, until the building is finished and stands in your midst an enduring monument of your skill.

It is not a monument to commemorate the dead, but to perpetuate the wisdom and foresight of the living. It is to live among you and grow with you, the hope of maturity and the safeguard of the young. To future generations it will record a great act of justice, and conscientious performance of duty of the fathers and mothers of eighteen hundred and seventy-one.

The corner-stone has been consecrated according to our rites with corn, wine and oil—the corn of nourishment, the wine of refreshment, and the oil of joy,—emblematical of health, peace and prosperity. Let us draw the lesson.

The universal brotherhood which we represent inculcates harmony among the whole people in the prosecution of such an undertaking as this. It insists that we must work as a unit, and strive as one man to insure complete success; that, however we may differ in creeds and opinions in other affairs of life, we must lay all personal preferences and prejudices inimical to this purpose upon a common altar dedicated to universal education.

Then the edifice will grow, stone upon stone, harmoniously to its summit, in an atmosphere of peace, radiant with the glow of health, and resounding with the rejoicings of prosperity. Every stone will be consecrated to human progress by the corn of nourishment, the wine of refreshment, and the oil of joy.

The squared stone of the corner represents the great thought which underlies the act; the living thought from which the movement springs; the harmonious thought which must permeate and direct all its counsels. It is symbolical of a perfect character developed by culture. It comprehends the grand result of all our educational work, and is also typical of the completed structure.

LESSONS OF THE BUILDING.

And now we come to the finished building as it already looms in imagination, and will soon adorn your vicinity in reality.

What lessons does it teach? What blessings does it promise? Contrast it with the old frame school-house which squats away down in the vista of our memory. It is another pile of evidence that the people, having hold of their own affairs, are capable of managing the trust. Having wrested from old feudal systems freedom of person, they are rapidly becoming freeholders in mind, and think and act for themselves. Mental and moral servitude is by far the worst species of slavery. These shackles have fallen, and the whole people are marching with deep ranks and a broad front, up to their higher intellectual destiny. A detachment of them has halted here to-day, halted only, not stopped. They are celebrating a peaceful victory, and will soon go marching on to heights of still more exalted being, that shine on their longing vision from afar.

The professions, which of old were clothed with terror, and delivered their oracles from behind a dark, impenetrable curtain to the people cowering in a dimly lighted chamber, have yielded to the clamors of the audience for more light. The veil was torn away. Much intellectual humbug has been exposed. Periwig doctors, armed with audacity and voiced with thunder, have vanished.

"The altars are broke in the temple of Baal."

The old solemnities that presided by overawing, and tyrannized in

darkness, are gone forever, and their places shall know them no more. The people have rushed like a swelling sea into these mysterious sanctuaries, and taken possession of their ancient inheritance and their rights. The professions, divested of their superstitious auxiliaries, mingle with the masses, of which they form a respectable and now honorable part, and in their exercise mutual confidence and reciprocal love have taken the place of irrational awe and secret hate.

The audience halls are lighted and aired—your Normal school is one of them. Behold it and rejoice ye people, emancipated and disentrained. The old dark school-house is gone. The old school-master, sore afflicted with his rheumatic mentality could not endure the pouring-in streams of light and air, and the cheery voice of freedom. He, too, is gone; gone with his instruments of torture;

"Gone glimmering through the things that were."

A new era reigns in the realms of mind. Its morning light has aroused the people to put forth their strength. Their watchword is "Popular Education," and we are now, as it were, surrounding the corner-stone of a new temple of the sun, celebrating the dawn of a bright day with thankfulness, gratulation and joy.

HOPE OR DREAM.

There is no necessity of poverty in this beautiful land. Education is a richer patrimony than gold. The voice of culture is becoming more powerful than the jingle of the "almighty dollar." A man may be compelled to labor, but if he have mental culture he cannot be poor—

"He the heir of all the ages, in the foremost files of Time."

Let us hope—those who cannot hope may still dream—that we are driving into an age of the world when poverty will be impossible and squalid sloth unknown; when honest labor will be the only type of nobility; when all will be rich in that which alone can make wealth of value, and all workers with the hands; when education will be universal, and men and woman rated according to the use they make of it, and the amount of good they do. Such would be a truly golden age, without the servile drudgery of gold.

THE FIELD AS IT IS.

And now let us take a cursory view of the field as it is spread before us, and note the prospects. A good, solid education seems to be the spirit of the time. All may participate in its benefits and blessings until the old class distinctions and barriers of life exist no more to traverse and scar the body politic with harsh dividing lines. The laborer, the mechanic, the farmer, the merchant and the professional man spring from the same level and receive their early training in the same schools. So far, society is equalized. This mingling of youth is the basis of a better life-long understanding. They know each other simply as they are, and no one knows what business or profession his fellow is destined to adopt. Ambition and mental proclivities determine their calling and mould their future lives. School education is but the key of knowledge to unlock mysteries of the great unknown. Having it, every man must use it for himself; otherwise it rusts and becomes worthless in his hands.

POPULAR EDUCATION AND THE PROFESSIONS.

It is a fact of which there are innumerable living examples, that a boy who gets an education in our common schools, having ambition and fair natural ability, can be anything he will. His course is free, and every avenue to distinction and honor opens to his magic key. If he rise above his fellows he has a thorough knowledge of the condition and needs of those below him, and his experience has infinitely increased his power for good. He may be a great educator, or legislator, or a governor, without the crutch of money to lean upon, or any of the so-called "learned professions," to help him along. What does he want with their one-sidedness when his education has been experimental, and in some sort universal? He is far better without one *single* profession to guide the destinies of men of all conditions and professions.

Relics of the old masquerade of the professions still linger, even under our republican system of society. The gown wig, and pomposity have been discarded, but the tradition remains; and the idea that the professions alone are fitted to manage public affairs, and give tone to public life, shows much vitality. Its tendency is to concentrate the ruling power in the hands of a particular class, instead of representing in its administration the interests of all. This policy our public school system will in time correct, its very life and spirit being opposed to all forms of aristocracy, which assume exclusive prerogatives and the sole right to rule.

Even Great Britain, recognizing and nourishing an aristocracy, is nevertheless an example to us in this species of liberality in national development. The present premier of England sprung from the mercantile population, and received a thorough mercantile education before he entered upon that brilliant and successful political career which has made him so distinguished in the annals of his country.

LEARNING NEVER FAILS.

Men have striven life-long for wealth, and have ended their days in alms-houses; for power, and became prisoners and slaves. But never yet has an earnest effort to become educated failed to bring its substantial results and its crown of honor. In the bright lexicon of "Young America," resolved to educate himself, there is truly no such word as fail. Let no youth of our country sit down

and grieve because his opportunities have not afforded him a special education when he has had the advantage of our glorious system of public schools to make himself a man.

THE OLD DOCTORS AND THE LITTLE PEOPLE.

Now a word for the little people, many of whom I see here to-day, who would rather run wild in the woods and fields and study nature, than learn their lessons in books. If the books cannot be taken to the fields, the spirit of the fields can be brought to the books. If Mahomet cannot always be going to the mountain, the mountain must come to Mahomet. In education this is both possible and practicable.

We sometimes hear of dull children who never learned anything at school, and finally left those institutions with the diploma of a dunce. Some of these academic dunces have developed into the brightest intellects that ever illumined the world with God-like genius. The contrast between the beginning and the end of such lives may well create suspicion that the teachers and not the children were dull. These old masters of letters apparently knew everthing but what was nearest—*human nature*—which was to them a sealed book. They never thought of opening the little volumes before them, and reading and sympathizing with what was there. They looked upon the child-brain all alike—as a sheet of white paper, upon which they commenced scribbling unintelligible words without reference to what was already written, never to be blotted out. The very natural result was *nonsense*, and the child, not knowing how it came, gave up the puzzle in despair, and was content to be called a fool.

Poor little victim of unmerited disgrace! who could have taught the teacher the very beginning and end of knowledge in its prattling way, if the pompous man had but listened to nature's voice, prophetic in the child. To me, there is nothing so brim-full of pathos as the pleading of such tongues in ears that cannot, or will not, hear them; or the dumb, yet eloquent appealing of such hearts to hearts that cannot understand.

ART OF TEACHING.

The art of teaching human beings, promulgated by our normal schools is happily founded in human nature, and therefore, it seizes at once upon the character of the child, moves in sympathy with it, stimulates interest, opens the book of knowledge like a wonderful story, and gives to the dry tomes of science the freshness and flavor of the loved Arabian tales.

How many years of dulness and disgrace are thus saved to be added to the lustrous years thereafter, that contribute to the store of the world's treasures, with which it forever enriches its future.

OUR PUBLIC SCHOOLS.

Our public schools are the great arsenals of progress. All the forces of civilization meet in the schoolroom among the teachers, and boys and girls, and quietly organize for their successive campaigns. They go forth treading in the generations, with shields more radiant than Achilles' armor, and lives more invulnerable than Achilles' self to disperse the mob of error, and take the embattled citadels of abuse by storm.

EDUCATION—A MINE OF WEALTH.

Learning is no old philosopher's dream, but it is the waking reality of millions who are struggling out of the shadows of ignorance and poverty into the sunlight of knowledge and comfort. It is not the light only, it is the eye, and it shapes the object. It is the strong arm that wields the weapon, and it is the bright blade that flashes and cleaves. It is the muscle and the intellect; instinct and reason; body and soul.

Knowledge is not the solitary diamond of great price which sparkles and burns on the breast of some magnate of the land; it is a whole diadem of jewels, within the reach of high and low, rich and poor, to grace the brow of every one who puts forth a hand to grasp the golden prize. It reverses the natural laws which govern other precious things. The more there is of it the more valuable does it become, and the more one gives away, the more one has. We have struck a new vein of it here—an exhaustless mine of that shining ore which contributes more than any other influence to happiness, prosperity, worldly wealth and power. Let it be worked until every hand holds a sceptre and every head wears a crown.

Recreation.

When a man is hungry let him eat; when thirsty, drink; when sleepy, sleep; when stiff with sitting let him run, dance and jump; when overworked and jaded let him recreate himself.

Let every man give himself to some useful and honorable work—a work that taxes his best faculties. Then let this man keep his mind and body as he should his tools and capital, in good working order—sometimes by fasting, sometimes by friskiness, sometimes by "popular amusements;" at other times by unpopular sobrieties. Let a man recreate himself as often and as perfectly as he can; for a busy man will wear out soon enough at the best.

But be it always remembered that pleasure followed for pleasure's sake, wears men out sooner than any ordinary work. Such pleasures, unearned by work, are called dissipation because they dissipate, scatter, squander, and waste one's strength and manhood.

Animalculæ Cause of the Cholera.

A curious theory in regard to the cause of the cholera is just now receiving much attention. It is that of Raspail, who holds that animalculæ are its primary origin. It is an old theory, it is true, but none the worse for that; and what gives it importance just now is the fact that there is a remedy for it. In 1849-50, during the ravages of the cholera in the West Indies, it was found on examining microscopically the water of the localities where the disease existed, that it was impregnated with animalculæ foreign to the place, which disappeared simultaneously with the disease. These animalculæ would die when placed in contact with camphor, which seemed to be to them a deadly poison. This is the evidence in support of Raspail, and a thorough microscopical investigation of the water in localities affected, and of the evacuations of a sufferer from this pestilence of the Ganges, it is evident will establish the fact that the disease is propagated by animalculæ. In view of this, a correspondent of the *Herald* suggests, and in good time, that—

"All water for drinking purposes should be well boiled and kept tightly covered, for it is in the water where the greater number of animalculæ are found. We should also carefully abstain from all liquids which have not been thoroughly purified by fire. A judicious use of a few drops of spirits of camphor daily destroys the animalculæ as fast as they enter the system, thereby arresting the disease."

Camphor is one of the remedies for cholera, as well for a preventive as for a mitigation or cure of the disease.

In giving place to the above, we take occasion to confirm by our own experience the value of camphor as a cure.

From the night when we first attended a cholera case, in the person of our lamented predecessor, Bro. A. O. Sullivan, August 10, 1866, until the disease left our city in the fall of 1867, we attended many cases as nurse, and were several times personally attacked, and we must say in all truth, that camphor was the sovereign remedy as well as the preventative. It should be worn in the clothing to destroy or keep off the animalculæ, as well as taken inwardly to destroy those taken in by water or inspiration, a very small quantity, either in liquid, say about five drops of good spirits of camphor three times a day, as a preventive, or every half hour during the attack. It may be taken in very small pellets in the gum state. It is a homeopathic remedy for this fearful disease, but we suppose no one will object to saving their lives on that account. The same practice also use verastum for restoration of the nervous tone of the stomach, and arsenic for quenching inordinate thirst, belonging to this disease. From a very extensive observation, we do not know of a death occurring among those who used camphor from the first. Pulverized brimstone (about a teaspoonful in each stocking every morning) is also a most excellent prophylactic to cholera.

Cowan.

In his note on "Cowan," Bro. William James Hughan has, in reply to the query of Bro. William Carpenter, adduced from my published notes on the subject, evidence of the early use of the word *cowan* or *cowan*. He might also from the same source have given a further quotation in regard to its Masonic import. In reiterating in 1707 its ordinance against the employment of cowans, the Lodge of Kilwinning describes a cowan to be a mason "without the word"—an uninitiated person, an outsider. And in this sense the term was retained by the same lodge on relinquishing its connection with operative masonry.

In the ritual which has been in use in Scotch lodges of speculative masons beyond the memory of any now living, we have the term "cowans and eavesdroppers." Cowans here means uninitiated persons, who might attempt to gain admission "without the word;" eavesdroppers signifies listeners outside the lodge. Cowan is a purely Scotch phrase, and was peculiar to operative masons in the olden time as indicating irregular craftsmen who executed certain branches of mason and wright work. Such persons were, under restrictions, admitted to membership in some masonic incorporations, but their reception in lodges was strictly prohibited. Besides, as is shown by the records of the Lodge of Haddington (1697), now before me, apprentices indentured to lodges were taken bound "not to work with, or in company, nor fellowship of any cowan at any manner of building nor mason work." The earliest minute of the Lodge of Edinburgh (Many's Chapel), July, 1599, records its delivrance on a breach of the statute prohibiting the employment of cowans.

Nothing can, we fear, be said with certainty as to the etymology of cowan. Some masonic students assign to it a Græek origin—from *κυν*, a dog. It is worthy of notice that *cu* is also the Gaelic word for dog. May the term, as one of contempt towards crafts-

men "without the word," not have been derived from the Celtic word *cu*? And may it not be in this sense that we find it employed in "Rob Roy" by the great novelist, who, in the dispute between the Bailie and Major Galbraith in the public house in the clachan of Aberfoyle, makes the Highlander, whose broadsword had in a previous brawl the same night been opposed by the Bailie's "red het culter," speak thus superciliously of the Duke of Argyle: "She'll speak her mind and fear naeboddy; She doesna value a Cawmil mair as a cowan, and ye may tell MacCallum More that Allan Iverach said sae." "Rob Roy" was written in 1817. Sir Walter Scott was made in 1801, and to his acquaintance with masonic technicalities his use of cowan as a term of contempt may be ascribed. D. MURRAY LYON.

I, to a certain extent, agree with our worthy brother who asks for information respecting the word "Cowan." It is a corruption (doubtless) of the Greek, and if so may be very ancient. *ακουω* I listen, past participle *ακουω*, would signify a "listening person," in a good sense, a "disciple," in a bad sense, an "eavesdropper." *κυν*, a dog, is also doubtless from the same root, in the sense of one who listens—as dogs do. The two combined would probably give the true meaning.

Now, stray dogs were not in better odor in ancient times than the present, when every policeman is bound to apprehend them; and formerly, in Greece, they were not allowed to enter the interior of the temples, although kept outside to guard them.

Amongst the Jews "cowans" or dogs, were no doubt scavengers, as now at Constantinople. As we see by the passage in Kings, "In the place where the dogs licked the blood of — shall the dogs lick thy blood—even thine." Of course they were looked on as unclean ghouls.

At Rome, on a certain day each year, it was usual to hunt out and kill them, in memory of the time when the geese by cackling saved the Capitol from the Gauls whilst the dogs were silent.

St. Paul also uses the words in a bad or masonic sense, "Beware of dogs," "cowans," beware of sorcerers—beware of the concision.

The philosophical sect, the "Cynics," were so-called from the Greek word dog (cowan), and gives the idea of one carping, sneering, snarling at their secrets, manner, and arts.

It is in this sense Lucian, in the 7th "Dialogue of the Dead," applies the word when he makes the Cynic philosopher, Menippus claim kindred with Cerberus—*κυνος και ατρος υου*, "Being myself also a dog (cowan), tell me, Cerberus, how Socrates looked when, on coming down here, he first set eyes upon you?" His other dialogues give full proof how much a cynic was dreaded.

Taking, therefore, its comprehensive meaning in the bad sense, "cowan" would signify a sneaking, shameless, mocking, or railing eavesdropper, and such signification the masonic context bears. For one may imagine that even a philosopher, if he claimed kindred with his infernal dogship, would not be a welcome visitor peeping through the crannies of a masonic lodge.

In the Welch *cow* signifies dog; in the Armorican, or Brittany dialect of Welsh, it is *cuen*, pronounced "chouan," hence the "chouans" of General De la Charette; so that "cowan" is evidently a word well known and well used both in ancient and modern times.

We must be careful, however, in applying the theory to Freemasonry, as much of what seems ancient may possibly be modern, and the philological student may at any moment be encountered by an elderly "Edie Ochiltree" with an exclamation of "I mind the bigging of it."

My son (not a mason) suggests to me that it is very likely of Saxon origin—thus, "cowering," present participle of the verb "cow," to frighten, to depress with fear; hence cowering-ones (by the slurred pronunciation of which Dr. Angus gives examples) would become "cowans," that is, "frighteners."

W. V. INER BEDOLFE, M. D., in London *Freemason*.

The Guest Chamber.

It is the prevalent opinion among house-keepers that the guest chamber, or "spare room," must, in every respect, be the best and most desirable chamber in the house. We think this a mistaken idea. Of course, the room should be pleasant and inviting, furnished as tastefully, and with as many conveniences, as can be afforded, without curtailing the comfort and pleasures of the family, and with such regard to comfort that a guest on entering may feel at once, not only at home, but as if surrounded with kindness and thoughtful care. All this can be accomplished without appropriating the largest and most commodious room for that purpose. The chambers most used, and, next to the sitting-room most necessary to the comfort and happiness of the family, to whom the house is home, and not a mere transient stopping-place, should be the best ventilated, the largest, and most convenient. The mother's chamber and the nursery (if there must be two apartments, they should be separated only by a door, that the mother's care may be near at hand), ought to be chosen with reference to the health and enjoyment of those who are expected to occupy them for years. The "spare room" should be a secondary consideration; for our guests are but temporary residents of our rooms, to whom, to be sure, must be given all the time and attention that family cares will al-

low; but to the permanent inmates, the house is a resting-place from hard labor, a refuge from outside care, for some of the family; and to make it such to husband and children the house-keeper has a daily routine of duties which can be wonderfully lightened by pleasant surroundings; and thus for reasons having a bearing on every member of the household, it seems to us very desirable that more thought, care and expense be given to secure a pleasant outlook, a thorough ventilation, and attractive and convenient furniture for the family rooms, than for the one set apart for those who, now ever honored and beloved, can of necessity remain but a few days.

It is painful to glance into rooms in daily use, and see no indication that a moment's thought has ever been bestowed upon their adornment, or to fill them with objects that, to the children's eyes, will unite grace and beauty with usefulness for the family's everyday use. "O this will answer! Its good enough just for our own family." But look into the guests chamber, for which enough has been expended to compel pinching in all that belongs to home and family comforts, and all for the ostentatious display of hospitality! When you see such incongruities and contrasts between the furnishing of the family apartments and the "spare room," you will find the same rule runs through everything connected with the family. For every-day use the commonest kind of delf, with odd bits of broken or defaced china, mismatched cups and saucers of every variety of color, and the food, carelessly prepared, and of the poorest and cheapest quality, showing the same unwise disregard for family comfort. But let a visitor appear and the table is dazzling with silver and cut-glass, and loaded with dainties over which the utmost skill in cooking has been expended. This is all wrong. Home should be first; company of secondary importance. Let your family always have the best you can reasonably afford; then cordially welcome your friends to share the good and pleasant things with you. It is not easy to teach children to love home, and prefer its society to all others, if they see that all the good, and pleasant, and beautiful things you possess are only to be used when you have visitors. You have no right to hope that your children will have good manners or be refined if they see only the coarsest of everything when alone with you, and are called upon, with company, to put on company manners. Love of home, refinement and good manners are blessings that will rust out and be destroyed if not brightened by constant daily use.

A Woman on the Fashions.

Lydia Maria Child thus criticises the proneness of her sex to follow the changing fashions of the day:

Sensible women must resist, as far as they can, the expensive despotism of that invisible, tyrant called Fashion. What enormous taxes it imposes upon us!—taxes to a tithing of which we would not submit for a moment from any other ruler. What a mysterious and omnipotent power it is! Suddenly there goes forth an edict, nobody knows from whom, that everybody must wear trailing garments; and straightway the filthy streets are swept with silk and satin. Some French mantua-maker, whose fortune depends upon stimulating the rivalry of wealthy idlers, invents some new cut of a sleeve, or some new adjustment of trimming, which Vanity immediately adopts, as a public advertisement that she is rich enough to change her dress with every passing whim. Then the mystic saying goes round the world, "They dress so, this season." Who they are nobody knows; but the voice must be obeyed, without regard to climate or convenience, or becomingness to individual faces and figures. A milliner of the Empress Eugenie places a grape leaf on the head of her Imperial mistress, and calls it a bonnet; it forms a pretty ornament for her tresses, and, as utility is no object to her who rolls along through life in a chariot, such doll's head-gear answers well enough for her. But because she wears it, straightway every farmer's wife in New England feels compelled to walk through wind and dust, heat and cold, with a grape-leaf on her head.

Seven or eight years ago bonnets were hung on the back of the head and slipped down on the shoulders, instead of being perched on the forehead and tipping over the nose, as they now are. At that time a bride in the vicinity of Boston left her father's house soon after the marriage ceremony, and rode seven or eight miles in a winter evening, to the dwelling of her husband. She became so silent during the latter part of the ride that the bridegroom was alarmed; and there being no house in sight, he drove as rapidly as possible. Arrived at his own door, he lifted a corpse from the sleigh. Her bridal bonnet had afforded no protection from the severe cold, and her brain was frozen.

We laugh at Chinese women for deforming their feet and rendering them useless by the fashion of casing them in baby shoes; yet in this enlightened country girls are straining the muscles of their feet beyond repair, and losing the power of walking with a firm, elastic tread because it is the fashion to topple about on high-heeled shoes. In this country it is peculiarly remarkable that we submit so tamely to such perpetual and vexatious interference with our free will and daily convenience. We scorn the idea of having our affairs regulated by any other monarch, and would resist any other involuntary taxation to the death. But we empty our purses, and waste our time and faculties, and tumble over crinoline-traps, and stifle our lungs, and weaken our feet, and freeze our brains, because Fashion, in the person of some Parisian *modiste*, proclaims, "They do so this season."

"Our Mutual Friend" and Czar Jones.

In the September number of the above journal we are pleased to learn that Czar Jones, whom we have already noticed in the FREEMASON, is no longer connected therewith. He started out as a blatherskite of the first water, and his masonic reputation is a disgraceful one, and we are astonished how such a person could have been accepted at all by any masonic publisher.

We hope the *Mutual Friend* may hereafter pursue a legitimate course, and in so doing, that it may prosper.

A Wag Discourses of Queen Elizabeth.

Here is the latest outbreak of humor:

Queen Elizabeth is dead. It doesn't make any matter how we got the information. This is none of our fight—this quarrel between the Associated Press and its rival. We've received the news, and that's enough. She died two hundred and sixty-eight years ago, the 24th of last month. She survived until the vital spark had fled, and then she saw it was of no use resisting the inscrutable decree of fate, and so her fettered soul took its flight into the mysterious void, and settled down in that bourne from which no traveler returns, unless he has a mission to jerk chairs around and rap on tables for the benefit of mediums and other long-haired, wild-eyed lunatics.

Queen Elizabeth was a virgin—a vergin' on seventy; and yet the fire gleamed as brightly as ever in her cream-colored eye, and the delicate sheen of her finely-tinted maroon nose contrasted as forcibly as in her youth with the alabaster of her brow; and the plugs in her teeth were just as valuable as when gold was at 156.

She had no small vices. She did not smoke or chew, or belong to the society for the promotion of cruelty to animals. And when she swore she never descended to the vulgarity of Horace Greeley—Queen Elizabeth didn't. When she used profanity she gave it with a finish, an elegance, a delicate airy grace, and infused into it a luxurious abandon, and rounded it off carefully at the corners, and dressed it up with well selected poetical adjectives, so that it sounded like a strain from some sweet singer straining himself, in fact. And she had red hair.

Her chignon was burglar-proof. And often, in the dim twilight of evening, when the sun had sunk to rest, when the western sky was filled with tender radiance and lambent light, and the bulbous wooed the rose in the back-yard, she would play a few notes on her harpischord, or write a Latin hymn or an essay on the Harrison boiler. She was supposed to be the author of "Rock Me to Sleep, Mother," and "Beautiful Snow," and "Five O'clock in the Morning." But, nevertheless, she was a very estimable woman, and with all her faults we love her still—better, indeed, than if she were still fooling around.

Queen Elizabeth was not proud. She always insisted upon cleaning her own teeth, even if she was a queen; and she always did it once a week, every Sunday morning, with her own tooth-brush. What a lesson does it teach to those who are haughty and vain, and belong to the bon ton! She never forgot that she was perishable dust, and that the sheep and the silk-worm wore her fine clothes long before she got them. She read every Sunday-school book that taught these facts; and once she trod on Sir Walter Raleigh's cloak to remind him of them, because he was so set up with his new fancy cassimeres. She said that Lydia Thompson need not learn this lesson, because it had no moral for those who browsed around in nature's simple garb.

Queen Elizabeth was not sorry to die. She saw that George F. Train was coming to England, and said to her physician that she would prefer the enduring peace of the cold and silent grave to three weeks of George and Alabama claim's controversy and the Schleswig Holstein question all at the same time. Her last words were, "Kill Horace Greeley before he has a chance to write 'What I Know About Farming.'" There was not a dry eye in that second-story front room. Everybody was thinking how impossible to fulfill her request and to escape so much misery.

But she has now gone; she has left us; we shall see her no more. Perhaps it is for the best. She was a vigorous woman, and if she had lived she might have come to America, and we might have given her offence, and she might have pranced around here and flogged us like the very nation. For she was a woman who followed closely in all the prevailing fashions. And so we are glad she is dead, and has four tons of marble to hold her down.

Rest in peace, old girl! Rest in pieces!

The mean depth of the North Atlantic Ocean, as established by soundings more recent and perfect than Maury's, which placed it at 12,500 feet, is 9,900.

Revised Census of the United States for 1870.

We give below the revised census of the United States, from which it will be seen that Missouri is the fourth State in size, and St. Louis the third city of the Republic :

Alabama.....	996,992
Arizona.....	9,658
Arkansas.....	484,471
California.....	560,247
Colorado.....	39,864
Connecticut.....	537,454
Dakotah.....	14,181
Delaware.....	125,015
District Columbia.....	131,755
Florida.....	187,748
Georgia.....	1,184,109
Idaho.....	14,000
Illinois.....	2,539,891
Indiana.....	1,600,637
Iowa.....	1,191,792
Kansas.....	364,399
Kentucky.....	1,320,114
Louisiana.....	726,915
Maine.....	626,915
Maryland.....	780,894
Massachusetts.....	1,457,354
Michigan.....	1,184,050
Minnesota.....	439,706
Mississippi.....	827,422
Missouri.....	1,721,295
Montana.....	20,595
Nebraska.....	122,000
Nevada.....	24,249
New Hampshire.....	318,300
New Jersey.....	906,096
New Mexico.....	91,874
New York.....	4,382,759
North Carolina.....	1,071,360
Ohio.....	2,665,200
Oregon.....	90,923
Pennsylvania.....	3,521,791
Rhode Island.....	217,353
South Carolina.....	705,006
Tennessee.....	1,258,520
Texas.....	818,879
Utah.....	86,786
Vermont.....	330,359
Virginia.....	1,225,626
Washington Territory.....	23,965
West Virginia.....	442,014
Wisconsin.....	1,054,670
Wyoming Territory.....	9,118
Population of States and Territories.....	33,555,983

TAKING THINGS WITHOUT ASKING.—Boys seldom like to hear much of prayer. I never did when I was a boy. I had an idea that it was not manly to pray much, and so I said my prayers when I was obliged to, and never uttered a real prayer till I was driven to it by sense that it was certainly very unmanly not to pray. Boys have a great idea of being manly, and I honor them for it; but they often make sad mistakes in the way which they take of showing manliness. But one thing you will all admit is manly and noble, and that is, to ask for what you really wish to have, and to express thanks for what you receive. It is wrong to take without asking, and very shabby not to say "Thank you" after receiving a gift; yet this is just what a person does who does not pray. I once had that lesson impressed upon my mind in rather a peculiar manner, and I must tell you about it.

When I was a boy, I was playing out in the street one winter's day, catching rides on sleighs, and it was great fun. Boys would rather catch rides any day than go out regularly and properly to take a drive. As I was catching on to one sleigh and another, sometimes having a nice time, and oftentimes getting a cut from a big black whip, I at last fastened like a barnacle to the side of a countryman's cutter. An old gentleman sat alone on the seat, and he looked at me rather benignantly, as I thought, and neither said anything nor swung his old whip over me; so I ventured to climb up on the side of his cutter. Another benignant look from the countryman, but not a word. Emboldened by his supposed goodness, I ventured to tumble into the cutter and take a seat under his warm buffalo robe beside him, and he then spoke. The colloquy was as follows :

"Young man, do you like to ride?"
 "Yes, sir."
 "Do you own this cutter, young man?"
 "No, sir."
 "It's a pretty nice cutter, isn't it?"

"Yes, sir, it is, and a nice horse drawing it."
 "Did I ask you to get in?"
 "No, sir."
 "Did you ask if you might get in?"
 "No, sir."
 "Well, then, why did you get in?"
 "Well, sir, I—I thought you looked good and kind, and that you would have no objection."
 "And so, young man, because you thought I was good and kind, you took advantage of that kindness, and took a favor without asking for it?"
 "Yes, sir."
 "Is this ride worth having?"
 "Yes, sir."
 "Well, now, young man, I want to tell you two things. You should never take a mean advantage of the kindness of others; and what is worth having is worth at least asking for. Now as you tumbled into this sleigh without asking me, I shall tumble you into that snow-drift without asking you."
 And out I went like a shot off a shovel, and he didn't make much fuss about it, either. I picked myself up in a slightly bewildered state, but I never forgot that lesson.
 God is good and kind, and benevolent, but He wishes us to ask for what we want, and to thank Him for what we receive; and there is no true manliness in taking the best of Heaven's gifts, and making no acknowledgement for them, is there, boys?—Churchman.

A New Collection.

The following epitaphs, having been prepared expressly for the Boston Commercial Bulletin, that journal cautions all persons against using them without obtaining consent :

Epitaph for a Liar—

In life, he lied while he had breath;
 And, strange to say, lies still in death,

For an Angler..... Waiting for a rise.

For a Baker..... He kneads no more on earth.

For a Better Man..... "Better off."

For a Brewer—

A well known brewer lieth here,
 His ails are o'er—he's "on his bier."

For a Waiter..... "Only waiting."

For a Doctor..... Waiting with patients.

For a Beggar..... I asked for bread and they gave me a stone.

For a Bootblack..... With the shining ones.

For a Potter—

On earth he oft turned clay to self,
 But now he's turned to clay himself.

For a Razor Grinder..... Under ground.

For a dressmaker..... "For the fashion of this passeth away."

For a Musical Director—

In beating time his life was passed,
 But time has beaten him at last.

For a Sailor..... Anchored.

For an Auctioneer..... Gone!

For a Watchmaker..... Stopped.

For a Barber..... Sent a-head.

For a Wheelwright..... Tired of life.

For a Telegrapher..... Despatched.

For a Scalesmaker—

His weighs were ways of pleasantness
 In all life's fitful dream,
 He struck a balance with the world,
 And then he kicked the beam.

When we die we shall find we have not lost our dreams, we have only lost our sleep.—J. P. Richter.

The combined population of the eight largest cities of the United States—New York, Philadelphia, Brooklyn, St. Louis, Chicago, Baltimore, Boston and Cincinnati—are less than the population of the city of London, as announced by the recent British census.

Condillac and Franklin, both oftentimes worked correctly while asleep, and Condorcet finished a train of calculations in his sleep which had baffled his mathematics during the day.

Origin of Familiar Things.

[From the Philadelphia Ledger.]

Few persons are aware that many of the most popular Nursery rhymes and stories have origin quite different from what is usually supposed. Thus, it is generally thought that

THE STORY OF CINDERELLA

Was invented by some one in a happy fit of imagination; but it is said to be founded on facts. The Greek historian geographer, Strabo, says that one day, as a lady, named Rhodops, was bathing in the Nile, the wind carried away one of her sandals and laid it at the feet of the King of Egypt, who was then holding a court of justice in the open air, not far off. His curiosity was excited by the singularity of the event and by the elegance of the sandal, and he offered a reward for the discovery of the owner of it. The lady claimed it, and it was found to fit her exactly. She was very beautiful, and the King married her. She is remembered in history as the "Rose-cheeked Queen" of Egypt, and she lived 2,000 years before the Christian era.

THE STORY OF BLUE BEARD

Has also been traced to a historical basis. Giles de Laval, Marshal of France, in 1429 was distinguished for his military abilities, but he rendered himself infamous by his extraordinary impiety and debaucheries and by murdering his wives. He had a long beard of bluish-black color, whence he was called Blue-Beard. He employed those who pretended to be sorcerers to discover hidden treasures, and he corrupted young persons of both sexes to attach them to him, after which he killed them for the sake of their blood, which he used for his incantations. By order of the Duke of Brittany he was burned alive, in a field near Nantes, in the year 1440.

JACK THE GIANT KILLER, AND THE HOUSE THAT JACK BUILT.

Jack the Giant Killer has been supposed to be derived from the wars of King Arthur with his rebellious Cornish vassals, who figure as ogres and giants, while the King appears as Jack. Many more cases may be cited. "The House that Jack built" had interesting antecedents. This famous jingling legend, believed to be an imitation of a mediæval Hebrew parable in the form of a hymn, was commemorative of the principal events in the history of the Jewish people. The original is to be found in the Jewish collection called the Sepher Aagrabah, vol. 23, and an interpretation of it was given to the world so far back as 1731, by P. N. Lebrecht, of Leipzig. There are ten verses. The first consists of two lines and a short refrain; thus: "A kid, a kid my father bought for two pieces of money," (refrain), "A kid, a kid." This refrain is repeated at the end of each verse. The second verse commences with the words: "Then came the cat and ate the kid, that my father bought for two pieces of money." The third verse runs, "then came the dog, that bit the cat, that ate the kid," &c. The fourth is, "then came the staff, and beat the dog, that bit the cat," &c. The fifth is, "then came the fire, and burned the staff, that beat the dog," &c. The sixth is, "then came the water, and quenched the fire, that burned the staff," &c. The seventh is, "then came the ox, and drank the water, that quenched the fire," &c. The eighth is, "then came the butcher, and slew the ox, that drank the water," &c. The ninth is, "then came the angel of death, and killed the butcher, that slew the ox," &c. The tenth and last runs, "Then came the Holy One, Blessed be He, and killed the Angel of Death, that killed the butcher, that slew the ox, that drank the water, that quenched the fire, that burned the staff, that beat the dog, that bit the cat, that ate the kid, that my father bought for two pieces of money; a kid, a kid."

It is evident that this is the model of "The House that Jack Built."

"A HEALTH TO THE BARLEY MOW"

And other similar reduplicated verses, have been framed. These, however, are merely humorous, and have no more serious object than to tickle the ear and amuse the fancy. But the ancient Hebrew hymn above cited has a deep signification, and according to literary authority, "this is the interpretation thereof." The kid, which is one of the clean animals, denotes the children of Israel. The Father by whom it is purchased by Jehovah, who represents Himself as sustaining this relation to them. The two pieces of money signify Moses and Aaron, through whose agency the Israelites were brought out of Egypt. The cat denotes the Assyrians, by whom the ten tribes were carried into captivity. The dog symbolizes the Babylonians, who overthrew the Assyrians, and who subjected the remaining two tribes. The staff signifies Cyrus the Mede, who overthrew the Babylonian Empire, restored the Temple, and replaced the Jews in their native land. The fire indicates Alexander the Great, who conquered Palestine and destroyed the Persian Empire. The water betokens the Romans, who overspread the then known world like a flood, and destroyed Jerusalem and Jewish nationality. The ox is a symbol of the Saracens, who subdued Palestine and annexed it to their Empire. The butcher that killed the ox denotes the Crusaders, by whom the Holy Land was for a short time wrested out of the hands of the Saracens. The Angel of Death signifies the Turkish power, by which Pales-

tine was taken from the Crusaders and the Franks, and to whom it is still subject. The commencement of the tenth verse was interpreted to mean that, some day or other, God will take signal vengeance on the Turks, and that immediately after their overthrow the Jews are to be restored to their own land, and live under the government of their long-expected Messiah. As this style of composition admits of indefinite extension, it is not easy to attach any date to it. The verses relating to the Turks may have been added long after the other; for, in fact, their conquest of Palestine made no difference to the Jews; the Turks wrested it from the Mameluke Sultans of Egypt, so that nothing more took place, as far as the Jews were concerned, than a change from one set of Mohammedan tyrants to another.

What is to "Hele," etc.

I have no doubt that many, like myself, have noticed how frequently an initiate is perplexed when called upon to pronounce the word *hele* in one part of the ceremony through which he is passed. He generally exhibits hesitation before he utters it, and then pronounces it as if he were not sure that he has caught the word aright. His perplexity is sometimes increased by the W. M. pronouncing the word as if written *hail!* or *hale*—a pronunciation which some are ready to defend. I doubt not that you agree with me in deeming it very desirable, not only that our ritual should be correctly recited, but that it should be well understood—that the meaning of every phrase and of every word should be thoroughly apprehended; and this should be especially so in our obligations. Now, I do not think this is the case in relation to the word in question. What does the verb *hele* really mean? I dismiss the words *hail* and *hale* as being wholly out of the question. I believe the only Anglo-Saxon word so pronounced is *hæl*, which we spell *hale*—healthy, sound, robust, &c.; or when used as a salutation, spelt in English, *hail*, implying probably a good wish, as welcome! or, as we sometimes say, "all right." A *hail-fellow* is a companion—a good fellow. But neither of these words can have reference to *secrecy*, or concealment. Is not, then, the word we should use, the old Saxon word *hele*, from *helan*, to cover? From this same word we get our *hell*, which signifies a covered or hidden place, and answers to the Hebrew *sheol* and the Greek *Hades*, both translated *hell* in our bibles, although it is plain, in almost every place in which the word is used, that it simply means the unseen or hidden place in which departed spirits are kept, and not a place of punishment, which the word is now used to denote. Thus the psalmist says (Ps. cxxxix, 8) "If I make my bed in *hell*, thou art there." If *hele* should be the word we should use, the meaning is *to cover*. I see why our Outer Guard is called a *Tiler*—his duty being to cover, that is to hide or conceal, the entrance to the lodge. This word to *cover* is often thus used to signify to *protect* or *guard*, as a shield is said to *cover* or *guard* the body; as also to *hide*, *conceal*, or *put out of sight*. So Job says, "If I *cover* my transgressions, as Adam," that is, if, like Adam, I try to conceal my transgressions. In like manner, the psalmist says, "If I say darkness shall *cover* me," which is immediately explained by "The darkness *hideth* not from Thee." Thus, the *Tiler covers*, *conceals*, or *protects* the door of the lodge. Down to the present day, I believe, the meaning of the old word is retained in Cornwall, where *tilers* or *tylers* are called *hellyers*, or *coverers*, because they cover in the roof of the house. But then, why have we, "hele, conceal, and never reveal?" Some say these are mere synonymes, heaped on one another to render the obligations more impressive. I do not think so—firstly, because an accumulation of words tends to weaken a sentence rather than give it strength or emphasis; and secondly, because the construction of the sentence will not justify that assumption. "Hele, conceal, or never reveal" might do so, but "hele, conceal, and never reveal" certainly will not. The conjunctive conjunction denotes that *to reveal* is something in addition to what goes before. Why, then, are the three words used? What is the difference in their meaning? Will this do?

1. *Hele*, to cover or hide; that is, never to permit certain things to be seen.

2. *Conceal*, to be so cautious in our words that even the most astute or quick-witted stranger shall never be able to discern or discover what is not proper to be made known.

3. *Never reveal*, to abstain from making known, in any way, what is entrusted to us as Masons.

These suggestions are offered with all deference, and in the hope of eliciting something on the subject from some of our erudite brethren.—Wm. Carpenter, in *London Freemason*.

Among the evil effects of war it has been observed that in the vicinity of the scenes of great battles vegetation has been generally if not entirely destroyed—at any rate, materially impaired. Such plants as have not died have withered or grown up wan and sickly, as if poisoned by some injurious substance in the air or the soil. German chemists have explained the phenomenon as arising from the diffusion of sulphur in the air and over the surface of the soil. This sulphur, in the shape it is contained in the smoke of gunpowder, is supposed to combine with the oxygen in the atmosphere to form sulphurous acid, a deadly poison in its effects on organism of any kind.

The National Meetings in Baltimore. September 19th, 1871.

As our readers are well aware, the Grand Encampment of Knights Templar and General Grand Chapters of the U. S. met in Baltimore September 19, which meetings we had the pleasure of attending.

We arrived in Baltimore Saturday, the 16th, after a rapid and agreeable ride over the splendidly managed Vandalia, Pennsylvania and Northern Central R. R., and over which also the Missouri and Western delegations traveled, and arrived on the morning of the 19.

Barnum's Hotel was the headquarters of the officers of the National, as well as a large number of the State delegations. The hotels were all well filled, and each contained the headquarters of various States.

The weather during the entire week was all that could have been desired, and the programme for work and festivities was fully carried out under the auspices of the Grand Commandery and Grand Chapter of Maryland, who left nothing undone to render the occasion one of unalloyed happiness.

Sir Chas. A. Mann, R. E. Grand Commander of Maryland, assisted most ably by E. Sir E. T. Schultz, Grand Captain General, were active from the first to the last, in providing for the comfort of their guests, which were variously estimated at from six to eight thousand.

For the many, very many courtesies extended to us by them, we are under lasting obligations, and the fond remembrances of the week will be bright spots in our memory in years to come.

Generous hospitality showed itself on all hands; not only from Maryland to the other States, but between all the States during the happy week, and the thousands of acquaintances made between the brethren from one end of the Republic to the other, will be renewed and strengthened bonds of friendship for all time to come; for the good which is done under the influences of genuine love never dies.

On Monday we visited the various Maryland headquarters of Maryland No. 1, Baltimore No. 2, and Monumental No. 3, all of which were fitted up in princely style, with the accompaniment of refreshments for their lady and gentleman guests. The banners, mottoes, flags, &c., were supplied in endless profusion, and each Commandery seemed to vie with each other in rendering their homes fairy bowers, where all might be welcome and happy.

The well-known hospitality of Baltimoreans was most beautifully exemplified during the week. A large number of citizens, knowing full well that the hotels and boarding houses would be inadequate to accommodate the great influx of strangers, repaired to the principal hotels and nobly offered to such Knights as had not been provided for in the way of lodgings and gastronomic conveniences the use of a portion of their dwellings, and full sway of their larders. By this means hundreds of visitors were amply provided for, and a vast deal of labor shifted from the shoulders of the Committee on Hotels.

The following advice from a correspondent to the *Advertiser* on the 19th, shows the spirit which animated the people, and was fully carried out:

Messrs. EDITORS.—Having been a visiting delegate at the Missouri Festival of Knights Templar, from Frederick county, Maryland, I hope that the enthusiastic demonstration at St. Louis will be emulated in the welcome given them by the metropolis of my own State.

In St. Louis every dry goods and fine store on the main streets hung out banners and flags and devices, showing that warm hearts and open doors greeted the visiting Knights. Are not Marylanders as warm hearted and as hospitable as Missourians? If so, let it be shown. Hang out your banners of welcome, and shut up your stores for one day at least—the grand parade day of the Order. This is no political gathering. The best men of and from every section of our country are now gathering. They don't come as Republicans or as Democrats, but as men delegated to bind the Union more strongly together. Men from the North come to meet men from the South, on Maryland soil, to revive old friendships and show their forgetfulness of recent resentments, and become again as one people.

Then hang out your banners, and devote one day to the occasion. A FREDERICK COUNTY KNIGHT.

THE BATTLE MONUMENT.

was beautifully decorated with Masonic emblems and gayly colored bunting. From each floated a pennant, and upon each of the allegorical figures was a small flag, while from its top flaunted proudly and in bold relief the stars and stripes. The decorations were not only pretty, but tasty, and lent to the structure a deep charm, impressing all the more thoroughly with the grandeur of the cause it is a monument to, and proving a beautiful ornament to the city.

In fact the entire city was ornamented with flags and banners, and the hotels presented the appearance of a general carnival.

On Tuesday, the 19th, the delegations began arriving in full force, representing every Grand Commandery and Grand Chapter in the nation, as well as the Templars of Canada. The *Evening Journal* of that day says:

Mayor Banks has ordered the keeper of Washington Monument to allow our Masonic visitors who may desire it, to enjoy, free of the usual charge, the fine view of our city and its picturesque surroundings, which are presented from the top of that noble column. The Mayor is most anxious to do everything in his power to evince that cordial hospitality to the strangers now within our borders, for which our city and State have always been noted.

THE ESCORT OF THE GRAND ENCAMPMENT.

At ten o'clock on the 19th, the escort took up its line of march, and from the daily papers we extract the following:

"The whole city bloomed out in Masonic banners, and even the Battle Monument, erected to commemorate one of the proudest triumphs of the 'Star Spangled Banner,' forgot for the day its guardian genius, and from its four triumphal pilasters displayed the Maltese Cross. When the line had been formed, the Cornet Bands sounded the advance, and the Commanderies, marching around the Monument, returned to Baltimore street, and from thence proceeded over the route laid down in the general orders, while admiring thousands lined the sidewalks. All that was needed was the golden sunshine to make the procession the most splendid that ever dazzled the wondering multitude with its brilliance.

ORDER OF MARCH.

The Maryland Commanderies, being the hosts, as it were, of the other Commanderies, by some sort of conventional etiquette that obtains on such occasions, formed the head of the column. First came Monumental Commandery, No. 1, Francis Lincoln, Eminent Commander, preceded by Wacker's Juvenile Cornet Band; Baltimore Commandery, No. 2, Frank J. Kugler, Eminent Commander, with Fifth Regiment Band in front; Maryland Commandery, No. 1, Edward T. Schultz, Eminent Commander, headed by Naval School Band; Lancaster Commandery, No. 13, Joseph A. Reed, Eminent Commander; Reading Commandery, headed by Winter's Cornet Band; Ellwood Commandery, Springfield, Illinois; Kadosh, No. 29 (Philadelphia), A. C. Ireland, Eminent Commander, headed by a fine cornet band; St. Louis Commandery, No. 1, headed by St. Louis Band; Ivanhoe Commandery, No. 8 (St. Louis); Appollo Commandery (Chicago), headed by the Light Guard Band; Terre Haute Commandery, No. 16; Cyrene Commandery, No. 7, of New York, headed by Fifth Regiment Band; Ivanhoe Commandery, (Bordentown, New Jersey), F. G. Wise, Eminent Commander, headed by a splendid cornet band; Grand Commandery of Maryland; and the Grand Encampment of the United States, in carriages.

THE ROUTE.

The procession moved up Baltimore street, to Howard, thence to Saratoga, thence to Charles. In front of the Masonic Temple the escorting Commanderies halted and opened ranks. The Grand Encampment, escorted by the Grand Commandery of Maryland, passed through, and after the ceremonial honors had been fully paid, the supreme body and its escort went into the "Asylum" Masonic Temple, and there the formal welcome was given. The procession was under the charge of Sir Charles H. Mann, Grand Commander.

WELCOME TO THE DELEGATIONS.

About ten minutes before eleven o'clock, the officers and members of the Grand Encampment of the United States entered the

hall of the Masonic Temple, escorted by Sir Charles H. Mann, G. E. C. of the Grand Encampment of Maryland. The officers of the Grand Encampment of the United States took seats upon the stand, and in a few moments the seats in the body of the hall were occupied by the Knights of the different Commanderles. Vass & Chayff's Light Guard Band, of Chicago, took position in the gallery. Sir Charles H. Mann, as soon as the audience were seated, directed the doors to be closed to prevent confusion, and the band played an opening march,

Immediately afterwards, Mr. John H. B. Latrobe, G. M. of F. and A. M., of the State of Maryland, rose from his seat and addressed Sir Knight Wm. Sewall Gardner, G. C. of the United States, and officers and members of the delegations of the Grand Commanderles, as follows:

Most Eminent Grand Master.

Sir Knights and Brothers:

In the name of the Ancient, Free and Accepted Masons of Maryland, I bid you welcome to the State. As Grand Master of the Masons here, I place our Temple at your disposal; if, large as it is, it is yet too small for a tithe of your vast company, it may, nevertheless, serve you for legislative purposes, and otherwise be useful. But as to our welcome, most Eminent, it is very different. This corresponds with the very largest enumeration of our visitors, embraces all, and is as cordial as affection and respect can make it.

Not myself a member of your Order, I still know that to become a Templar one must first be a Mason; and in executing the office with which I have now been honored, I feel that I am greeting Masons not less than Templars with words of kindness and regard.

But while, in both relations, I thus welcome you to Maryland and to its chief city and commercial centre, your great numbers give to the occasion an interest that is almost national in its character. If not by special appointment for other than Masonic purposes, you still, in fact, represent our whole, and now our common country. [Applause.]

The manufactories of New England—the furnaces of Pennsylvania—the cotton fields of the South—the industry of the West—the mines of California are here in conclave. With no political purpose to advances, these thousands on thousands—though they meddle not with tariffs or imposts, or deal with other duties than those that man owes to his God, to his fellow beings and to himself—will exert an influence for good, extending far beyond the limits of Lodges or Encampments, and co-extensive with the Union. [Applause.]

If the asperities of warfare have not yet all been removed, this meeting will aid in effacing them. [Applause.] If ignorant of each other in the past, we have ever failed in that forbearance which even the most intimate intercourse demands, we learn now a lesson in this first of virtues. If prejudice has heretofore localized and limited our friendships, it will disappear upon the better acquaintance that this gathering will promote; and I am very sure, most Eminent, that before we shall have separated, the North, the South, the East and the West, will have joined hands on the soil of Maryland in the bonds of a fellowship as warm as it will be enduring and patriotic. [Applause.]

Whether, then, most Eminent, as Templars, as Masons, or as fellow-citizens, the Grand Master of Masons of Maryland takes especial pride in saying: "Welcome, thrice welcome, Knights Templar of the Union." [Prolonged applause.]

The band then played a stirring air, after which, Sir Wm. Sewall Gardner, G. C. of the G. E. of the United States spoke, as follows:

M. W. Grand Master of Masons in Maryland:

Your warm and fraternal greeting is most gratefully received by the Grand Encampment of the United States and by the Knights Templar of the Union assembled in your city.

As Templars we recognize the institution of Ancient Craft Masons as the foundation stone upon which we have erected our Christian Temple. If this foundation is insecure or uncertain, or if it should be withdrawn from beneath the structure, the Temple of Knighthood which now safely and securely rests upon it would topple over and be buried in a general ruin.

Your words of welcome cheer us. They show the deep sympathy which exists, and which it is claimed has existed for centuries between the great fraternity of Freemasonry and the Order which we represent.

We have come up here from all the States, from the District and from the Territories, not only as Knights of our illustrious Order,

but as citizens of the republic, having a common interest in the perpetuity of our institutions of government, and in the preservation of a Union which we trust will be perpetual.

Our organization is national; our gathering is a national meeting, and the feeling of friendship and affection which binds us together is national in its sentiment.

Although we are taught not to vex the harmony of our Masonic assemblies by the discussion of religious or political questions, we are also taught to be true to the Government of the country in which we reside.

Thus we recognize the Government under which we live, and we take pride and pleasure in supporting the flag and keeping step to the music of the Union.

And now, M. W. Sir, let us trust that this national meeting of Templars, brethren and citizens, from all sections of this vast country, may contribute to the most beneficial results, not only to the Order of Templars and to the institution of Freemasonry, but to the nation under whose protecting flag we all live and prosper.

At the conclusion of Sir Wm. Sewall Gardner's speech the band played "Hail Columbia," the Knights all rising to their feet.

The delegations then proceeded to their ball to open the Session of the Grand Encampment.

The remainder of the day was spent (by those not engaged in legislative duties) in visiting various places of interest, including the various head-quarters. In the evening a grand complimentary banquet was given in Maryland Institute by Mary Commandery of Philadelphia, to the Grand Encampment of the U. S.

The banquet was grandly prepared and very largely attended, and we regret that owing to other pressing duties we were prevented from being present. The toasts and speeches were all of a high order, and the evening passed off most agreeably. Balls and entertainments were also given on the same evening by Baltimore Commandery at the New Assembly Rooms, and by Monumental Commandery of Baltimore, at the Concordia Opera-House, and by Ascalon Commandery of St. Louis, at the Mt. Vernon House.

The Advertiser truly says:

From dusk until nine o'clock thousands of persons, of all colors, sexes and conditions, wended their steps to the center of the city, where the greatest attraction is concentrated, and feasted their senses upon the most delicious music that has ever been vouchsafed to the citizens of Baltimore. Band after band marched out of Monument Square into Baltimore street, and thence to the Concordia, New Assembly Rooms and Raine's building, where "open house" was kept for such Knights and ladies as desired to accept the hospitalities of their Baltimore friends. The music of the different bands was of that character that will not admit of a comparison, each organization furnishing such delicious strains that the pleased people gave no thought as to which band furnished the best music. At times, however, a band would strike up a lively air, which had the effect of diminishing the throng of persons who might at the time be collected about a band that was discoursing slow but sweet strains; then again a selection from a favorite opera would ring out on the air, and with a sudden impulse hundred of mouths would be whistling the grand chorus. If Baltimoreans do not obtain a surfeit of first-class instrumental music this week, their desire will not be gratified in the hereafter.

On Thursday the 20th, the excitement of the week got to fever heat on account of the GRAND PARADE. The following is a copy of the order for the procession:

The several divisions will assemble promptly at half-past nine o'clock A. M., and be formed in the manner hereafter designated, according to seniority of Grand Commanderles, Junior Commanderles in front.

THE FORMATION.

The First Division will form on Baltimore street, on the north side, the right resting on Broadway.

The Second on Lombard street, east of Broadway.

The Third on Pratt street, east of Broadway.

The Fourth on Gough street, east of Broadway.

The Fifth on Bank street, east of Broadway.

The Sixth on Eastern avenue, east of Broadway.

The Seventh on Canton avenue, east of Broadway.

The Eighth on Canton avenue, west of Broadway.

The Ninth on Eastern avenue, west of Broadway.

The Tenth on Bank street, west of Broadway.

The Eleventh on Gough street, west of Broadway.

The Twelfth on Pratt street, west of Broadway.

The line will be formed at ten o'clock A. M. on the east and west sides of Broadway, facing inward, the right of the east line resting

on Baltimore street and the right of the west line on Cauton avenue.

After the formation of the line, the command will be reviewed by Sir Wm. Sewell Gardner, Most Eminent Grand Master. The review will be conducted as prescribed by the Templar's drill, with open ranks, officers in the front, music playing and colors saluting.

FIRST DIVISION.

General Sir Ferdinand C. Latrobe, Chief of Division.
Sir Albert H. Carroll and Sir John A. Robb, Aids.
Troop Knights of the Red Cross.
Capt. Sir Marshal P. Smith.
Crusade Commandery, No. 5.
Monumental Commandery, No. 3.
Baltimore Commandery, No. 2.
Maryland Commandery, No. 1.
Grand Commandery of Maryland.

SECOND DIVISION.

Captain Sir Joseph Daniels, Chief of Division.
Sir R. A. Champion, Aid.
Mount Calvary Commandery, No. 1, Canada.
St. Johns Commandery, No. 1, Wilmington.
Potomac Commandery, No. 3, Georgetown, D. C.
Columbia Commandery, No. 2, Washington,
Washington Commandery, No. 3, Washington.

THIRD DIVISION.

Sir J. M. Fox, Chief of Division.
Sir Jas. A. Henderson, Aid.
Ascalon Commandery, No. 16, St. Louis.
Ivanhoe Commandery, No. 8, St. Louis.
St. Louis Commandery, No. 1, St. Louis.
Grand Commandery of Missouri.

FOURTH DIVISION.

Sir Aaron Ward, Chief of Division.
Sir A. L. Dunham, Aid.
Ivanhoe Commandery, No. 11, Bordentown, N. J.
Cœur de Lion Commandery, No. 8, New Brunswick.
Cyrene Commandery, No. 7, Camden.
Damascus Commandery, No. 5, Newark.
Palestine Commandery, No. 4, Trenton.
Grand Commandery of New Jersey.

FIFTH DIVISION.

Sir E. R. Roberts, Chief of Division.
Colonel Sir George Lockley, Aid.
Cyrene Commandery, No. 33.
Hospitaller Commandery, No. 31, Jacksonville.
Almony Commandery, ————
Ellwood Commandery, No. 6, Springfield.
Apollo Commandery, No. 1, Michigan.
Grand Commandery of Illinois.
St. Bernard Commandery, No. 16, Saginaw, Mich.
Adrian Commandery, No. 4, Adrian.
Detroit Commandery, No. 1, Detroit.
Grand Commandery of Michigan.

SIXTH DIVISION.

General Sir Charles Cruft, Chief of Division.
Sir S. S. Johnson, Aid.
Greencastle Commandery, No. —, Greencastle.
Indianapolis Commandery, No. —, Indianapolis.
Terre Haute Commandery, No. 16, Terre Haute.
Grand Commandery of Indiana.

SEVENTH DIVISION.

Sir William H. Eagle, Chief of Division.
Sir S. Warner Young, Aid.
Mary Commandery, No. 36, Philadelphia.
Cyrene Commandery, No. 34.
Constance Commandery, No. 33, Bellefonte.
Mount Olivet Commandery, No. 30, Erie.
Kadosh Commandery, No. 29, Philadelphia.
Hermit Commandery, No. 24, Lebanon.
Baldwin II. Commandery, No. 22, Williamsport.
York Commandery, No. 21, York.

EIGHTH DIVISION.

Colonel Sir Harmanus Neff, Chief of Division.

Colonel Sir Barton H. Jenks, Aid.
Allegheny Commandery, No. —, Pittsburgh.
Lancaster Commandery, No. 13, Lancaster.
De Molay Commandery, No. 9, Reading.
St. John's Commandery, No. 4, Philadelphia.
Philadelphia Commandery, No. 2, Philadelphia.
Pittsburgh Commandery, No. 1, Pittsburgh.
Grand Commandery of Pennsylvania.

NINTH DIVISION.

Sir Joseph M. Steuart, Chief of Division.
Sir Charles R. Woodruff, Aid.
Newport Commandery, No. 13, Newport.
Louisville Commandery, No. 1, Louisville.
Grand Commandery of Kentucky.
Coleman Commandery, No. 17, Troy Ohio.
Hanselman Commandery, No. 16, Cincinnati.
Mount Vernon Commandery, No. —, Columbus.
Reed Commandery, No. 1, Dayton.
Grand Commandery of Ohio.

TENTH DIVISION.

Colonel Sir William E. Tanner, Chief of Division.
Sir J. C. Covell, Aid.
Charlottesville Commandery, No. 18, Charlottesville.
Grice Commandery, No. 16, Norfolk, Va.
Appomattox Commandery, No. 12, Petersburg.
Winchester Commandery, No. 11, Winchester.
Portsmouth Commandery, No. 5, Portsmouth.
De Molay Commandery, No. 4, Lynchburg.
A. P. Abell Commandery, No. 3, Charlottesville.
Richmond Commandery, No. 2, Richmond.
Grand Commandery of Virginia.
ELEVENTH DIVISION.
Major Sir William Edwards, Chief of Division.
Sir Simon V. McDowell, Aid.
Hugh de Payens Commandery, No. 30, Buffalo.
Manhattan Commandery, No. 21, New York city.
Lake Erie and Hugh de Payens Commandery, No. —,
Buffalo.
Saint Omer Commandery, No. 19.
Geneva Commandery, No. —, Geneva.
Monroe Commandery, No. 12, Rochester.
Morton Commandery, No. 4, city of New York.
Grand Commandery of New York.

TWELFTH DIVISION.

Sir George R. Coffroth, Chief of Division.
Sir Pere L. Wickes, Aid.
Mount Calvary Commandery, Newport, R. I.
Sir Knights from Arkansas, Mississippi, Iowa, Alabama
and Nebraska.
The Grand Commandery of Kansas.
The Grand Commandery of Minnesota.
The Grand Commandery of Iowa.
The Grand Commandery of Louisiana.
The Grand Commandery of Alabama.
The Grand Commandery of Georgia.
The Grand Commandery of Wisconsin.
The Grand Commandery of Tennessee.
The Grand Commandery of Connecticut.
The Grand Commandery of Vermont.
The Grand Commandery of Massachusetts and Rhode
Island.
Representatives from the Grand Priory of Dominion of
Canada.
The Grand encampment of the United States.

MARCHING ORDERS.

The column will march in sections of six files, preserving the exact distance between the ranks, each Commandery maintaining its proper distance from the one in advance.

To prevent confusion each band will be furnished with colors, those bands bearing corresponding colors will play at the same time, and all bands are required to play in either 6-8 or 2-4 time, not exceeding ninety steps to the minute.

The Most Eminent Grand Master will receive a marching salute from the command on North Charles street, opposite the Masonic Temple, in accordance with the prescribed regulations of the order.

After passing the reviewing officer, and the head of the column reaches the intersection of Charles and Fayette streets, the parade will be dismissed without further orders. Chiefs of Divisions will see that the column is not impeded in its march at this point.

All Commanderies arriving in the city after the promulgation of these orders will report at headquarters, Barnum's Hotel, and will be assigned their proper position in line. Visiting Sir Knights not appearing as distinct bodies will fall in with such Commanderies as they may elect. Every Sir Knight joining the procession must be fully equipped.

The route of the procession will be as follows: Baltimore street to Eutaw, to Monument, to Mount Vernon Place, along north side of Mount Vernon Place, around Washington Monument, along the south side of Mount Vernon Place to Cathedral, to Franklin, to North Charles street.

We will add by way of parenthesis, that the route took in nearly the width of the city, and from the manner of forming the line, it was several hours before it moved, so that by the time it got to the monument, where nearly every one expected to see it, the day had so far passed that the line was divided, and only six divisions reached that point. It was here that a countermarch was intended, whereby each one in the line could see the balance of it, but owing to causes alluded to, this object was defeated.

We have seen three Grand Templar demonstrations since the one in St. Louis, and we are now more than ever confirmed in our first impressions, viz: that to make Templar processions a perfect success, it is necessary that they should be arranged by some one without the slightest reputation as military men. They always prepare it on such grand scales, relying on military precision of movements and rendezvous, that are wholly impracticable in civic evolutions. Had the line been formed by the aid of committees detached for that service, as in this city in 1868, and as recommended in our last issue, it would have moved at the hour appointed, and been through with the route just about the time it finally started. We hope this experience may be of benefit on future occasions of the same kind.

Relative to the procession, the *Sun* said:

MUSIC AND MARCHING.

The swelling music from so many superb bands was a delightful treat, and was frequently applauded, particularly when the Dixie air was rung out from the brazen throats of some of the larger music corps in the line. The different bright and gaudy uniforms of the bands added greatly to the effect of the spectacle. As regards the marching, the general orders prescribed that the column should march in sections of six files, preserving the exact distance between the ranks, each commandery maintaining its proper distance from the one in advance, and to prevent confusion of step, the bands bearing corresponding colors provided should only play in time not to exceed ninety steps to the minute.

By these and other regulations remarkable precision was attained in the time and step of the different commanderies. The rigid alignment of ordinary marching in column was varied at intervals by many of the larger commanderies, which at the word were instantaneously transformed into crosses, double crosses, triangles, &c., producing a picturesque effect, that never failed to elicit the warmest applause from the multitudes on the sidewalks and in the streets, as well as the approving smiles of the ladies looking down from the windows and balconies.

Kadosh Commandery, of Philadelphia, at one time marched with four sections in the form of a quadruple cross. The triple cross was frequently formed by Hanselman Commandery, of Cincinnati, while with the St. John's Commandery, of Philadelphia, and Philadelphia, No. 2, the triangle movement was the favorite evolution. The Western and Pennsylvania commanderies were all conspicuous for their admirable drill and beautiful evolutions, particularly so in the case of the Detroit Commandery, the Terre Haute Commandery, and others.

The New Yorkers and Virginians were also well drilled and splendid looking bodies of men. The Baltimore Commanderies, of course, received a good deal of applause from their friends, and deserved it for excellence of discipline and admirable drill.

EUTAW STREET AND THE MONUMENT.

The procession was exactly one hour in passing the Sun office. On reaching Eutaw street, a dense mass of people was congregated, and the policemen had to exercise constant vigilance in keeping the way clear, so that the procession could turn northward in its route to the monument. The balconies and windows of the Eutaw House and of all the dwelling houses in the neighborhood were filled with ladies waving their handkerchiefs. The applause at this point was very flattering.

After turning into Monument street the procession was halted for a short time, and the various bands attached to the several commanderies serenaded the ladies who filled the windows of the elegant mansions in this section of the city. At this point an unfortunate *contretemps*, marring the march of the procession, occurred.

After about one-half of the entire column had passed around the monument, with heads uncovered, out of respect to the memory of the "Father of his Country," and marched along the south side of Mt. Vernon Place to Cathedral street, and turned into it, the remaining half, which was moving along the north side of Mt. Vernon Place to the monument, lost sight of those in advance, and there not being present any aid to the Grand Marshal, to direct this portion of the column on its route, it was constrained to pause there for a long time.

Finally, the divisions thus left, embracing the 8th to the 12th, after growing impatient, filed off into Park and Charles streets, while the divisions in advance had proceeded along the prescribed route, down Cathedral to Franklin, and into Charles street to the Temple. Some of these after divisions did not reach the vicinity of the Temple until the advance divisions had all marched past the Most Eminent Grand Master and been dismissed.

Thus a large portion of the procession was not seen by residents of Cathedral and Franklin streets, and were also deprived of saluting their grand officers in front of the Temple. In the meantime the divisions in advance proceeded along Cathedral street, and thence to Franklin street, the residents along this part of the route in no wise abating the welcome tendered the visitors at other points. From Franklin street the procession turned into Charles street, and all along the route here the waving of handkerchiefs and shouts of applause were repeated again and again from the immense throng of people.

The route was in this way continued along Charles street to the Masonic Temple, opposite to which a stand had been erected, on which the Most Eminent Grand Master was stationed, with the other grand officers of the Grand Commandery of the United States, while at the windows and door of the Temple were large numbers of Masons in regalia. In passing the Most Eminent Grand Master, the procession gave him the marching salute, the standard-bearer of each Commandery dipping the standard, and the Knight carrying their arms at a present, the bands meanwhile playing appropriate airs.

From the Temple the procession marched along Charles street to Fayette street, where it was dismissed, and the various commanderies proceeded to their respective headquarters, and the hundred thousand or more of spectators on the streets went to their homes.

AWARD OF THE MARCHING PRIZE.

The headquarters of Baltimore Commandery, No. 2, at the New Assembly Rooms, was quite lively during the evening. The grand feature of the occasion was the presentation of the magnificent libation service of silver and gold to Detroit Commandery, of Detroit, Mich., that commandery having displayed the greatest perfection in marching and drilling during the parade yesterday. The report of the committee appointed as judges to award the prize says that, having been invited to review the parade and examine the different commanderies, they have, after careful consideration, performed their duty, having seen the parade at different points. They found it most difficult to discriminate, as all commanderies had done their part admirably. As worthy of special mention they note the following commanderies: Columbia Commandery, of Washington; Cyrene Commandery, of Camden, N. J.; Adrian Commandery, of Michigan; Cœur de Lion, of New Brunswick, N. J.; Terre Haute Commandery, of Indiana; St. John Commandery, of Philadelphia; St. Mary Commandery of Philadelphia;

Mount Olivet Commandery, of Erie Pa.; Kadosh Commandery, of Philadelphia; Baldwin Commandery, of Williamsport; Allegheny Commandery, of Pittsburgh; Louisville Commandery, of Kentucky; Hanselman Commandery, of Cincinnati; Portsmouth Commandery, of Virginia; Manhattan Commandery, of New Jersey; St. Omer's Commandery, of New York; Morton Commandery, of N. Y.; Sturdy Commandery, of New Jersey. But for precision of drill, and military discipline, they unanimously award the prize to Detroit Commandery, of Detroit, Michigan. The report is signed by Gen. A. W. Denison, Col. James R. Herbert, Col. Albert Ritchie, Gen. Jno. W. Horn and Gen. Adam E. King.

As soon as this became known a committee, consisting of Sir John L. Thomas, Jr., Stimpson Stacey, Wm. A. House, L. B. Pierce, Wm. H. Roberts, and D. L. Stanton, was appointed to inform Detroit Commandery, at its headquarters at Barnum's Hotel, of their success, and invite the commandery to visit them at nine o'clock at night to receive the present, to all of which Detroit Commandery complied, although having previously made arrangements to go to Washington last night.

Punctually at nine o'clock the commandery, in full uniform, arrived with their band, taking position in the center of the main hall. General Adam E. King then read the report of the committee, after which Sir John L. Thomas, Jr., in behalf of Baltimore Commandery, delivered the presentation address, and after he had congratulated the commandery upon their success, he said that the old State of Maryland and the city of Baltimore have endeavored to show, by unmistakable signs, their appreciation of knightly courtesy. Every man, be he knight or not, coming into this city or State, is received accordingly.

This occasion has drawn together from different sections of the country men differing in politics and religion, but we are all alike in the glorious tie of the common cause that brought us together. For Knights Templar, he said, there is no North, no South, no East or West, but a common brotherhood, a common knighthood. Referring them to the prize, he said that he hoped it would live in the bright memories of the commandery as a memento of the triennial convocation. The prize is no made up affair.

The idea of presenting it was conceived by Baltimore Commandery, and it has chosen as its judges men who themselves are no Knights; men, too, who have served faithfully the Union, as well as men who have won fame in the armies of the Confederacy, who were versed in all military tactics; men who are known to be faithful, honest, upright citizens, who would not put their signatures to anything they knew was not true.

Accept this gift, he said, in the same spirit they are tendered. Remember the jewels that are set in the cups, and remember the vows of knighthood and keep them precious; protect the widow, vindicate innocence, and wield the sword in behalf of that religion which comes from the meek Jesus. If we come up to this standard, then there will be nothing lost if every one would be a Knight Templar.

This is perhaps the last time for many to meet in this city at a triennial convocation, and before that time many will be called to enter the great "Asylum" above, where they will have to render their account, and where, mingling in a common brotherhood, they will be met by the Great Commander.

The Captain General of Detroit Commandery, in behalf of his commandery, returned thanks for the rare gift, which, he said, was as kindly appreciated as it was unexpected. They had not the least idea of contending for the prize. He called upon Prelate Yemes, of Detroit, to respond to the address of the chairman of the presentation committee. This gentleman also expressed his thanks for the present which had been awarded them, and hoped that the Baltimore commanderies would witness their drill on some wide avenue in Washington. In answer to the sentiments of the previous speaker, he said that by this act Maryland had clasped hands with Michigan, and been united from the bay of the Chesapeake to the shores of Lake Superior.

The service embraces two silver goblets with gold lining, two urns and six wine glasses of the finest cut and finish, all resting on a large silver basin.

AWARD FOR MUSIC.

The award of a silver badge was given to the "Knight Templar Band" of St. Louis, for the brass music at the entertainment at the

Temple. It was voted by the band masters from the various States.

This band was got up and taken to Baltimore by St. Louis and Ivanhoe Commanderies, of this city, and the band has voted to retain the name given to them on this occasion.

BANQUETS.

In the evening large banquets were given, the principal of which was by the Grand Commandery of Maryland to the Grand Encampment, at Maryland Institute, one of the best halls in the country to set a table in, and one of the worst to hear what anybody says.

Having, however, been favorably situated, we were enabled to hear most of the remarks, and having been kindly served with the "good things of life," we enjoyed a pleasant evening; but we must again protest against standing toasts and set speeches, as being about the driest things usually served on such occasions.

An elegant hop was given the same evening at Barnum's Hotel, by St. Louis and Ivanhoe Commanderies, which was largely attended by the beauty and elite of the city, as well as of sister Commanderies in the U. S.

Speaking of the decorations on Thursday, the *Advertiser* furnishes an entire column of the list of public and private houses decorated for the occasion, and being printed in solid type, would occupy an entire page of our journal.

It would have to be seen to be appreciated—we can only describe it in one sentence—*Baltimore was in a blaze of glory.*

Too much praise cannot be given to the police arrangements of Baltimore; it was omnipresent, respectful, intelligent and effective.

AT WASHINGTON.

The following telegram to the *Baltimore Gazette* explains the whole matter:

WASHINGTON, D. C., September 22, 1871.

The parade of the Knights Templar to-day was truly grand, and by far superior to anything of like character ever witnessed here. About three thousand Knights, aside from the dozen or more excellent bands of music, made up the procession. The whole affair is universally pronounced a grand success.

At sunrise one hundred guns were fired from the Monument lot, as a welcome salute to the visitors.

Here again, however, there was a "slip up" in the details of getting the line in motion, which caused a long delay and a long march and prevented most of the visitors from seeing places of interest. The formation and the parade should not have occupied over two hours, instead of six. The Washington Knights did all in their power for the visitors, and no blame attaches to them for any failures—all such difficulties arise everywhere from not having "the right man in the right place."

From the *Saturday Night* of Baltimore, we extract a practical summary of the week.

The week just ended has been peculiarly signalized in our city by a grand triennial convocation of Knights Templar who assembled here on the 19th inst. Some days previous to that date Commanderies and delegations were coming from almost every State and Territory in the Union, and Sir Knights representing their order in Canada, until the number reached six or seven thousand. It was the first assemblage of the kind ever convened here, and from its novelty was of unusual interest. High anticipations were entertained by every one, and we rejoice to say met full realization. Never before in the history of our monumental metropolis has there occurred an ovation so highly applauded and enthusiastically admired. The dignified deportment of each member, and of the entire Encampment was markedly circumspect. Not a thing occurred with which to find fault from beginning to ending. The noble bearing of the Knights was in full accord with moral, intellectual and benevolent teachings inculcated by the Order to which they belong.

Wherever we went and with whomsoever we conversed there were unqualified assertions that these Knights Templar constitute the most dignified and finest looking body of men ever seen assembled together.

Throughout they have done themselves and their noble order infinite credit. Not even the semblance of a tarnish has been left upon its beautiful regalia and honored name. They maintained what rises paramount to all other considerations—the priceless boon of a good name. Mutual enjoyments and interchanging of friendships

were heartily entered into on all sides, Intelligence, kindness, charity, generosity and fraternity of feeling constituted controlling characteristics.

It has proved, most truly, a convocation of incalculable value, leaving impressions ineffacable, commanding at the same time high appreciation and respect for the elevated degree of Masonry so gallantly maintained by this Order of Knighthood.

It would be unnecessary for us to give details of daily proceedings incident to this ovation, as they have already been fully and graphically published in all our daily journals.

The grand procession on Thursday was a truly magnificent affair, surpassing anything of the kind we have ever seen in Baltimore, not excepting the great procession in 1840. We doubt, indeed, if its equal, all things considered, has ever been witnessed in the United States. The commanding attractions consisted in superb uniforms and regalia, superior marching, exquisite music, perfect order, and a noble looking body of elegantly departed gentlemen.

The procession was large, requiring just one hour, advancing at quick step, to pass a given point. The weather being in every respect propitious for such an occasion—business having been entirely suspended—it is safe to say hundreds of thousands, including both sexes and all ages, on the sidewalks, in the streets, windows, doors, on porticos, balconies, tops of houses, &c., were spectators of this magnificent display. Handkerchiefs were waving by fair ladies, and other tokens of welcome given at every step as the vast column moved forward.

We noticed with great satisfaction that the various streets and avenues through which the procession passed were remarkably clean, free from interruptions, and complete in police regulations. No accident nor anything of an unpleasant character occurred.

THE FINALE.

As usual, the St. Louis boys were the first on deck, and the last to desert it. On Saturday morning the delegations had all gone but those of Missouri, and the Sir Knights of St. Louis and Ivanhoe Commanderies formed in line at 2 o'clock P. M., and with their fine band, escorted by R. E. Sir Charles H. Mann, G. C. of Maryland, formed in line and serenaded all the newspaper offices in the city, as well as the various Maryland headquarters, and wound up by paying their respects to Aacalon Commandery at the Mt. Vernon House, where we found them tired out in marching, but their refreshment room well supplied, and where we were most hospitably entertained. The Grand Commander paid the St. Louis headquarters at Barnum's an official visit, and was cordially received, and after speeches from both sides, and a firm pledge of undying friendship between the two cities, the last regretful "good bye" was spoken. The Grand Commander presented to the St. Louis and Ivanhoe the Grand Commandery headquarters banner, which, with the standard presented to them by Maryland Commandery, forms a triple bond of union which we trust may never be disturbed. Thus has closed an eventful epoch in the history of the order in this country, and one of which all concerned therein may well be proud.

With the many excursions to places of interest in Baltimore, the parades, the entertainments, the music, the crowds, one feels bewildered, and we are not prepared to do the subject justice. The "devil" is crying for "copy" and we must close, for we are behindhand in getting out this issue.

DOINGS OF GRAND BODIES.

The transactions of both bodies were the most important and practical of any that have taken place for many years. By the judicious management of both presiding officers, and the determination of delegates "to work," a great deal of labor was performed in spite of the outside festivities.

We shall not pretend to give a full report of the doings, for the reason that the Secretaries were too much crowded with work to give us a report even if we had have asked it, and shall, therefore, wait for their official proceedings. Besides, we do not approve a publication of such meetings without official sanction. We will, however, state that in the General Grand Chapter, the proposed amendment for eliminating the Past Master's degree was voted down by a large majority on account of the long time it has remained in the system.

The amendment to admit Past Grand High Priests was adopted. The report in favor of allowing the use of substitutes was also

adopted.

Anything looking towards a dissolution of the body met with discouragement.

The following most excellent list of officers was elected: J. H. Drummond, of Maine, Gen. Gr. H. P.; E. H. English, of Arkansas, D. G. Gr. H. P.; Charles H. Orr, of Maryland, G. Gr. K.; Chas. Marsh, of California, G. Gr. S.; John McClellan, of Massachusetts, G. Gr. T.; Chris. G. Fox, of New York, G. Gr. Secretary; Jos. Yates, of Wisconsin, G. Gr. C. of the H.; DeWitt C. Dawkins, of Florida, G. Gr. R. A.

In the Grand Encampment a vast amount of business was transacted which will be duly published. The following corps of able officers was elected: Most Eminent Grand Master, J. Q. A. Fellows, New Orleans, La.; Right Eminent Deputy Grand Master, Jas. H. Hopkins, Pittsburgh, Pa.; Very Eminent Grand Generalissimo, Vincent L. Hurlburt, Chicago, Ills.; Very Eminent Grand Captain General, Benj. Dean, Mass.; Very Eminent Grand Senior Warden, Irving M. Smith, E. Saginaw, Mich.; Very Eminent Grand Junior Warden, Wm. S. Patton, Meriden, Miss.; Grand Treasurer, John W. Simons, New York; Grand Recorder, Theodore S. Parvin, Iowa City, Iowa.

The most perfect harmony prevailed throughout.

The application of Virginia to withdraw from the Grand Encampment was fraternally and most courteously declined, as it seemed the unanimous feeling of all the States, that they loved her too much to allow her to stand out alone. Missouri would do anything for Virginia except say "goodbye"—that she can never do, except it were to arise from a necessity for the sake of the old Dominion, which does not yet fully appear. We want just such gallant Knights to stand with us shoulder to shoulder in all contingencies that may arise. The appeal of Sir Knight Withers was one of the most eloquent and forcible we ever heard, and every heart seemed to throb in his behalf; and yet it was he, as a gallant representative of a gallant State, that compelled the almost unanimous voice, "Nay, nay, your God is our God: we cannot part with thee."

THE REPORTERS.

We will not spoil a good thing by niffing at the "Reporters Convention:" we will have the Secretary's report for our next number.

NEXT MEETINGS.

The Grand Encampment will meet in New Orleans on the first Tuesday in December, 1874.

The General Grand Chapter will meet in Nashville on the last Tuesday of November, in 1874.

REQUIESCAT IN PACE.

As we were about to leave Baltimore, and the last neck of "Krug" had been broken, Sir Knight Dobson handed us the following report of the Commanderies in that city, from official sources, which shows that one more week would have resulted in a long file of funerals, or else heavy bills at the insane asylums:

"Headquarters Grand Commandery of Maryland, at Bay View Asylum.

"Maryland Commandery, No. 1, at Fort Carroll.

"Baltimore Commandery, No. 2, at Mount Hope Institute.

"Monumental Commandery, No. 3, at Marine Hospital."

The convalescents on their knees thanking kind Providence that the St. Louis boys have gone home. *Exeunt omnes.*

In Memoriam.

TAYLOR—In Baltimore Md., Bro. and Sir Wm. M. Taylor, P. G. M. of Texas, Sept. 21st. In the 55th year of his age. He was buried with masonic honors by the Lodges in Baltimore, escorted by the Knights Templar.

PINCKARD—In Nevada City, Mo., Bro. and Sir P. M. Pinckard, in the fifty-fourth year of his age. He was a citizen of St. Louis, and a member of Polar Star Lodge No. 79 and St. Louis Commandery No. 1, by whom he was buried Sept. 27th.

Many of our readers will recollect Bro. Pinckard as our first associate in the publication of the *Freemason*, and with whom we separated in a business capacity in 1869. He was a devoted member of the fraternity, and was for several years Grand Chaplain of the Grand Lodge. We sincerely mourn his loss and sympathize with his bereaved family.

Do Thy Duty.

Do thy duty. Whether pain,
Joy or pleasure; loss or gain,
Scorn or honor; it brings thee
Never from its dictates flee
Never in this mundane strife
Live for self, a useless life.
Never let the world control
Teachings of the viewless soul.

Do thy duty. Never heed
Mad, ambitious worldly greed;
Spurn, as insults to thy mind,
Actions base, mean or unkind.
Know no color, kindred race—
Nothing shun, except disgrace.
Age respect; be kind to youth;
Serve thy God, by loving truth.

Do thy duty. Though the load
Be severe, and though the road
Is but cheerless; never dread
While the narrow path you tread,
Aught that human heart may fear;
There are angels hovering near.

Do thy duty. So when death
Claims at length thy fluttering breath;
And the pulses fail to throb,
O'er thy friend's regretful sob,
High will sour the noly joy,
That to bliss without alloy,
Freed, redeemed from chastening rod,
One soul speeds to meet its God.

Carving Meats.

It is a great accomplishment to be able to *Carve* well and easily, without awkwardness; but it is one that receives altogether too little attention. Too often, it would seem that the host and hostess, or who ever is called upon to perform this table duty, has no idea of there being anything needed but to hick off in the most expeditious manner as much meat as is required to satisfy the wants of those present, without the slightest reference to the mode in which it should be done, or the choice bits to be secured by careful carving. We have seen those who in every other respect were real gentlemen and ladies, carve poultry, or a piece of meat, in such a barbarous manner as to banish all desire to eat, and almost the ability to taste the big, uncouth, mangled lump that was put, or rather thrown on our plates. To cut off a thick, rough piece from any part that the knife happens to light upon first, aside from being untidy and unprofitable, is also very wasteful. After two or three such careless cuttings, the whole piece is so defaced and uneven, that it is no longer possible to secure a decent-looking bit; and the bone is left with much adhering to it, in ragged morsels, that dry and become worthless if left over to the next day; but which, had the joint been properly carved, could have been sent to the table for a cold relish for tea, in a neat and attractive form.

Our ladies are seldom good carvers, and do not often attempt it. Few have been taught, or thought it worth while to try and learn; but in early times it was considered an indispensable part of a girl's education. The want of such knowledge often leaves one in an unpleasant and embarrassing position; for to every one there occasionally comes a time when the gentlemen of the family must be absent, and the lady must do the carving, or ask a guest or stranger, who may be even more awkward than herself.

To stand up while carving is not as proper or skillful a way of doing the work as to be seated; but is sometimes easier and more convenient, and if the table be at all crowded, less troublesome to guests. In such cases it is quite allowable.

The carving-knife must be sharp and thin. A large broad-bladed knife is needed for meats; a long, narrow and sharp-pointed blade for poultry and game; both should be kept in perfect order, and always ready for use.

When dished, poultry and game must be laid on the back, the breast uppermost, for the greater convenience of the carver, who should put the fork into the breast, holding the bird firmly, until he has taken off the wings and legs, cut out the "merry thought," or "wish-bone," cut nice even slices from the breast; and removed the collar-bone. A skillful carver will do all this without once turning the fowl over. Next cut off the side-bone, and cut down the back, dividing the carcass in two. Separating the drumstick from the second joint, and in helping a lady, if she prefer the wing, cut it in two parts so that she may handle it more conveniently.

A ham or a leg of lamb or mutton, should be first cut in the middle, clean down to the bone, passing the knife all round. Then cut thin, even slices from the upper or thicker part, separating each

slice from the bone at the bottom carefully, without tearing it. Some slices can also be cut from the lower part of the leg or ham, which are just as good as the upper part; but after a little you come to the cords or fibers, and the remainder of the lower part should be set aside to cut out little bits for a relish at tea or, in ham, to chop up as seasoning, or, with scraps of other kinds of meat, for hash. By cutting meat in this way much may be saved. Good carving is good economy.

The middle portion or boild tongue is the best, and should be first served to guests. The tip is only fit for hashes. It should always be cut cross-wise, never lengthwise.

When dishing a sirloin, place it on the platter with the tenderloin underneath, and in carving, cut thin slices from the side next to you; then turn the piece over and carve the tenderloin carefully, serving equally from both parts.

In carving a fore-quarter of lamb, divide the shoulders from the ribs; serve a bit of the kidney and fat with each piece, it agreeable to your guests. Some people dislike the kidney, and would eat with more relish if it were not on their plate. The fore-quarter of pork and mutton should be carved in the same way.

In carving a fillet of veal, begin at the top to cut, serving a portion of the dressing to each guest. When carving the breast of veal, cut the upper portion of the brisket, or that part of the breast that lies next the ribs, separately, and in helping inquire what part is preferred.

Some like to send a young pig whole to the table, with a lemon or bunch of parsley put into the mouth. We think it much nicer to take off the head, and cut the pig in halves or quarters, before sending it to the table, and then carve it. It would be very unpleasant to many to see such a revolting caricature of a *live pig* brought before them. But each one must judge for himself.—Mrs. Henry Ward Beecher, *The Christian Union*.

A Tribute of Respect.

Whereas, the providence of God has called from the lodge terrestrial to the lodge celestial our beloved and worthy brother Austin A. King, therefore, we, the members of Hainesville Lodge, No. 49, A. F. and A. M., by the following resolutions express our sympathies for the bereaved and respect for a worthy brother Master Mason, therefore, be it

Resolved, That we discover the hand of an all-wise Father in this sad dispensation, and humbly bow to his will.

Resolved, That we extend to the bereaved widow and orphan our heartfelt sympathies, and shall throw around them the tender care due the family of a member of our fraternity.

Resolved, That in the death of Bro. King, the wife has lost a devoted husband, the child a fond father, the masonic fraternity a faithful and zealous brother, and society one of the noblest works of God—an honest man.

Resolved, That the usual badge of mourning be worn for thirty days, and that a copy of these resolutions be forwarded by the Secretary to the widow of our deceased brother, and also to Strict Observance Lodge, No. 63, Arkansas, and that they be published in the *Liberty Tribune*, and *Freemason*.

J. V. B. FLACK,
O. D. FITZGERALD, } Committee.
W. S. MARSH,

HAINESVILLE, Mo., Sept. 2., A. D. 1871, A. L. 5871.

Marvin Female Institute.

LEXINGTON, Mo., Aug. 29th, 1871.

To _____ LODGE, No. _____, A. F. & A. MASONS:

The Grand Lodge of Ancient, Free and Accepted Masons, of the State of Missouri, has liberally donated the Masonic College property, at Lexington, Mo., to the Marvin Female Institute, on condition that its trustees establish in said buildings, a school of first grade, for young ladies, and keep and maintain the same for ten consecutive years; and on the further condition that said school shall always be opened to thirty daughters of diseased and indigent Masons, free of cost for tuition, in the literary department of said school, they boarding in the Institution, and having all the rights, privileges, attentions and advantages extended to other students.

The trustees of Marvin Female Institute take pleasure in stating that the College buildings have been thoroughly repaired and fitted up, and that the school will open its third annual session in said College buildings, on Monday, September 4th, 1871. They will be pleased and prepared to fulfill the contract with the Grand Lodge, by educating annually thirty daughters of Masons, free of tuition, in the literary department of the school, with the pledge on our part that they will be cordially received, and well cared for.

Very Respectfully,
WILLIAM MORRISON, President.
E. WINSOR, Secretary Board Trustees.

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VOL. V. No. 11. }
WHOLE No. 58. }

ST. LOUIS, NOVEMBER 1, 1871.

{ GEO. FRANK GOULEY, } Publishers.
{ E. B. BYINGTON, }

Proceedings of Grand Bodies of Missouri.

We will furnish in this number a synopsis of the proceedings of the four Grand Bodies of Missouri, held in St. Louis during October:

Grand Commandery met October 3d. Sir Jno. D. Vincil, G. C., presided.

Thirteen Commanderies represented.

The annual address was strongly against public displays, and the circumstances attending them. The decisions were few and were all absorbed in the newly revised statutes subsequently adopted.

The Committee on Incorporation of Grand Commandery reported the constitution and conditions of the act, which were received and adopted.

Charters were issued to Palestine, No. 17, at Independence, and to St. Aldemar, 18, at St. Louis. The Dispensation of St. Bernard, at Platte City, was renewed. The following officers were elected for the ensuing year:

Francis M. Tufts, of Platte City, G. C.
W. F. Tuttle, of St. Louis, D. G. C.
John Ure, Hannibal, G. Gen'l.
Oren Root, Jr., Carrollton, G. C. G.
John D. Vincil, Columbia, G. Prel.
Wm. Bosbyshell, St. Louis, G. S. W.
J. J. McElwee, Louisiana, G. J. W.
Wm. N. Loker, St. Louis, G. Treas.
Geo. Frank Gouley, St. Louis, G. Sec.
Jno. C. Bloomfield, St. Louis, G. S. B.
Fred. B. Young, Columbia, G. S. B.
W. W. Anderson, Louisiana, G. W.
John Geekie, St. Louis, G. S.

GRAND CHAPTER

Met October 5th. Comp. J. M. Fox, G. H. P., presided.

Forty-five Chapters were represented. The annual address was brief and practical, and the decisions few. Feeling remarks were made relative to the death of Comp. Jno F. Houston, P. G. H. P.

Charters were granted to Palestine, 69, at Miami, Golden Ark, 70, at Stockton, Midian, 71, at Ironton, Versailles, 72, at Versailles, Adoniram, 73, at Shelbyna, and St. Charles, 74, at St. Charles.

The business was expeditiously disposed of, nothing of very great importance being presented. The motion to change the time meeting from autumn to spring was rejected.

The following officers were elected:

Joseph M. Fox, St. Louis, G. H. P.
Jas. E. Carter, Jefferson City, D. G. H. P.
R. E. Anderson, Palmyra, G. King.
C. F. Leavitt, Springfield, G. Scribe.
Jno. D. Daggett, St. Louis, G. Treas.
Geo. Frank Gouley, St. Louis, G. Sec.
T. E. Shepherd, La Grange, G. Chap.
C. F. Knight, St. Joseph, G. C. H.
R. P. Faulkner, Rolla, G. R. A. C.

GRAND COUNCIL.

Grand Council met October 6th. Comp. Martin Collins, M. P., presided.

Business transacted was not much beyond granting charters to a large number of Councils created under the favorable law passed in 1870, and which we published at the time.

Charters were granted to Charleston, S, at Charleston, Jt. Joseph,

9, at St. Joseph, Hiram, 10, at St. Louis, Cryptic, 11, at Warrensburg, Adoniram, 12, at Phelps City, Tyrian, 13, at St. Louis, King Solomon, 14, at Knob Noster, and Holt, 15, at Oregon. Alpha, U. D., at Platte City, was renewed.

The following officers were elected:

W. A. Prall, St. Louis, M. P.
Allen McDowell, Greenfield, G. D. P.
B. G. Wilkerson, Sedalla, G. D. T. I.
M. L. Cohn, St. Louis, G. P. C. W.
Jas. E. Carter, Jefferson City, G- C. G.
T. E. Shepherd, La Grange, G. C.
Wm. N. Loker, St. Louis, G. Treas.
Geo. Frank Gouley, St. Louis, G. Rec.
Jno. Glenny, St. Louis, G. Marshal.
E. G. Rathbun, Kennett, G. Steward.
Jno. Geekie, St. Louis, G. Sentinel.

GRAND LODGE.

Met October 10th. Bro. Thos. E. Garrett, G. M., presided.

Two hundred and eight lodges were represented.

Seven Past Grand Masters and three Deputy Grand Masters were present, including Bro. Jno. D. Daggett, the last surviving member of the convention which formed the Grand Lodge fifty-one years ago.

The annual address was very lengthy, including with the decisions, full reasons therefor. We condense herewith the decisions which were approved by the Grand Lodge, viz:

1. A dimit applied for under the the law must be granted unless charges are preferred, and if preferred, the candidate must have a speedy trial.

2. A petition for a dimit cannot be entertained until the dues are actually paid in, and no record should be made that "a dimit was granted when the dues shall be paid up."

3. E. A. and F. C. may be dismissed by a unanimous vote granting him a certificate of good standing, and he may apply to any other lodge for the remaining degrees and become a member thereof. And E. A. or F. C. cannot demand a trial if his application for certificate is refused.

4. No brother has the right to object personally to the petition of a candidate in a lodge of which he is not a member, but make his objection to the Master, committee, or members, who will act as circumstances may determine.

5. No member can enter a permanent objection against a visitor. The objection is only in force while the member is present.

6. When several members are summoned and ask to be excused for former disobedience, the Master cannot excuse them all together, but each must be voted on separately.

7. "Suspension until dues are paid" is "definite suspension" under the law.

8. Remission of fees for degrees or donation to a candidate for degrees, is a violation of law and cannot be permitted.

9. A physician who refused to sit up with brethren whom he was not professionally attending, could not be held subject to discipline.

10. If lodges cannot agree mutually as to local jurisdiction, then the jurisdiction defined by law must be strictly observed.

11. Candidates requested by lodges which acted upon the petitions through misapprehension of jurisdiction, have no redress until the twelve months have expired.

12. [By the Jurisprudence Committee.] Objection to the advancement of a candidate after election shall have the same effect as a

black ball, and the fee returned, and the candidate may again apply after 12 months, unless the objector states that his objection is only temporary, and for the purpose of further inquiry.

13. When a ballot is announced unfavorable with only one black ball, and before the second ballot is commenced, a member retires from the lodge, (knowing the second ballot is ordered,) and the second ballot results favorably, the candidate shall be declared elected.

14. A member is held amenable to the by-laws whether he signs them or not.

15. Petitions for reinstatement must come from the applicant himself, and lie over till the next stated meeting and the members duly notified of the fact.

16. At least one member of an investigating committee should see the petitioner and be able to vouch for his ability to literally conform to the standard of physical qualifications.

17. The petition of a candidate who does not possess physical qualifications must be withdrawn before the ballot, and the fee returned.

18. Lodges cannot confer degrees unless the candidate has resided one year in the State, except by request of the lodge under whose jurisdiction he formerly resided, and by which he has been elected.

19. The wife of a mason is not the legal agent through which to transact masonic business, such as summons, &c.

20. When several members are arraigned for N. P. D. the ballot in the trial must be separate, and all those under charges must retire, as they cannot vote on a general question in which all of them are equally interested.

21. The plea of "guilty" or "not guilty" cannot be asked by the Master or the lodge, but the charge must be voted upon by the members.

22. A suspended mason on trial should have a copy of the charges and may be represented by counsel and witnesses for his defense, but he cannot be admitted into the lodge.

23. A Lodge cannot amend its verdict at a subsequent meeting. It may proceed with a new trial in the proper way, if circumstances demand it.

24. A brother under charges, while in prison, should have a copy of the charges, and be represented by counsel and tried *ex-parte*.

25. A member under charges cannot bring charges against another member. He may get some other brother to bring them, and may be a witness in the case before his own suspension or expulsion.

26. At a trial no new charges or specifications can be introduced.

27. The accused has no right to object to the committee appointed to take evidence.

28. The Lodge may postpone a trial at request of accused, or on its own motion, as it sees proper.

29. A committee of investigation must report by at least a majority of its members, although all should report, if possible.

30. A brother under charges for N. P. D., who in the meantime pays up, is released from the charges, and excused from appearance under them.

31. A non-affiliate rejected for membership, is not thereby debarred from visitation, unless objections are filed.

22. Elective officers of a Lodge must serve at least 12 months, and until their successors are elected and installed.

33. A W.M. cannot open his lodge and then leave it, without one of the Wardens being present to preside.

34. District Lecturers hold their commissions until called in by the Grand Master or Grand Lecturer, or the craft elect another.

35. An E. A. or F. C. rejected for advancement must be re-examined each time he applies.

36. An elected candidate who removes from the jurisdiction is not thereby released from the jurisdiction of the Lodge, unless it waives it.

37. A non-affiliate may petition without reference to residence, when within the State.

38. A D. D. G. M. cannot dimit from his Lodge without forfeiting his commission.

39. No officer can be installed by proxy.

40. No installed officer can dimit during his term of office.

41. The "St. John's Days" are "Masonic Occasions," under the

resolution allowing Lodges to appear in public without dispensations.

42. Halls of Lodges U. D. need not be dedicated, nor the Lodges consecrated,

43. When a Lodge confers the degrees at the request of another, it does not thereby acquire jurisdiction, and the fees belong to the latter, unless it sees proper to relinquish them.

44. Publications of suspensions or expulsions are not allowable until after action by the Grand Lodge.

45. Lodges U. D. are allowed to admit and dimit members.

46. A lodge cannot request another Lodge to do any work which it could not itself legally do, such as requesting degrees to be conferred, for which the candidate has not been duly examined and elected, &c.

47. E. A. and F. C. applying for advancement under certificates of dismissal from another Lodge, must first be elected upon regular petition which has laid over one month, and afterwards be examined and elected before receiving the degrees, and is subject to the scale of fees for degrees in that Lodge.

The Grand Master drew a touching picture of the desolation of the brethren in Chicago, from the reports by telegraph received on the opening of the Grand Lodge, and at the conclusion of his address, that matter was referred to a special committee, who promptly reported in favor of appropriating \$1000 to the sufferers, and which was unanimously adopted.

At the suggestion of the G. M., proper tribute was paid to the memory of the lamented dead.

The Grand Lodge as well as the Grand Chapter made liberal provision for the care of M. W. Bro. W. E. Dunscomb, P. G. M., who is suffering from derangement of mind, and for whose ultimate recovery strong hopes are entertained.

Theresolution authorizing the publication of the reports of the D. D. G. M., was repealed, as it was expected that the committee having those reports in charge, would furnish a digest of all important matters contained therein.

The interest of the Grand Lodge in the Masonic Hall Association was duly considered by an able committee, who submitted two reports, and the one declining any immediate action, in the shape of new stock, was adopted, and a resolution adopted authorizing the M. H. A. to deputize agents to fully inform the Lodges of all matters in question was also adopted.

The special committee appointed to canvass the votes of Lodges on proposed amendments to the Constitution reported that a sufficient number of Lodges not having voted thereon, they were not considered by the Grand Lodge, and the same propositions, with others, were offered and ordered printed with the proceedings with instructions.

Votes of thanks were given to the railroads and steamboats which tendered reduced fare to delegates.

The following is a condensed report on grievance:

D. W. Carpenter, Lodge 19, granted a new trial.

Joseph Henry, of No. 20, expulsion confirmed.

E. S. Jackson, of No. 40, expulsion confirmed.

Action of Jefferson Lodge in case of Bro. Clony confirmed.

Jos. L. Cartwright, of No. 84, granted new trial.

Wm. T. Foster, of No. 116, granted new trial.

V. R. Yancey, of No. 33, restored.

R. C. Turner, of No. 137, expulsion confirmed.

Matthew Saville, of No. 139, expulsion confirmed.

Jno. Marshall, of No. 144, granted new trial.

W. H. Caldwell, of No. 153, expulsion confirmed.

Carroll Harty, of No. 153, granted new trial.

Aquilla Beck, of No. 157, restored.]

S. D. Bowker, of No. 220, referred back to lodge.

J. R. Arnold, of No. 12, restored.

R. S. Duncan, of No. 11, granted new trial.

R. D. Morse, of No. 159, restored.

Thos. S. Davis, of No. 154, action of lodge confirmed.

Thos. J. Harty, of No. —, restored.

Hamilton C. Kibbe, of No. 342, granted new trial.

Bro. J. W. Chennoweth was unanimously restored to Masonic privileges on special appeal.

The Grand Lodge authorized the appointment of a standing committee to decide upon the claims of applicants for Grand Lodge tu-

tion for females, in the Marvin Female Institute at Lexington, (old Masonic College,) providing for the education of thirty daughters of deceased or indigent Masons, and the Grand Master appointed Bros. Jno. E. Ryland, J. G. Warden at Lexington, George Frank Gouley, Grand Secretary at St. Louis, and Allan McDowell, Grand Lecturer at Greenfield.

It was resolved that all certificates for proxies should be signed by the party giving them, and attested by the secretary with seal of lodge.

The Grand Lodge made some changes in the Masonic districts of the State, which will be found included in the new list of appointments appended hereto.

Relative to District Lecturers, the system was changed, so as to require the delegates to Grand Lodge each year (after close of G. L.) to select proper persons to fill all vacancies, and should they fail, then the D. D. G. M. are to recommend a suitable person, and should they fail, then the Grand Lecturer is to make the appointment, and all appointments are to be subject to the pleasure of the Grand Master or Grand Lecturer.

The following charters were granted:

Ancient Craft, 377, Arcana, 389, Alexandria, 404, Appleton City, 412, Alexander, 385, Bee Hive, 393, Crescent Hill, 368, Composite, 369, Coatesville, 379, Christian, 392, Centre, 401, Cache, 416, Dayton, 386, Dagan, 394, Decatur, 400, Farmersville, 388, Gavel, 308, Greensburg, 414, Harmony, 384, Houston, 407, Hunnewell, 415, Ionia, 381, Ituria, 406, Iberia, 410, Kilwinning, 378, Latimer, 395, Medoc, 335, Mitchell, 336, Malta, 337, Mandeville, 373, Marionville, 390, Meridian, 405, Montrose, 408, Plumb, 375, Pike, 399, Queen City, 380, Richland, 382, Raytown, 391, Riddick, 361, Unity, 409, Woodside, 387, Western Light, 396.

The following dispensations were renewed:

Proctorsville, Jasper, Pythagoras, Border, Gower, West Point, Golden Rule, Everett, Ancient Landmark, and Louisville.

The following dispensations were issued:

Samaritan, Newburg, Gate of the Temple, Euclid, Itasca, Star, Clear Creek, Covenant, Leesville, Lodge of Integrity, and Joppa.

Several petitions for dispensations not having the recommendations of the D. D. G. M., were laid over for action by the Grand Master.

The Grand Secretary was ordered to issue a letter of instructions with all warrants of dispensations for the guidance of the Lodges.

The charter of Meridian Lodge, No. 2, in St. Louis, was restored to the present members of that lodge.

When the hour for election had arrived, the Grand Master was called upon to render a decision upon the following section of the Constitution, relative to votes by proxies:

Sec. 2. Whenever the Worshipful Master and Wardens of any Lodge, (or either of them) shall be unable to attend the Communications of the Grand Lodge, they, or either of them who cannot so attend, may depute any member of their own lodge, who is of equal or superior rank with themselves, as a proxy to represent their lodge in the Grand Lodge; and the proxy so deputed shall be entitled to the same privileges and perform the duties of him or them deputing him. Such deputation shall be in writing, and signed by the officer so deputing him.

The Grand Master decided that the section was intended to provide for the "lodge vote" by proxy in case neither of the officers were present, and that in casting the "individual vote," it was not intended that a representative being present, should be entitled to cast the votes of such proxies as he might hold, beside one vote in his own right. This was in accordance with the decisions rendered for many years on the same subject, yet we believe that it would be better to either rule out by a definite and absolute law, all proxies, except for the "lodge vote," or else allow a delegate to vote all the proxies he might hold, for as it stands, the law is not sufficiently definite, and unless changed, will always be subject to various interpretations. For ourself, we believe the decision to be in accordance with a strict construction of the letter of the law, yet we cannot but believe that the intention of the framers of it, was to allow all proxies to cast their individual votes, and such we believe would be the more equitable plan for all lodges concerned.

Several amendments have been proposed looking to this subject, but none of them definite enough to meet our views. We would prefer that Past Masters have but one vote in their own right, but when they become the proxy of a Master or Warden's, they should

lose their vote as Past Master, and not act in a double capacity. Also, that when any present or past Grand officer becomes the proxy or representative as a Master or Warden, that he loses his vote as such present or past Grand officer—in other words, that he should have but one vote in his own right, and the remainder of his votes, are cast alone by proxy. If he becomes a proxy (per example) for the W. M. he becomes for the time being the W. M., and if a W. M. holds the proxy of the Wardens, and is also a P. M., he cannot vote as a P. M., but may cast those of the Wardens, otherwise, as contended by some, he might vote as P. M. proxy for W. M., S. and J. Wardens, and as a Grand officer, thus giving him, on the lodge and individual vote, at least ten votes, a thing not certainly contemplated by the law. It is a question that should be definitely settled by a plain law.

All the officers were re-elected, a phase of elections that has not before occurred in the history of the Grand Lodge since its organization in 1821.

Thos. E. Gaaret, St. Louis, G. M.

Rufus E. Anderson, Palmyra, D. G. M.

Sam'l H. Owens, California, S. G. W.

Jno. E. Ryland, Lexington, J. G. W.

Wm. N. Loker, St. Louis, G. Treas.

Geo. Frank Gouley, St. Louis, G. Sec.

The Grand Master made the following appointments:

GRAND CHAPLAINS.

J. H. Linn, St. Louis; Jas. M. Holt, Canton; D. J. Marquis, Hanover; Francis J. Boggs, Lexington; M. M. Fisher, Independence; Thos. E. Shepherd, La Grange, and H. W. Eagan, Macon.

R. B. Kice, Richmond, S. G. Deacon.

R. P. Faulkner, Rolla, J. G. Deacon.

J. E. Cadle, Chillicothe, Grand Marshal.

C. F. Leavitt, Springfield, Grand Marshal.

Jno. C. Anderson, Canton, Grand Sword Bearer.

J. H. Bethune, Charleston, Grand Steward.

C. A. Gee, Savannah, Grand Steward.

Jno. D. Vincil, Columbia, Grand Orator.

Sam. H. Owens, California, Grand Orator.

B. L. Quarles, Huntingdale, Grand Pursuivant.

Jno. Geekie, St. Louis, Grand Tyler.

Allan McDowell, Greenfield, Grand Lecturer.

Geo. Frank Gouley, St. Louis; Committee on For. Cor.

The latter two also appointed in the other three bodies, except in Grand Council, where Comp. Thos. E. Garrett was appointed Grand Lecturer.

The following are the masonic districts and the appointments of D. D. G. M.:

1. Lewis, Clarke, Scotland and Clarke Counties, Thos. E. Shepherd, of Lagrange.
2. Marion and Shelby, W. C. Foreman, of Hannibal.
3. Ralls, Pike and Monroe, Jno. Ralls, of New London.
4. St. Charles, Lincoln and Warren, Wm. T. Carter, of Wright City.
5. Audrian and Montgomery, B. O. Austin, of New Bloomfield.
6. Boone and Howard, Wm. H. Carpenter, of Centralia.
7. Rannolpb, Chariton and Carroll, H. L. Gaines, of Brunswick.
8. Linn, Macon and Adair, James Lovern, of Callao.
9. Schuyler, Sullivan and Putnam, J. G. Hart, of Unionville.
10. Grundy, Mercer and Livingston, J. E. Cadle, of Chillicothe.
11. Harrison, Gentry and Worth, D. J. Heaston, of Bethany.
12. Davies, DeKalb and Caldwell, M. A. Low, of Hamilton.
13. Clinton, Ray and Clay, Elias Parrott, of Cameron.
14. Platte, Buchanan and Andrew, D. P. Wallingford, of St. Joseph.
15. Holt, Nodaway and Atchison, Isaac N. White, of Phelps City.
16. St. Louis, Jno. W. Luke.
18. Jefferson and Franklin, S. C. Griswold, of New Haven.
18. St. Francois, Ste Genevieve and Madison, Cyrus H. Harris, of Knob Lick.
19. Cape Girardeau, Perry and Bollinger, Wm. B. Wilson, of Cape Girardeau.
20. New Madrid, Mississippi and Scott, F. DeWint, of Commerce.
21. Pemiscot, Dunklin and Stoddard, E. G. Rathbun, of Kennett.

22. Butler, Carter, Ripley and Wayne, Joel Yancey, of Greenville.
23. Washington, Iron and Reynolds, B. Shepherd, of Ironton.
24. Gasconade, Osage and Maries, D. M. Caughell, of Arlington.
25. Crawford, Phelps and Dent Counties and Sullivan Lodge, 69, Wesley M. Smith, of Rolla.
26. Oregon, Shannon, Texas and Howell, J. A. Rice, of Alton.
27. Cole, Monteanu and Miller, L. F. Wood, of California.
28. Pulaski and Laclede, Josiah Ivey, of Lebanon.
29. Wright, Douglass, Ozark, Taney and Christian, James L. Robberson, of Ozark.
30. Webster and Green, T. W. Coltrane, of Walnut Grove.
31. Newton, McDonald, Barry and Stone, Wm. T. Street, of Granby.
32. Laurence and Jasper, G. M. Robinson, of Carthage.
33. Dade, Barton and Vernon, Arch. M. Long, of Greenfield.
34. Pold, Cedar and Hickory, W. B. Perry, of Stockton.
35. Henry and St. Clair, D. H. Pierson, of Clinton.
36. Bates and Cass, C. L. Mayo, of Pleasant Hill.
37. Benton and Morgan, J. V. Allee, of Versailles.
38. Cooper and Pettis, B. H. Ingram, of Sedalia.
39. Saline and Lafayette, Xen. Ryland, of Lexington.
40. Jackson, W. E. Whiting, Kansas City.
41. New Mexico, W. W. Griffin, Santa Fe.
42. Dallas and Camden, D. M. Jameson, Forkner's Hill.
43. Callaway, A. Wilkerson, Fulton.
44. Johnson, Geo. R. Hunt, Warrensburg.

The Defective Stone.

"Don't put in that stone," said one mason to another as they were working together on the rear wall of a church. "Can't you see it's a poor quality, all flakey, and will scale away to pieces?" "It isn't a very good grade I see, but it fits in here, and I don't want to wait for another. Besides, you can't see it from the ground, and nobody will take the trouble to climb up here to look at it." "You'd better send for another block. That isn't fit for the wall. It won't stand the weather, and if it should go to pieces, it would damage the whole building." "I guess it won't damage me nor you neither, so here it goes." And he lifted the block of the loose grained, flakey freestone into its bed, though the outer shell cracked and the shell sloughed off. He dashed over it a trowelful of mortar, and went on with the next tier. Nobody could see the defective stone, for it was covered by a projective buttress, and only the two masons were present when it was laid. But though unseen it was unsafe, and time brought about its own results. Every sunbeam loosened its texture a little, every storm helped to crumble off a minute fragment, and little by little, after many years, the stone crumbled away. This was bad enough, but that was not all. It chanced that the great beams of the church rested a few tiers directly over the defective block, and as the stone decayed the beam sank a little. Presently a crack opened in the ceiling, disfiguring the fresco painting, and the crack led to a leak, letting in the rain. And then at last the worthless block fell out, the beam dropped down, the roof sank in, and the church was no longer fit for use, until, after the loss of much time, and the expenditure of much money, a new roof was built, and a new block inserted in the wall. It was only a small defect, but it did much damage in the end. There is a structure which everybody is building, young and old, each for himself. It is called *character*, and in every act of life is a stone. If day by day we are careful to build our lives with pure, noble, upright deeds, at the end will stand a fair temple, honored by God and man. But as one leak will sink a ship, and one flaw breaks a chain, so one mean, dishonored, untruthful act or work will forever leave its influence on our characters. Then let the several deeds unite to form a perfect day, and one by one the days grow into noble years, and as the years, as they pass, will raise at last into a beautiful edifice, ending forever to our praise.—*Landmark.*

Tenderness to Mothers.

"Mark that parent hen," said a father to his beloved son. "With what anxious care does she call together her chicks and cover them with her expanded wings. The hawk is hovering in the air, and, disappointed of his prey, may perhaps dart upon the hen herself, and bear her off in his talons.

Does not this sight suggest to you the tenderness and affection of your mother? Her watchful care protected you in the helpless period of infancy, when she nourished you, taught your limbs to move, and your tongue to lip its unformed accents. In your childhood she mourned over your little griefs; rejoiced in your innocent delights; administered to you the healing balm in sickness; and instilled into your mind the love of truth, of virtue, and of wisdom. Oh! cherish every sentiment of respect for your mother. She merits your warmest gratitude, esteem, and veneration."

Grand Lodge of Colorado.

GEORGETOWN, Sept. 30, 1871.

R. W. Brother :

I have the honor to certify to you that, at the Annual Communication of the M. W. and Honorable Fraternity of F. and A. Masons of Colorado, held at Denver, on the 26th day of September, A. D. 1871, A. L. 5871, the following named Grand Officers were elected and duly installed :

M. W. G. M., Henry M. Tuller, of Central.
 R. W. D. G. M., Webster D. Anthony, of Denver.
 R. W. S. G. W., Harper M. Orahoad, of Black Hawk.
 B. W. J. G. W., Edmund T. Stone, of Colorado City.
 R. W. G. Treas., Wm. W. Ware, of Georgetown.
 R. W. G. Sec., Ed. C. Parmelee, of Georgetown.
 Bros. Chase Withrow, of Central, O. J. Hart, of Pueblo, and A. Sagendorf, of Denver, were appointed Committee on Jurisprudence.

Bros. Ed. C. Parmelee, of Georgetown, G. G. Brewer, of Denver, and C. C. Carpenter, of Golden City, were appointed Committee on Foreign Correspondence.

ED. C. PARMELEE, Gr. Sec.

Dues to the General Grand Chapter.

The General Grand Secretary; (Comp. Christopher G. Fox,) promulgates the following circular :

DEAR SIR AND COMPANION :

You are fraternally requested to communicate the following to your Grand Chapter at its next ensuing Annual Convocation, it being a copy of a resolution adopted by the General Grand Chapter, at its recent Triennial Convocation, held at the city of Baltimore, Md., Sept. 19th to 22d.

RESOLVED, That the State Grand Chapters throughout the jurisdiction be requested to cause to be paid annually to the General Grand Secretary of this General Grand Chapter, the sum of one cent for each Royal Arch Mason borne upon the rolls of their subordinates at the date of their annual reports; the fund so created to be used to defray the necessary expenses of the General Grand Chapter; and the General Grand Secretary be and hereby is instructed to pay the General Grand Treasurer the amounts so collected, and make report thereof at each Triennial Convocation.

A Beautiful Extract.

"Generation after generation," says a fine writer, "have felt as we feel now, and their lives were as active as our own. They passed away like a vapor while Nature wore the same aspect of beauty as when her Creator commanded her to be. The heavens shall be as bright over our graves as they are now around our paths.

The world will have the same attractions for our offspring yet unborn that she once had for ourselves, and that she now has for our children. Yet a little while and all will have happened. The throbbing heart will be stilled and we shall be at rest. Our funeral will wend its way, and the prayers will be said, and our friends will all return, and we shall be left behind in silence and darkness for the worm. And it may be for a short time we shall be spoken of, but the things of life will creep in and our names will soon be forgotten. Days will continue to move on, and laughter and song will be heard in the room in which he bled; and the eye that mourned for us will be dried and glistened with joy; and even our children will cease to think of us, and will not remember to lip our names. Then shall we have become, in the touching language of the psalmist, "forgotten, and goes out of mind."

True.

He cannot be an unhappy man who has the love and smile of woman to accompany him in every department of life. The world may look dark without, enemies may gather in his path—but when he returns to his fireside, and feels the tender love of woman, he forgets his troubles, and is comparatively a happy man. He is but half prepared for the journey of life who takes not with him that friend who will forsake him in no emergency—who will divide his sorrows, increase his joys, lift the veil from his heart, and throw sunshine amid the darkest scenes. No; that man cannot be miserable who has such a companion, be he ever so poor, despised and trodden upon by the world.

"How Shall I Know You to be a Freemason?"

BY REV. M. MAGUIRE.

Not by hinting and talking of what I don't know,
Not by wearing gold pins or making a show,
Not by trying to make all creation believe
That I am a Mason whom the Craft must receive.

Not thus must I show that I was made free,
Not thus could I satisfy, or make the Craft see.
If I am a Mason, both trusty and true,
To answer your question, "Good works I must do."

There are tokens and signs which I must employ,
And these used right, will all cowards defy;
None, but true Masons can these recognize,
None, but true brothers their value can prize.

Those signs well presented, my skill is perceived,
As a Freemason I will be received.
I can do a right angle, perpendicular raise,
Or a horizontal, I am sure to get praise.

You may know by my signs that I am well bound,
Solemn pledges in each by true craftsmen are found.
Each sign gives assurance which Masons will prize,
While cowards their virtue cannot recognize.

By tokens I also give proof I am right,
As well in the dark, as clearest of light.
I can satisfy all who are skilled in our art,
That in tokens and signs I can well take a part.

My tokens are friendly, and prized by the free,
The grip of true brothers no coward can see;
And yet 'tis so simple, so pleasant to make,
While its very performance kind feeling awake.

You may know of my claim to Masonic skill,
By my step, or my tongue, or my signs, if you will;
From my feet to my head, my ear or my eyes,
And yet if not free, your ken I defy.

When brother grasps brother, as Freemasons can,
'Tis then we see friendships that link man to man;
Then tokens and pledges and love is renewed,
And the soul with true greatness is largely imbued.

Look Out for the Imposter.

The following letter has been received by us. It explains itself, and we hope brethren will be on their guard:

SEVIERVILLE, TENN., Sept. 6, 1871.

Mr. F. G. Tisdall, Masonic Editor of Pomeroy's Democrat, New York.

DEAR SIR—Enclosed find statement of imposter, you will please publish for the benefit of the Craft. We have sent communications to the D. G. M., of Tennessee, and to the G. M., of California, and that he (Fuller) may somewhere be caught. I am, very truly, your friend and subscriber, and fraternally your brother and companion,
J. B. EMERT.

J. W. Mt. Star Lodge No. 197.

LOOK OUT,

LOUIS, August 12, 1871.

Mr. R. H. —, Knoxville.

DEAR SIR—I transmit here a statement of all business done by me up to the time I left Tennessee. It becomes my duty to give you an explanation.

Some time since I had a difficulty with a man who was a "Freemason," and the unjust manner in which I was treated by his Lodge, impelled me to seek redress by becoming acquainted with and publishing to the world the mysteries of the Order. For that purpose I insinuated myself into Lodges in different portions of the country, and became thoroughly acquainted with the work. The Lodge at Sevierville found me out, and it became necessary for personal safety that I should leave the country immediately, and circumstances compelled me to leave in debt to the Companion \$46.

W. S. FULLER,

MOUNTAIN STAR LODGH. NO. 197.
F. A. M., SEVIERVILLE, TENN.
August 26, 1871.

The above letter has come to the possession of this Lodge. Mr. Fuller was located at this place for four or five months as a life in-

urance agent. He professed to be a Mason, and a member of Chestnut Grove Lodge, Whitwell, Va. From that Lodge we learn that while there he attempted to impose himself upon them, accrediting himself to belong to Clay Lodge, Lexington, Ky. He attempted to impose himself upon the Lodge at this place, and was detected as an imposter, and left hastily and clandestinely to escape punishment, without paying his board bill and other debts.

The above letter is the only information received from him since his departure. He is believed to have gone west of the Rocky Mountains.

Mr. Fuller is about twenty-five years of age, medium height, rather slender, weighs 120 pounds; his complexion is dark, black hair and mustache, dresses well, talks fluently, claims to be of high origin, and when detected is impudent, and claims that he has two cousins in different parts of the country of the same name and appearance as himself. Information of his whereabouts is desired and solicited. All papers friendly to the Institution please copy.

I certify that the foregoing is a true copy of the letter of W. S. Fuller, and of the proceeding of Mountain Star Lodge No. 197. F. A. M., had at a special communication, held at Sevierville, Tenn., Aug. 26, 1871, and ordered to be published.

G. W. PICKLE, Secretary.

A Siamese Custom.

The recent death of the King of Siam, and the ascension of a new ruler, has brought to notice a curious custom which is peculiar to the Siamese nation. It is called "marking the people." Every male subject of the government must select a government official whom he will recognize as his master, and then must have a mark on the back of one of his wrists, indicating the department to which he is thus attached. All persons thus marked are liable to be called upon to render personal service in the department to which they belong. The government official is responsible for the government work according to the number of men marked to him. It is in many cases optional with the master whether he will require personal service, or accept substitutes or money for procuring them. But, in some cases, personal service must be exacted. The amount of service required varies considerably. Some are required to give their whole time, receiving a nominal salary only, wholly inadequate to their support, even in the style of the poorest class of laborers in that country. But, as a rule, they are required to give only a portion of time—a certain portion of each month, quarter or half year. This system of marking is unpopular with the people, and at such times as it is enforced, the greatest vigilance is required on the part of government officials to prevent a general emigration from the country of those subject to the mark.

A Japanese Bed.

A mattress in the form of a very thick quilt, about seven feet long and four wide, was spread on the floor and over it was laid an ample robe, very long and heavy, and provided with large sleeves. Having put on this, the sleeper covers himself with another quilt and sleeps. It has had some years' practice in the use of this bed.

But the most remarkable feature about a Japanese bed is the pillow. This is a wooden box about four inches high, eight inches long, and two inches wide at the top. It has a cushion of folded papers on the upper side to rest the neck on, for the elaborate manner of dressing the hair does not permit the Japanese, especially the women, to press the head on the pillow. Every morning the uppermost paper is taken off from the cushion, exposing a clean surface without the expense of washing a pillow case.

I passed a greater portion of the night in learning how to poise my head in this novel manner, and when I finally closed my eyes, it was to dream that I was being slowly beheaded, and to awake at the crisis to find the pillow bottom side up, and my neck resting on the sharp lower edge of the box. During my stay in the country, I learned many of its customs, mastering the use of the chopsticks, and accustoming my palate to raw fresh fish, but the attempt to balance my head on a two-inch pillow, I gave it up in despair, after trying in vain to secure the box and tying it to my neck and head.

Don't be Like a Lobster.

The lobster, when left high and dry among the rocks, has not sense or energy enough to work his way back to the sea, but waits for the sea to come to him. If it does not come, he remains where he is, and dies, although a little effort would enable him to reach the waves, which are, perhaps, tossing and tumbling within a few feet of him.

There is a tide in human affairs that sometimes casts men into "dry places," and leaves them there like a stranded lobster. If they choose to lie where the breakers have dug them, expecting some grand billow to take them on its shoulders and carry them into prosperity, it is not likely that their hopes will be realized. Nor is it right that they should be. You must not expect others to help you till you try to help yourself.

Kentucky.

Grand Lodge met in Louisville, Oct. 16th. Bro. Chas. Eginton, G. M., presided. There were 321 Lodges represented. From the annual address we quote the following:

THE BLUE LODGE

Is the root, the magnificent trunk—growing in symmetrical beauty, while all contained in Capitular. Templar, or Scottish Rite Masonry are the branches and twigs of the parent tree, the special prosperity of each depending upon the purity of the fountain, and requiring that the expanding superstructure shall be composed of stones well fitted for the place they are to occupy, like unto those that form the sublime temple of Jerusalem.

The entered Apprentice, the Fellow Craft and Master Mason Degrees, all taken together, make up Blue Lodge Masonry, and constitute the corner-stone and foundation of the Universal Temple—of that living moral structure in the building of which material is obtained from every sect, party, position, nation and division. potentates and peasants, men in authority and men who never did and never will hold office. The poor and the rich, the humble and the high, the uncultivated and the polished, the only distinction being in the moral and mental qualities of the individual, none in regard to his station in life, or his relation to others; the attributes of those degrees bring forth and elucidate the honor and purity of the Entered Apprentice, the diligence, assiduity and scientific love of the Fellow Craft, the truth, fidelity and ancient landmarks of the Master Mason.

• • • • • "No devious step
Leads to the hallowed shrine
Where Wisdom from her Jewel'd breast
Dispenses light divine.

The worshipers of that shrine, as an organization, are without territorial possessions, have been gathered from four quarters of the world; they are together for mutual improvement, and are taught to meet on the level and learn the lesson of love that a brother can be found in the Jew and Gentile, Turk and Christian; they have no coercive political power; morality and virtue are the executive offices whose zeal and fidelity have enabled them to survive the wreck of mighty empires and present a proud contrast with the nations that flourished when the order was in its infancy, and in the continued but later days of its glory, they are almost without token of remembrance.

The symbolisms and allegories of Masonry are still all powerful, the concentrated principal whereof is the humanizing desire to promote the happiness of mankind, and dignify humanity by the exercise of a living faith and the Hope that hopeth for all that is just and wise, that triumphs over evil, is the friend of truth and prophet of the good time coming; that adorns the sandy desert of life with a tranquil beauty that shall never fade, embellishes it with a wealth of thought, feeling and action; that forgiveth seventy and seven times and is still rich in the treasure of pardon; that smoothes the pillow of the dying, drops a tear with the mourner, speaks peace to the afflicted, in a voice sweeter than honey, and administers its power with hands softer than the down of the dove; that needs no eulogy, carries out their designs with successful energy and requires all within the fold who wish to be happy, useful and beloved to cherish, cultivate and extend their glorious purpose.

DUTY OF MEMBERS.

This unquestionable prosperity, stability and goodness of intention imperatively demand that every member of the organization

"Stand erect upon the square
An honest man and true.

attach to each a fixed, determined responsibility of prompt, energetic action, which is not satisfied by merely being in regalia at public festival, displays or funerals. Non-attendance at the regular meetings cannot be excused, unless absolved by the exceptions mentioned in the charge. Cheerful assistance in the work, and a prompt payment of dues, are indispensable to the success of the lodge; these duties are not sufficiently observed, and yet slight reflection should establish the delinquency in such palpable colors as to induce a correction with every fair-minded brother. "He that will not work, neither should he eat," and the sincere Ancient York Mason should cheerfully bear his proportion of the heat and burden of the day, and be prompt to do his full part in properly sustaining our great moral structure. The propriety of these pointed suggestions has been so manifest during the past year, that I would derelict in duty if they were not made; they were apparent at every one of the many Masonic gatherings in which I participated during the time stated.

SUSPENDED MEMBERS.

In a recent instance the Senior Warden, preparatory to making his report, whether or not all present were qualified to remain, requested me to inform him what he was to say to suspended members, and upon being interrogated, stated further that there were twenty-one then present masonically clothed who had been suspended for non-payment of dues. Yes, suspended because of an inexcusable failure to contribute the small amount required from

each towards the support of the lodge, and possessing so little self-respect as to intrude where they were not lawfully authorized to enter. Where there is pecuniary ability to pay, and it is refused, the transgressor is wholly unworthy of Masonic respect or companionship, and in flagrant instances justifies social non-intercourse. Before suspension is ordered, proper notice must be given and action had as required by the constitution; that notice should certainly be given to all concerned, and the lodges and officers of Lodges who fail exclude suspended members from Masonic service are justly liable and should be proceeded against for un-Masonic conduct; and here we have additional reasons for a minute investigation of the character of every

APPLICANT FOR INITIATION.

If he is wanting in the requisites to make a good mason, reject him without hesitation, but he must be fairly examined; slanderous or envious whispers are not to be taken as proof; men of controlling, energetic action are sure to have some enemies, and should not be condemned because of selfish, malignant enmity. The laudable effort to keep up the respectability of the lodge must not be overshadowed by overwrought zeal or blind adhesion to unworthy promptings. Unless a man is of a charitable disposition, he should not apply or be made a Mason. To be fitted for that honor his heart must be warmed by charity, and his hand opened by the true spirit of love to his fellow-men, with a desire to do them good by every means in his power. Our God, our country and our brother is the bright banner under which he is to march, and his step must keep time to the music thereof.

And after initiation, he must not expect novelty at every round in the ladder of ascension or duty. True rational enjoyment consist in the pleasant succession of ordinary events. It should be his constant desire to improve in Masonic light and knowledge, cherish liberal sentiments toward mankind, protect the feeble, encourage the virtuous, preserve in the path of duty, temperate in all things, especially avoiding intoxication and abstaining from the use of profane language. Bear the ills of life with the fortitude of a true Mason. Take the good with a determination to enjoy the wealth thereof, so as to be wiser and better, and be able, when the sear and decline of life approaches, to look back upon the past without regret, and upon the future without apprehension.

MASONIC LITERATURE.

The sound and judicious influence of Masonic literature continues to be greatly needed in Kentucky, and it is a matter of serious regret that there is such indifference upon this subject. There are very few brethren who cannot afford to take a Masonic periodical, and by a liberal support, enable it to be made a source of bright light upon every matter of interest to the Order. With the hope of attracting an earnest attention upon this interesting point, and to the Kentucky Freemason in particular, I refer to my last year's address, and those of my predecessors, urgently requesting that such decisive measures may be adopted as to fully meet the exigencies of the case.

SECRET SOCIETIES.

Objection has been made from time to time against secret societies in general, and Freemasonry in particular. The churches that do so are so intent upon finding fault that they are unmindful of the beam in their own eye, presuming they can hold secret meetings with impunity. One, especially, that sits with closed and guarded doors, and for greater seclusiveness, transact business in Latin, is guilty of the folly of being especially denunciatory of Masons, who are far less exclusive and by no means as dictatorial, self-inflated, or tyrannical. The Masonic order, in the full sense of the term, is not a secret institution. The members are not prowling around in disguise; their time and places of meeting, and names of the members are published to the world, and are well known in their several localities. The tiler, it is true, stands at the door to guard against cowans, eaves-droppers, and all other Paul Prys who are ever willing to drop in and intrude on their neighbors. Families and business firms have secrets, known only to their members, and they severally have some which they are particular to keep strictly to themselves. The Judges of the Supreme and Appellate Courts determine in private consultation the law and facts of the cases submitted to them. The managers and directors of the Bible and benevolent societies, banks, railroads, turnpikes, and other similar organizations, like cabinet officers and political committees, sit with fastened doors, and only give general results to inquiring friends or parties interested. Every one of the churches have their private meetings and for aught the public know, act very properly therein. Then why not suppose the Masons to be equally as prudent? There is really no sin in secrecy. The name of the angel of the Lord was not to be inquired after, because it was secret, and the new name in the white stone was only known to him that received it. The proverb sayeth "that bread eaten in secret is pleasant;" "that a secret gift stoppeth anger;" "Mary called her sister secretly." The apostles Mathew and Mark record the sayings of the Saviour of the world, wherein he enjoined upon the leper to go his way, but to "tell no man" that he was cleansed; and the blind man, after being resored to sight, was required to go into his house, "and neither go into town nor tell it to any in the town." When the Apostle Peter said "thou art the Christ," he was answered with the charge "tell it to no man." And the Christian has a

sublime confidence in that Savior because "the secret of the Lord is with the righteous;" "the secret of the Lord is with them that fear him." The opponents of Freemasonry hold their meetings in secret, and are particular not to trumpet their machinations to the inquisitive world, and yet these secret operators are very profuse in abusing Masons for attending to their business, in the presence only of those who are lawfully authorized to participate, and to the exclusion of all who are not concerned or interested therein. And although not a secret society, yet as Freemasons we have secrets, teach and impress them on the mind by beautiful, impressive ceremonies, of which the outside world knows nothing; secrets which require diligent study from the initiate, the meaning and excellencies whereof, together with the moral beauty, efficacy, and application of the rites, ceremonies, significant symbols, and lectures, are to be learned by hard study, as everything else is learned. This is also the fact in regard to the knowledge which enables the proficient to know a brother in the dark as in the light, to quietly know him in the parlor, the crowded mart, or in a foreign clime, upon the field of battle or at the couch of the dying, and that knowledge is not without a purpose.

THE MASONIC ORDER

In Kentucky, in point of numbers, respectability, influence and intelligence of its members, is without a superior in any of the moral organizations therein, and never before in its history did it enjoy greater prosperity or a brighter future. Peace and harmony reign throughout our borders.

The Grand Lodge donated one thousand dollars towards the Chicago sufferers.

The following officers were elected:

Ed. P. Jones, G. M.; E. W. Turner, D. G. M.; Wm. E. Woodruff, S. G. W.; T. J. Pickett, J. G. W.; A. G. Hodges, G. Treas., and J. M. S. McCorkle, G. Sec.

DECISIONS AND OPINIONS.

During the past year I have rendered very many decisions, and given opinions and advice upon a great many masonic questions. A large portion of them were too self-evident to be worthy of repetition, and among the more important I have only time to notice the following:

There must be one lunar month between degrees, and the Grand Master is not authorized to dispense with that plain, positive requirement of the constitution.

Regulation 4 of general regulations is not ambiguous; subordinate lodges are not privileged to grant a demit to a brother of bad character, or who is charged with unmasonic conduct, or who has not paid his dues to date; with those exceptions, the matter is in the discretion of the S. L.

Unless the by-laws of subordinate lodges declare to the contrary, a majority vote is sufficient to suspend or expel.

An appeal from the subordinate lodge must be to the next session of the Grand Lodge subsequent to the decision.

The willful failure or refusal to obey a masonic summons lawfully issued is an act of insubordination, for which charges should be preferred.

Vacancy in office is filled by appointment of the W. M.

Election of officers must be in Master Mason's lodge.

Initiated or admitted members of lodges under dispensation have the same rights and privileges as those named in the dispensation, upon all legitimate business before the lodge.

Members under dispensation do not elect officers or have installations—the W. M. appoints and instructs in duty.

Kentucky does not claim jurisdiction over masons residing in other States, who were initiated in this State in traveling military lodges.

Remarks to a limited extent, in proper terms, before the balloting on a candidate, are admissible, but unmasonic after the ballot is announced.

New by-laws, when lawfully adopted by the subordinate lodges, may go under immediate effect.

Accused must have a fair trial; hearsay should not be admitted as proof, and trial in law courts does not dispense with proof as required by the constitution, and a brother who has prejudged the case should not be on the committee.

The non-affiliated are to be tried in the S. L. in whose jurisdiction the offense was committed.

After trial and suspension, it is not proper to amend the charges, because of alleged omission to present them before trial took place.

Subordinate lodges are not acting unmasonic to collect loaned money by suit, because principal or surety are members of the lodge, and it is not indispensably necessary to suspend the debtor before bringing suit.

The refusal of a master Mason to contribute to the support of a widowed daughter is not commendable, but not such an offense as to require charges and trial.

In 1868, ballot being unfair and tee returned, the withdrawal of objection in 1870 did not dispense with presentation anew and reference of petition.

The deposition of a profane, taken after due notice, is admissible (subject to credibility,) to either contradict a member, or attack his general moral character.

The Great Fair.

The following reflections by an intelligent reporter of the *St. Louis Times*, relative to our great Fair, (which has become a national institution,) are worth perusal:

When once one entered a building the only mode of egress was to follow the crowd through all the windings of the place, until he or she could reach the regular exit. Down by the lake, around by the grotto and the rustic bowers, every where through the grand exhibition hall of the old amphitheater; amongst the fruits and flowers; amongst the beautiful pictures and statuary; amongst the cunning work of delicate fingers that have wrought in lace and tapestry; amongst the quilts, spreads and curtains that tell of a good housewife, and a score of household comforts, amongst the garnered store of field, and farm and garden spot; amongst the purple grapes and sparkling wine amongst the wonders of art, as they shine forth in the mechanical department, amongst the thousand appliances of mechanical art to the great works of agriculture, everywhere, up and down, along the paths and over the lawns, talking, smiling, laughing. O, what a happy multitude was there all day.

WHAT THEY CAME FOR.

But for what is all this grand parade and show? Why are fortunes spent in producing and then collecting together here the richest and rarest results of mechanical genius, the best products of the farm, the best breeds of stock? Why do the cotton planters come with their fleecy staple from all the States of the South? Why do wealth stock breeders come from the Middle, Eastern and Northern States, with the rarest specimens from their flocks and herds? Why do the artizan, the mechanic and the manufacturer bring hither from their workshops and factories all the miracles of mechanical skill? Is it to please a vain and idle curiosity? Is it to gratify the morbid desire of a sportsman to witness the trials of speed, or the fickle fancy of those who can only live in a constant succession of novelties? Such objects as these would be utterly insignificant, and unworthy the character of those who originated and sustained this great enterprise.

A GREAT EDUCATOR.

Among other functions and characteristics of the St. Louis Fair, it is a great educator. In our complicated machinery of popular education, we have some kind of provision for all classes, not forgetting to provide for a sufficient number of graduated blockheads. We have common schools, ragged schools, select schools, public schools, parochial schools, academies, institutes, colleges, universities, medical schools, law schools, theological schools, mechanics' institutes, agricultural colleges, in fact every kind of educational machinery that can well be thought of, and all this complicated machinery does its work—and may do it well.

A COLLEGE OF AGRICULTURE.

But here is a college of agriculture, and the arts that will accomplish more of real good to the country than any one of all those enumerated. It has a single term of only one week in a year, but in that week, who shall know what knowledge is communicated, or what good is done? Count up the hundred thousand people that come hither annually—not from Missouri alone, but from away down in the savannas of the South; away up in the dominion of Canada; away out in the region of the Sierras, and far beyond, up and down on the pacific slope. These people are not here to be tickled with an idle pageant. Amusement is a part of the attraction, and this is what gives an industrial college an immense attraction. But amusement is subordinate to utility. Nine tenths of the visitors when they purchase gate fees, buy tickets to a great college that teaches exclusively by object lessons. He who can spend a day or two going through the various departments of the Fair, and not come out a wiser man, may venture to write himself down an ass. There is probably no place in America where a man may learn more of agriculture, horticulture and the mechanical arts than at the St. Louis Fair, and its influence as an educating power is far beyond the reach of human computation.

Ancient Music.

The Egyptian flute was only a cow's horn with three or four holes in it, and their harp or lyre had only three strings; the Grecian lyre had only seven strings, and was very small, being held in one hand; the Jewish trumpets that made the walls of Jericho fall down were only ram's horns; they had no other instrumental music—but by percussion, of which the greatest boast made was the ptery, a small triangular harp or lyre with wire strings, and struck with an iron needle or stick; their sacbut was something like a bagpipe; the timbral was a tambourine; and the dulcimer was a horizontal harp with wire strings, and struck with a stick like the psaltery. They had no written music; had scarcely a vowel in their language; and yet (according to Josephus) had two hundred thousand musicians playing at the dedication of the temple of Solomon. Mozart would have died in such a concert in the greatest agonies!—*Doctor Burney's History of Music*, Volume 1, page 249.

The True Mason.

BY ZETA.

No Mason is he who is deaf to the wailings
Of those whom misfortune hath placed under ban;
Who is harsh, unforgiving towards other men's failings,
Or does any act that debases the man.

He may seem a good brother in sight of his fellows,
Be high in his order, and learned in its code;
But still his pretensions are truthless and shallow,
And he is no Mason in sight of his God.

But he's a true Mason whose soul ever rises
Above the small honors and glories of earth;
Who all the poor glitter of tinsel dispels,
And loves to be measured alone by his worth.

With the square and the plumb-lead as emblems to guide him,
From the line of strict duty he scorns to depart;
With the rule and the compass, both ready beside him,
He rears a true temple of God in his heart.

His thoughts are as pure as the snow when it falleth;
His zeal is enlisted on rectitude's side;
No fear of men's scoffing his courage appalleth,
As he stands the oppressed and the friendless beside.

At the cry of misfortune his love is awakened;
Large-minded, he succors with nought of display;
The widow, the orphan, the hungry and naked,
From his portals are never sent empty away.

In precept, though firm, he is soft as a mother,
Who seeks in affection her offspring to mould;
More apt by example to win a lost brother,
And waverers keep in the Good Shepherd's fold.

Unsulled by contact with lusts that surround him,
Large-hearted, he loves with a God-like regard;
He lives a rich blessing to all who are round him,
And dies to receive the true Mason's reward.

*Freemasons' Magazine, London.**The History of the Peach.*

Artemus Ward is credited with the saying that when he boarded around at different places, he always liked to eat hash, because then he knew what he was eating. Now that the peach season is about opening, such of our readers as would like to know something of the history of that delicious fruit, will be interested in the following facts, which we have taken from Fulton's work on peach culture:

The peach is supposed to be a native of Persia, and its botanical name refers to that origin. It is known to have flourished both in Persia and China at a very early period, and was highly valued in both countries. It has often been found growing spontaneously in Asiatic Turkey. It is mentioned by Pliny, and several other classical writers, and many anecdotes are related of the veneration and even superstition with which it was regarded by the Asiatics. There is no doubt but it was one of the "Trees of the Garden" which God planted in Eden, and which were to nourish and cheer our first parents in their pristine purity and happiness. It is not mentioned in our Bible, but its congener, the almond, is mentioned several times, and as early as the days of Jacob. And we find, when he was preparing his present to the Governor of Egypt, he commanded his sons to take "myrrh, nuts, and almonds," as a gift, showing the esteem in which it was then held. Again, in the directions for making the golden candlestick, among the ornaments, the myrtle and almond are mentioned as of the chief.

The peach, like civilization itself, traveled from this center westward into Europe, and we find it mentioned in Roman history in the reign of the Emperor Claudius. It was highly valued by the patricians of Rome, and was cultivated by them as one of their choicest luxuries. It is still a standard tree in Italy.

It was introduced into England from Italy about the middle of the sixteenth century, and has been cultivated there as an exotic ever since. The cool moist climate, however, prevents its general cultivation, and it is only grown on walls or under glass, and the fruit is seldom seen except on the tables of the aristocracy.

Even in France where the climate is much milder, it is not always reared without protection, and the fruit has never gone into

general use, but it is a delicacy confined to the wealthy alone, the cultivation being confined principally to gardens.

In China it is extensively cultivated in the gardens of the rich, and has attained an extraordinary size. But of their manner of propagation and culture but little is yet known, owing to the exclusive policy heretofore pursued by that ancient empire. Now since its amelioration, among the many other benefits hoped for, a more accurate and complete knowledge of the peach is one. The Chinese are great gardeners, and much affect the curious in horticultural as well as in other arts, and we may expect much that is interesting if not useful. We know already that they produce peaches of very large size, and two, at least, of rare shape—the Chinese Flat and Crooked Peach. With this beginning we will not be surprised at still more curious developments. The curiosity, ingenuity and enterprise of our countrymen will soon discover whatever may be known.

It is to our credit that the United States is the only country in the world that, either in ancient or modern times, has produced peaches in sufficient quantities to allow them to become a common marketable commodity: so cheap, that the poor, as well as the rich, may regale themselves, and their families with one of the most wholesome and delicious of fruits, at a very small expense, and with every prospect that they will be more abundant and cheap.

How to pick out a Good Hoss.

BY JOSE BILLINGS.

First—Let the color be a sorrel, a roan, a red, a gray, a white, a black, a blue, a green, a chestnut, a brown, a dapple, a spotted, a cream, a buckskin, or a sum other good color.

Second—Examin his ears; see that he has got tew ears, and pound a tin pan cluss tu him tu find out whether hiz hearing iz good. All hosses are dum, but a deff and dum hoss are not desirable.

Third—Look well tu hiz eyes; see that he haz got a pupil in hiz eyes, and not too large a one, neither; hosses with too large pupils in their eyes are near-sighted, and kant see oats, and hav tu wear green goggles, and green goggles make a hoss look tu much like a trakt pedler.

Fourth—Feel ov hiz neck with the inside ov yure right hand; seet that the spinal collum iz well fatted, and runs the whole length ov him from fore tu aft—a hoss without a good phatt spinal collum from fore tu aft ain't worth—(speakin' sudden)—ain't worth a well-defined cuss.

Five—Put yure hand on hiz breast (this iz allowable in the case ov a quadruped); see if hiz harts kan beat 70; squeeze hiz fore-leggs tu see if he iz well muscled; lift up hiz before feet and see if there iz enny frogs in them—frogs keep a hoss's feet cool and sweet just az they do a well or a spring ov water.

Six—Look well tu hiz shoes; see what number he wears—number eight iz about right.

Seven—Run yure hand along the dividing ridge of hiz boddy, from the top ov his withers tu the commencement ov hiz tail (or dorsul vertebra), and pinch him az you go along, tu see if he knows how tu kick.

Eight—Look on his hind legs for sum spavins, kurbs, wingalls, ringbones, skratches, quitters, thrush, grease-heels, thoroughpins, spring-halt, quarter-cracks; se if he haz got a whirlbone; look for sum pin-hips: hunt for strains in the back tendons, let-downs, and capped hocks.

Nine—Investigate hiz teeth; see if he ain't fourteen years old last May, with teeth filed down, and a six-year-old black mark burnt into the top ov them with a hot iron.

Ten—Smell ov hiz breath tu see if he haint got sum glanders; look just back ov his ears for sighns of pole-evil; pinch him on the top ov hiz withers for a fistula, and look sharp at both shoulders for a sweeny.

Eleven—Hook him tu a waggon that rattles, drive him up to an Irishman and hiz wheelbarrow, meet a rag-merchant with cow-bells strung across the top ov hiz cart, let an express train pass him at forty-five miles tu the hour; when he iz swetty heave a buffalo robe over him tu keep oph the cold, ride him with an umbrel highsted, and learn hiz opinyun ov theze things.

Twelve—Prospekt hiz wind, sarch diligently for the heaves, ask if he iz a roarer, and don't be afraid tu find out if he iz a whistler.

Thirteen—Be sure that he ain't a krib-biter, ain't balky, ain't a weaver, and don't pull at the halter.

Theze are a few simple things tu be looked at in buying a good family hoss: there iz a grate menny other things tu be looked at (at yure leizure) after you have bought him.

Good horses are skarse, and good men, that deal in any kind ov hosses, are skarser.

Ask a man all about hiz wife, and he may tell you; examine him cluss for a Sunday-school teacher, and find him all on the square; send him tu the New York legislature, and rejoice that money won't buy him; lend him seven hundred dollars in the highway without a witness or note; even swop dorgs with him with perfect impunity. But when you buy a good family hoss ov him, young, sound and trew, watch the man cluss, and make up your mind besides that you will have to ask the Lord to forgive him.

"An honest man iz the noblest work ov God!" This famous saying waz written in great anguish ov heart, by the late Alexander Pope, just after buying a good family hoss.

WILLIAMSBURG, Va. Aug., 1871.

G. F. GOULEY, Dear Sir and Comp.:

I have read with surprise the communication of Comp. Drummond in the *Freemason*. It is evidently a hastily written article, that I thought at first it could not express his real sentiments. It amazed me that so true a mason and so really wise and learned a man could utter opinions which strike at the very root of all masonic authority. And, lest I might do him injustice, I referred to his report to the Grand Council of Maine, and also to his report on Foreign Correspondence (on the Quebec question) presented to the Grand Lodge of Maine.

Here his views are clearly expressed, and they are dangerous. If carried out, they destroy all masonic authority, and remove the sanctity of every masonic obligation.

The key to his opinions is to be found in his justification of the manner in which the Grand Lodge of Quebec was formed. I stated as a principle, that no set of lodges could meet to form a Grand Lodge without permission from the Grand Lodge to which they were subordinate. He denies this, and states, "What has been done? Virginia, Massachusetts, Kentucky, and nearly all the Grand Lodges in this country were formed without the permission of the Grand Lodges from which the several lodges withdrew." On this statement he bases his whole argument, and justifies now a set of subordinate lodges in organizing the Grand Lodge of Quebec, not only without the permission, but contrary to the expressed wish of the Grand Lodge of Canada, to which they were subordinate. He has forgotten to mention one fact, and to have stated it, his whole argument would have been destroyed. It is, *that the lodges which formed our original Grand Lodges were independent lodges. They did not withdraw, because they owed no allegiance to any Grand Lodge.*

Take Virginia for instance. She had five independent lodges within her borders, organized by as many Grand Lodges. When chartered, their names and numbers were put on the record of the Grand Lodge which chartered them as evidence. But they were independent, never subordinate. They sent no delegates, made no returns, give in no reports, acknowledged no allegiance; none was expected of them; they exercised every right of sovereignty, even to the chartering of new lodges.

Those whom they made masons were bound only to the general constitution of masonry, and to the by-laws of the particular lodge. They created and placed as independent lodges in a common and unoccupied territory, and their jurisdiction was unlimited. Fredericksburg Lodge, Virginia, while Washington was a member of it, made masons of men from North Carolina and Maryland. Each one exercised every power of a Grand Lodge, and as independent lodges, they came together and formed the Grand Lodge of Virginia; to it they then became subordinate, and proceeded to define the jurisdiction of the Grand Lodge, and that of each subordinate lodge. A similar course was pursued in the other colonies.

When Virginia organized lodges in Kentucky, (a part of her territory,) it was with the express understanding that as soon as a sufficient number was there formed, they should proceed to organize a Grand Lodge for Kentucky, and this was done, the Grand Lodge of Virginia acquiescing. Now, this fact ought to be well known, but it upsets Comp. Drummond's argument.

I stated that subordinate lodges could not withdraw without permission. I did not think it necessary to state that independent lodges could act independently. The assertion that a subordinate body can withdraw, without the consent of that body to which it owes allegiance, is no where found in masonry but it is found in the Declaration of Independence, and before acquiring this singular unmasonic doctrine, our worthy Comp. must have had Declaration of Independence on the brain. Just look at it! Every chief officer of a lodge is bound as a P. M.; every member as a M. M. in allegiance to his Grand Lodge; how can they have a set up for themselves without a violation of promise? It is said that the boundaries of a country are the limits of jurisdiction of a Grand Lodge; and that if a State is divided, the lodges in the part cut off, are cut off from their allegiance, and have untrammelled rights to organize a new Grand Lodge. This was the right claimed and defended in West Virginia and in Quebec. This is unmasonic; it determines that Grand Lodge authority depends on the division of a legislature, and thus bring politics into masonry.

I admit that in this country the limits of Grand Lodge jurisdiction are coextensive with State lines; it is the practice; but where is the law? Cannot the masons of two small States unite and form one Grand Lodge? Cannot the Grand Lodge of New York divide into two Grand Lodges? Are not England, Wales, Scotland and Ireland one country, under one head, having one legislature and one system of law and language? Yet there are three Grand Lodges in that one country. That masonic jurisdiction is here limited by State lines, is for convenience and for convenience merely. There is no such principle in masonry. When the District of Columbia was formed, the lodge in Alexandria did not leave the Grand Lodge of Virginia.

It would be better to have State lines abolished in masonry. For instance, there is no necessity for three, Grand Lodges in the place occupied by Maryland, Delaware and the District, nor is there any reason why Connecticut and Rhode Island should not unite under one Grand Lodge. Comp. D's. error arises from a misconception of the power and practice of Grand Lodges. Those of Great Britain, while they formerly made all lodges within their boundaries strictly subordinate, chartered lodges, over here as independent lodges. This right still pertains to Grand Lodges within its defined limits, it creates lodges subordinate to itself out of these, in unoccupied territory, it may create them independent. And this is done because it cannot well exercise supervision, and to give opportunity for untrammelled growth in a new territory. Hence, the Lodges over here were as truly independent as those four lodges which met and formed the Grand Lodge of England originally. All lodges in this country are now subordinate to one Grand Lodge, and no set of them can withdraw (the Grand Lodge being unwilling) without being guilty of perjury. I do not deny that a man or a lodge has an actual right to commit perjury; I only say that it is not a masonic right.

Comp. D. asserts in his report to the Grand Lodge of Maine on the Quebec question, that "all masonic laws are precedents ripened into customs." This is a grievous error. Admit it as a principle, and by repeated custom you may make any innovation in masonry.

A succession of precedents contrary to the constitution of masonry, may in time become masonic law; a masonic law would vary in different Grand Lodges, owing to the peculiar precedents of jurisdiction. One woman we know was made a mason in Ireland; how many women must be made masons (how many such precedents are required) before the custom has ripened into a law, that a woman can be made a mason? It is better to go back to first principles and declare that no number of precedents, however customary, can become law if found contrary in any degree to the constitution of masonry. The appeal is not to custom, it is to the landmarks.

Now, the most important landmark in masonry, the chief duty of every mason, is obedience to constituted authority. A mason is bound to his lodge and its affairs, a lodge and its affairs and members to its Grand Lodge. No number of precedents in violation of this principle can justify its neglect. Masonry does not grow like a tree; it is finished and completed as was the temple of Solomon. You cannot improve masonry by collecting precedents any more than you can improve morals as taught in the ten commandments by collecting instances of their violation.

Precedents can be found on every side of every subject in the action of our Grand Lodges in this country. The true mason appeals to the Landmarks, as the christian does to his bible, and has no faith in the apocrypha or in the commentary. This is his authority, and he does not add to it as a second gospel, that absurd document the declaration of Independence.

I no more consider masonry improvable by precedent, than I consider light improvable. Its laws were fixed at its creation, and you can no more create a new American principle in masonry than you can create new light.

The chief want among many masons is not light, but eyesight and some of us are color blind.

I object, with all respect to Comp. D., to this Quebec light which he offers us. I do not find that precedent can create the law which is our governing principle, or that a mason or a lodge can throw off allegiance. I find law first, and subordination everywhere enjoined. I am, therefore, unwilling to accept these Northern lights

for sunshine; this snow-glare reflected from moonshine, in place of that tropical splendor.

Now, in regard to Chapters: Comp. D. states that in Virginia, delegates from the several Chapters, "of their own motion, without asking or having the permission of any one," met and formed a Grand Chapter. This is an error. The Grand Lodge of Virginia had acquiesced in the decision of the Grand Lodge of England in regard to the separation of chapter from lodge. These chapters were, therefore, independent. The Grand Lodge issued no edict, because it thought none necessary; nor would a formally published edict have been required after the action of the Grand Lodge of England. The consent of the Grand Lodge of Virginia was enough, and it was by the advice, consent and request of its officers and members, that action was taken in the formation of the Grand Chapter of Virginia.

And in regard to the name first employed. The Companions then were probably as much confused as Com. D. is now about the meaning of the word Grand. But as soon as the error was pointed out, that Norfolk Chapter retained the title Grand, although under the frown of the Grand Chapter of Virginia, it was corrected. It is surely no argument in Comp. D. to base his defense of an improper use of the word Grand upon an error made and corrected, which came down from Solomon.

Just imagine Comp. D. addressing the illegally assembled lodges in Quebec "Wise and Worthy Brethren—The legislature has absolved you from its allegiance; do just as you please; and if you will only keep on doing it long enough, custom will have ripened into law." This is his meaning put into English. Unmasonic customs rotten before they ripen.

I must take issues on grammar. The word grand implies sovereign, or it means nothing when used as a title. Comp. D. says there can be grander and grandest, and that therefore, grand cannot mean supreme. He asserts even that if one is grand there must be a grander and grandest. I admit the degrees of comparison for ordinary use, but not for titles, and will show by his grammar by common use. Victoria is sovereign or Grand Monarch of Britain, therefore, there may be and is a grander and grandest monarch also in England!

Whenever authority is implied, or a title used, Grand means supreme, and has no superlative; it means that there is nothing above.

Why, even that innovation, the General Grand Chapter, dared not take the absurd title of grandest Chapter. I call it innovation, for it is like nothing in the heavens above, or the earth beneath, or the waters under the earth, yet it is not therefore an object to be worshipped.

There is no such thing known in true masonry as a confederation of equals. Even the lodges that form a Grand Lodge become at once subordinate to it, not equal; they must obey it, submit to its officers and its edicts. A lodge or chapter may be independent, or it may be subordinate to some Grand Lodge or Grand Chapter. There is no other form in masonry, except this General Grand Chapter sprung from the Declaration of Independence, and based upon our political form of government.

What authority has it over Comp. D., for instance? Can it remove him if he held the position of G. H. P. in Maine? Could it suspend or expel him from R. A. Masonry? The exercise of such a power would excite derision.

The design of its founders is evident; had they have intended to make it the supreme chapter power in this country, they would have said so, and given it a title to indicate that purpose. Their design was not to exercise authority, but to spread light; chapter masonry was but little practised, they wished to make it known; and hence they exercised the power to establish new chapters only in unoccupied territory.

It did not govern the several Grand Chapters, nor could it form new chapters in their boundaries; it could advise only, not order; it was a committee of conference, a place for discussion, a missionary party merely, not a church.

Hence, such men as Eckel might be inveigled into it. But now it has grown strong, and therefore saucy and imperious; it assumes power; its G. H. P. arrogates the character of a masonic pope.

Compared with true masonic authority, that of Grand Lodge or Grand Chapter, it is a bastard; no amount of age can render it leg-

itimate. As an advising council, I no more object to it than to any other debating society. As a supreme authority, I utterly repudiate and scorn it.

I look upon it as attempting to grasp all chapter authority, and to render null and void the power of Grand Chapters.

Just look at its origin. And here I take issue with Comp. D. He asserts "the idea of its formation was that it was the source of all power in R. A. Masonry."

Pennsylvania organized her Grand Chapter early in 1797. In October of the same year, delegates from several chapters in New England and New York met in Boston, and issued a circular, recommending the chapters in these States to organize Grand Chapters for their States.

In 1798 these delegates met in Hartford and organized Grand Chapters for six States, and agreed upon regulations for Chapter work.

In 1799 this Lodge met by adjournment in Providence, and published "A Constitution of a General Grand Chapter for the (six) States aforesaid, to be denominated the G. G. R. A. C. for the Northern States." I suppose that they elected officers; they met once in seven years.

In 1804, the Grand Chapter of Rhode Island recommended that the General Grand Chapter be empowered to charter chapters, but only in unoccupied territory.

In 1806 they met in Middleton, Connecticut, received this power to charter, and elected Benj. Hurd G. G. H. P.

This is the first G. G. H. P. I can hear of, although one may have been elected in 1799. It was not until the meeting in New York, in June, 1816, that it had the impudence to assume the title of General Grand Chapter of the United States, although Pennsylvania, the oldest Grand Chapter, Virginia, and others had not joined it, and never have. This is a highly commendable specimen of masonic modesty.

It was at first merely a convention; its members organized Grand Chapters in six States by mutual agreement; it then takes the form and name of General Grand Chapter, consisting of delegates from these Grand Chapters, and was for the northern States only.

Even in 1818, when it took its present title, it no where claims, in the slightest degree, to be the "supreme power in Royal Arch masonry."

It never claims authority over R. A. masonry in Pennsylvania or Virginia, which a supreme power would have done. The duties of its officers seem to diffuse masonic light, to consult with the officers of Grand Chapters, to create new chapters only in unoccupied territory.

Its whole history, until 1799, is that of a convention of R. A. masons, and a convention merely.

It assumed its title in 1816, and it has been assuming more and more power ever since.

It is evident, that organized as a convention to meet once in seven years only, (this proves that it had no governing authority), it has gradually grown in power; it now meets every three years, and when it shall meet annually, will become still more powerful.

Comp. D. styles the State Grand Chapters deputies of the General Grand Chapter. I find no such title given them in 1816; and no such controlling power as the word Deputy indicates, assumed by the G. G. C.

In Eckel's work, the Masonic Library, compiled by Cole, under the authority of the Grand Lodge of Maryland, page 266, I find that General Grand officers were to perfect themselves in knowledge, to visit Grand Chapters, and diffuse this light, and to give such instructions and directions as the good of the fraternity may require, always adhering to the ancient landmarks.

It issues no edict, claims no power; not one word of government, no right to regulate or control; only the power to teach; its officers were merely a committee of Grand Lecturers.

And yet Comp. D. informs us, and actually believes it, that the idea of its foundation was that it was the source of all power in R. A. Masonry.

Why did it not say so then; and where did it get this power; it was neither given or claimed at its formation, nor in 1816. It must have been since assumed; and if assumed, usurped: if it usurp power it is a tyrant and should be treated as such. It only received power to grant charters, (which is an act of sovereignty), by the

recommendation of the Grand Chapter of Rhode Island, and this only for unoccupied territory. If it was the source of power, it would have had this power inherently.

But the fun of the whole thing is, that while it claims all power, it dare not exercise it. What a farce it would be, if the General Grand Chapter should by edict try to suspend any grand officer of any Grand Chapter. Suppose Comp. D. should wake up to the enormity of this thing, and learn to denounce as I am doing, this mixture called the General Grand Chapter, and persuade his Grand Chapter to "curse and quit." Can it, dare it, expel the Grand Chapter of Maine from R. A. Masonry, and order all other Grand Chapters to hold no intercourse with its members? If it is the General Grand Chapter of the United States, and the supreme power in R. A. Masonry, has it cheek enough to declare the denouncing of the Grand Chapter of Virginia out of the pale of R. A. Masonry, and will Comp. D. obey such an edict, and refuse to recognize me if I visited his Grand Chapter? Now, if it has any power at all, it has this power; if it is the General Grand Chapter, and has supreme power, it can punish those who deny its authority, those who leave its connection. Can it trust one of its Grand Chapters as a Grand Chapter can trust a subordinate chapter, that is, suspend its existence? Has it any power at all, except that which belongs to any other mutual admiration society?

Is the Grand Chapter of Maine independent, or must it submit in all things to the General Grand Chapter? Can it leave, if it see fit? Is it a mere Deputy, or is it sovereign? The question involves liberty or slavery.

JNO. P. LITTLE.
G. H. P. of Va.

New Publications.

FREEMASONS' REPOSITORY, a new masonic monthly, published monthly at 49 Weybossett street, Providence, R. I., by Ferin & Hammond, proprietors, comes to us, promising by its appearance and contents to be a useful member of the masonic press. It is a folio of four pages, and contains interesting tidings from the craft, and we wish this new candidate for masonic patronage may meet with great success. Price, \$1 per annum.

THE MASONIC EXAMINER

Is a new quarto of four pages published at 13 Harpor street, Red Lion Square, London, W. C., England, by Bro. Matthew Cooke, at three half-pence each. It exhibits considerable vitality and freshness in its matter, and we have no doubt it will prove an interesting and valuable adjunct to masonic intelligence.

MACKAY'S NATIONAL FREEMASON.

Is a new monthly started at Washington City, at \$3 per annum, McGill & Witherow, publishers. The first number is before us, and is published in good style.

THE AMATEUR,

A repository for music, literature and art, is a musical monthly, published at Philadelphia by Messrs. Lee & Walker, at \$1 00 per annum. Everything published by this firm is first class, and the work before us is no exception.

KING'S MUSICAL LEAVES

Is a fine illustrated musical monthly, published in Philadelphia by R. W. B. King, which presents many attractions, and is well worthy of patronage. Price, \$1 00 per annum.

THE WESTERN PLANTER,

Of Kansas City, Mo., is a first class farmer's journal, containing a vast amount of rural and mechanical information. Send for a copy.

Masonic Hall Burned at Cameron, Mo.

We regret very much to announce that on the 21st of October, the town of Cameron, Mo., on the Hannibal and St. Joseph railroad was nearly destroyed, including the fine hall of Vincell Lodge, 62, together with its furniture and property. They had an insurance of about three thousand dollars, which we hope will cover most of their loss. The brethren, of course, are heavy sufferers as citizens and merchants, and with them we deeply sympathize.

Impostor.

A Scotchman pretending to hail from St. John's Lodge, 233, Pennsylvania, calling himself John H. Bradford, when in fact there is no such member of said lodge. He claims to be an engraver by trade. He is about 45 or 50 years of age, red complexion, and about 5 feet 7 inches high. He is a bird of passage, and has gobbled up sundry perquisites belonging only to swindlers generally. He went through Star of the West Lodge, Mo., 133, for some money, and we would recommend all traveling vagabonds to be sure and visit lodges where they take a man's word for all he says, without waiting for replies by telegraph or letter from the lodge to which the applicant claims to belong. We have already published this fellow twice, and if lodges are determined not to subscribe for the FREEMASON and read it, they are at liberty to pay out to swindlers all they see proper. They pay their own money and take their choice.

New Advertisements.

We desire to call the attention of our readers to the following:

ST. LOUIS BOOK AND NEWS CO.,

Supplies all the periodicals, newspapers and new books of the day on orders by mail at low rates. They are reliable and worthy of patronage.

ST. BERNARD DOLLAR STORE,

Cor. Fifth and Olive, is the "Old Reliable" store of the kind in this city, and it is perfectly astonishing how much can be bought for a dollar.

The proprietor is a direct importer of German, French and English goods, and catalogues are issued specifying the classification of articles for sale. Give him a call.

NORTH MISSOURI RAILROAD.

We call the attention of our readers to the advantages offered by this road, and refer to the advertisement.

D. C. JACCARD & CO.,

Fourth and Locust, renew their advertisement, and any one who has done business with their mammoth jewelry establishment need no further invitation to give them another call.

Tidings from the Sea.

By letter dated September 28, at Villa Franca, in France to Sir Wm. H. Stone, E. C., of St. Louis Commandery No. 1, from Sir Jno. C. Ritter, member thereof, and an officer of the United States Steamer Brooklyn, we have been enabled to gather somewhat of the wanderings of our absent frater who had so many friends here and in New York, and who will be glad to learn that the whole-souled and jolly tar is safe and sound, during his cruise of the past two years.

He has visited Lisbon, Cadiz, Tangier, Gibraltar, Risyde, Isle of Wight, Copenhagen, Cronstadt, Carlskrona, Plymouth, thence to the place of writing. He expected to go next up the Mediterranean and visit Egypt and Jerusalem. His trip across the Atlantic was the roughest he had experienced in over twenty years' service, and the vessel was nearly lost. We look anxiously for his return, and shall be rejoiced to again welcome his genial countenance in the lodge-room.

To Lodges which have Received Charters and Dispensations at the Late Session.

The charters and dispensations issued by the last Grand Lodge, were all mailed or sent by express to the D. D. G. Masters, to whom those interested will apply for information as to being set to work.

The dispensations which were renewed were sent to the Worshipful Masters to resume labor. Proceedings will be sent to all new organizations, as well as the old ones, and the Book of Constitutions to such lodges as need them, upon application by letter.

Benisons.

Have a tear for the wretched, a smile for the glad,
For the weary applause, and excuse for the sad;
Some help for the needy, some pity for those
Who stray from the path where true happiness flows,
Have a laugh for the child in her play at thy feet;
Have respect for the aged, and pleasantly greet
The stranger that seeketh a shelter from thee;
Have a covering to spare if he naked should be.
Have a hope in thy sorrow, a calm in thy joy;
Have a work that is worthy thy life to employ.
And ah! above all things on this side the sod,
Have peace with thy conscience, and peace with thy God.

Past Master's Vote.

Our opinion has been asked upon the question of "Whether a Past Master of a Lodge working under Dispensation, has a vote in Grand Lodge?" It being a new question, we did not deem it advisable to give an unqualified opinion; and as we are informed that the Grand Master will rule upon the question at the next session of the Grand Lodge, we do not now propose to give our opinion, but to discuss the constitutional provisions and regulations of our Grand Lodge bearing upon the question.

The readers of the *Mirror* are aware of the fact, that we have long held that too great distinction is made between Lodges working under charters, and those working under dispensations. We would gladly see the regulations changed in this respect, and lodges under dispensation granted full voice in Grand Lodge, with other privileges now denied them. But until our constitutional regulations are changed, these lodges must put up with all the inconveniences of their anomalous condition. This question of rights of lodges under dispensation we fully discussed in the *Mirror*, vol. 1, pages 129, 130, 131 and 132.

We now come to inquire the rights of a Past Master to vote in Grand Lodge.

The constitution of the Grand Lodge, part 1, Art. 2, Sec. 1, determines who shall compose the Grand Lodge of California, naming the officers, with Past officers, Past Masters, Masters and Wardens of chartered lodges, or representatives duly elected.

Sec. 2 provides, that each officer and member of the Grand Lodge must be a member of some lodge within its jurisdiction, and with cessation of membership, shall close his office and membership in the Grand Lodge.

Sec. 15 of Art. 3, part 3, provides, that lodges under dispensation may send delegates to the Grand Lodge, who shall be admitted to seats and be permitted to speak, but shall have no vote.

Thus we find that past Masters are members of the Grand Lodge so long as they are connected with a lodge in this jurisdiction, and no longer, their membership ceasing upon the contingency of cessation of membership, of a subordinate lodge.

The next question which presents itself is "Does membership in the Grand Lodge necessarily carry with it the right to vote?" If so, are not all Past Masters entitled to vote? Let us see what provision there is for voting.

Art. 6, part 1, provides for voting in Grand Lodge, and gives to subordinate lodges, each three votes, and a Past Master's vote, in the following words: "Each lodge represented shall be entitled to three votes, and the Past Masters of each lodge shall collectively, be entitled to one vote."

This seems to be against the theory that membership in the Grand Lodge carries with it the right to vote. It also seems that the Past Master's vote belongs to the lodge rather than the individual; and that the Past Masters collectively cast the ballot; so that if there be twenty Past Masters, each has only the one-twentieth part of a vote; but if only one be present he casts the whole vote—the vote centering in him by virtue of the constitution.

How is it with the Past Masters of a lodge under dispensation? And here comes the very question at issue. The section reads "each lodge represented," the Past Masters shall collectively have one vote. While section 15, Art. 3, part 3, says, that "No lodge, until chartered and duly constituted, shall be entitled to representation in Grand Lodge."

It seems to us, then, that the whole question hangs upon whether a Past Master is entitled to vote in Grand Lodge as a personal right, by reason of his membership, or whether the vote is a right which cannot be separated from the lodge. It seems by the reading of Art. 6, part 1, that all votes of subordinate lodges, are the votes of the lodge, and not of the persons who happen to hold the positions of Master, Warden or Past Master. This idea is confirmed by Sec. 2, of Art. 2, part 1, which cuts off the membership of any officer or member of the Grand Lodge the moment he ceases to be a member of some subordinate lodge.

The only provision for the voting of a Past Master is contained in Sec. 3, Art. 6, part 1, and this provides for the casting off of the Past Master's vote by the Past Masters collectively, of a chartered lodge.

We think that our constitution might with propriety and justice be so amended as to give lodges under dispensation the right of

representation in Grand Lodge, which would carry with it the three votes of the lodge and the Past Master's vote. At least the Grand Lodge should settle this question which we have endeavored to present in all its bearings. Of course the constitution and regulations of the Grand Lodge must govern, and if there is a fault, it is with the instrument. The Grand Master is governed by that, and cannot go outside thereof.—*Mirror, California.*

Death of Bro. Geo. H. Gray, Sr.

It is with truly sad feelings we learn of the death of Bro. George H. Gray, Grand Treasurer of the Grand Lodge of Mississippi, and for many years an intelligent member of its Judiciary Committee.

Our readers will remember his contributions to our columns, as being marked by more than ordinary ability, and his death will cause a void among the sound conservative masons of our country, which will be mourned by all. We extract the following from the *Jackson Clarion*, edited by Bro. Powers, the Grand Secretary:

As we go to press, we are in receipt of the sad intelligence of the death of the venerable Bro. Geo. H. Gray, Sr., Grand Treasurer of the Grand Lodge. He died at his residence at Clinton, at sunrise, on Wednesday morning, 11th inst.

We have time and space only to record the sad event, and to add that as late as 25th ult., we received from him a letter acknowledging the compliment paid him by brethren at Morton in adopting his name as the style of their new lodge, in which he remarked: "Yet I am no advocate for so honoring an member during his lifetime."

He Still Makes Us Laugh.

Our good Bro. Tisdall will never get done making us laugh.

In 1870 the Grand Commandery of Missouri appointed a committee to procure an act of incorporation from the State, and to report the result of their labors. Last summer they secured the act, and the Committee on Constitution and Statutes (of which we were a member) submitted a code to the Court which we thought would be acceptable to both parties (the State and Grand Commandery), and the Court accepted it, but the act was not a finality until the Grand Commandery accepted it. During the summer some reporter getting access to the Court, published the fact of incorporation, (being ignorant of the conditions), and Bro. Tisdall, thinking he had found a mare's nest in the fact that the FREEMASON had not informed its readers of the act, pitched into us for that delinquency. The true state of the case was, that the incorporation did not amount to a row of pins until the Grand Commandery should meet and accept our constitution, hence we were not green enough to publish a proposition as a fact, till it was accomplished. That is the difference between Bro. Tisdall and ourself, and here is where the laugh comes in.

For the benefit of Bro. Tisdall's readers and our own, we will now announce at our first opportunity, that "the Grand Commandery of Missouri is incorporated," by accepting our constitution last month, the particulars of which will duly appear in its proceedings.

AGAIN—

The other day Bro. T. weighs out to us considerable "comfort" by announcing that many of the leading officers elected by the Grand Encampment and General Grand Chapter are 32Js and 33Js, just as if we did not know that fact when we voted for all of them ourselves. Now the laugh in this case comes in just here, viz: that every A. and A. Rite Mason of any prominence at Baltimore had forgotten that they had so many figures attached to their names, if it were not that they are continually reminded by Bro. Tisdall, who never loses an opportunity to publish the fact, especially if said parties had gained any prominence by the sutfrages of York Rite Masons. There was not a man elected to an office in Baltimore, whose masonic reputation would sell for three cents on the dollar, if it were not for what York Rite Masonry has given them, and each one will candidly say so, and we challenge Bro. Tisdall or anybody else to write to them and get them to say otherwise.

"How high ish dat? Hal hall hall and a tiger!" How about that "official pipe?"

Marvin Female Institute.

TO THE EDITOR OF THE FREEMASON:

The Grand Lodge of Free and Accepted Ancient Masons of the State of Missouri, has liberally donated the Masonic college property at Lexington, Mo., to the Marvin Female Institute, on condition that its trustees establish in said buildings, a school of first grade, for young ladies, and keep up and maintain the same for ten consecutive years; and on the further condition that said school shall always be opened to thirty daughters of deceased and indigent masons, *free of cost for tuition*, in the literary department of said school, they boarding in the institution and having all the rights, privileges, attentions and advantages extended to other students.

The trustees of Marvin Female Institute take pleasure in stating that the college buildings have been thoroughly repaired and fitted up and that the school will open its third annual session in said College buildings, on Monday, September 6th, 1871. They will be pleased and prepared to fulfill the contract with the Grand Lodge, by educating annually thirty daughters of masons, free in the literary department of the school, with the pledge on our part that they will be cordially received, and well cared for.

Very respectfully,

WILLIAM MORRISON, President.

E. WINSOR, Secretary Board Trustees.

Committee on applications for admission, appointed by Grand Lodge as follows: Jno. E. Reyland, Lexington; Geo. Frank Gouley, St. Louis; Allan McDowell, Greenfield.

Is a Motion "To Lay on the Table" Debatable.

Bro. Mackey in his new magazine "lays it down as a law that a motion to 'lie on the table' is not debatable in a masonic lodge, while he consents that the "call for the previous question" is not allowable. We are astonished at such an inconsistency, for the only effect of a call for the previous question is to cut off summarily all debate, and thus strangle a free expression of thought, yet the very same result is arrived at by a motion to lie on the table, under Bro. Mackey's ruling. We have yet to sit in any masonic lodge where any motion was ruled not debatable, and if the motion to lie on the table is not debatable, then it is not a *masonic* motion, and should be ruled out of order by the W. M. The true manner of closing all irrelevant and unnecessary debate, is vested in the W. M., who having promised not to rule arbitrarily but with discretion, will allow both sides of a question to be heard, and in his own good judgment will close the debate by his statement, and from his decision there is no appeal to the lodge.

HALL OF GOOD HOPE LODGE, No. 218,

St. Louis, Oct. 7, 1871.

WHEREAS, By the direction of the Great Architect of the Universe, our beloved brother, Hiram P. Greenlaw, has been transferred from our lodge to the celestial lodge above.

BE IT RESOLVED, That we deeply sympathize with the widow of our late brother, in this her bereavement; she, deploring the untimely departure of a companion and friend, and we, the loss of a true and trusty craft-man.

RESOLVED, That the Lodge be draped in mourning for thirty days, in memory of our departed brother, and that these resolutions be spread on the records of our lodge, there to remain as a green sprig pointing to the souls of immortality.

RESOLVED, That a copy of these resolutions be furnished to the widow of our late brother, and to the editor of the Freemason for publication.

Attest:
G. E. CUSHING,
Secretary.

B. F. JENNINGS,
GEO. W. LAWSON,
JNO. W. BOLLINGER,

Grand Lodge of Washington Territory

At the Fourteenth Grand Annual Communication of the Grand Lodge of the Territory of Washington, held at Masonic Hall, in the city of Olympia, commencing on Thursday, the 21st day of September, 1871, the following named brethren were duly elected Grand officers for the ensuing masonic year viz:

Granville O. Haller, Couperville, Grand Master.
D. C. H. Rothschild, Port Townsend, Deputy Grand Master.
Jno W. Brazee, Cascades, Senior Grand Warden.
Wm. T. Morrow, Oakland, Junior Grand Warden.
Benj. Harned, Olympia, Grand Treasurer.
Thos. M. Reed, Olympia, Grand Secretary.

There were also appointed: Bros. Thos. M. Reed, Elwood Evans, and Wm. E. Boone, a Committee on Foreign Correspondence.

Grand Lodge of Montana.

At the Seventh Annual Conference of the Grand Lodge of Montana, convened in the City of Deer Lodge, on the 2d day of October, 1871, the following Bros. were elected Grand officers for the ensuing masonic year, and subsequently installed and proclaimed as such, viz:

J. R. Weston, G. M.
Sol. Star, D. G. M.
E. S. Stackpole, S. G. W.
F. C. Deimling, J. G. W.
H. M. Parchen, G. Treas.
Hez. L. Hosmer, G. Sec.

Grand Secretary's address: Hez. L. Hosmer, Virginia City, Montana.

Grand Lodge of Kansas.

Grand Lodge met in Topeka, October 19, Bro. John H. Brown, G. M., presided.

The Grand Lodge appropriated five hundred dollars towards the Chicago sufferers.

The address of the Grand Master is a fine document. Relative to qualifications for W. M.'s, he says:

"The Master of a lodge is known and regarded as the representative man of those over whom he presides. His conduct is open to public scrutiny—his acts and words elicit criticism—and if the public judgment is against him, the whole lodge, be its members ever so upright, are sure to suffer, and with him incur public reprobation. Yet this need not be. Why then do Masons tolerate such a condition of things? The power is in every lodge to evoke a new order of things. The ballot, free and untrammelled, is yours. Judiciously exercise your inalienable prerogative and the victory will result in moral freedom.

I entreat my brethren everywhere to look well to the East; let no unworthy person occupy that place; let no polluted feet desecrate the path that leads thereto. Never, never suffer any but the "upright before God and man" to minister at our altars, or preside at our meetings. The first condition of peace is that the elements of peace shall be at hand.

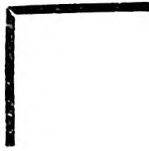
The primary condition of harmony is that all elements of discord shall be rejected, and every disturbing force cast out. If we shall be so fortunate in times of need as to recall these truths, and by them be guided, there will not be wanting concord, unity, progress and brotherly love. Growth will be inevitable and in the right direction. Peace will prevail, and the victories of peace multiply; and charity will not only hide a multitude of sins, but prevent the recurrence of multitudes more.

The following Grand Officers were elected:

Jno. M. Price, Atchison, G. M.
G. W. Hogeboom, Oskaloosa, D. G. M.
J. L. Philbrick, Doniphan, S. G. W.
J. W. Peck, Marengo, J. G. W.
C. Beck, Leavenworth, G. Treas.
Jno. H. Brown, Leavenworth, G. Sec.

TRYING to do business without advertising is like winking at a pretty girl through a pair of green goggles. You may know what you are doing, but nobody else does.

[Written for The Freemason.]



This is Masonic emblem,
 High prized on Mason's chart,
 To regulate his conduct,
 To elevate his heart,
 To constantly remind him,
 What'er life's changes are,
 To be upright, be honest—
 To live upon the square.

There rests on all this duty
 That none should live for self,
 An epicure for pleasure,
 Or live for sordid wealth;
 But aid our fellow mortals,
 Dispensing everywhere
 Those blessings, rich abounding,
 Which well up on the square.

Do not oppress a brother,
 Where'er you see him down,
 Though you love not his follies,
 Don't on his manhood frown;
 Do not disdain to lift him
 Into that moral air
 He once breathed free and gladly,
 When standing on the square.

But when a brother's fallen,
 Then spread that mantle wide,
 Which through the distant ages
 Has been the Mason's pride;
 And throw it o'er his foibles—
 Conceal them from the stare
 Of those who'd jeer and mock him—
 Then tell him of the square.

I'm sure his eye will moisten,
 His heart will know a friend,
 Though others may forsake him,
 On whom he may depend;
 Entreat with friendly counsel,
 The mystic love declare—
 Impress the mystic token—
 He'll meet you on the square!

Oh! try it, brethren, try it!
 I know 'tis simple plan;
 But then it is Masonic,
 And you may save a man—
 May make him good and useful,
 Oh! what a work to share!
 This making others happy,
 Rejoicing on the square!

There's so much sin and anguish,
 Much hunger, thirst and cold,
 Much frailty and much weakness,
 And misery untold,
 That all Masonic charity
 Is requisite to bear
 Our part and help our fellows,
 And live upon the square.

But he who's true and faithful,
 His conscience clear and free
 With having done his duty,
 That all do praise who see,
 His Master will approve him,
 Will have him honors bear
 Bright in the lodge celestial,
 Forever on the square.

HENRY C. BLOUNT.

St. Louis, 1871.

Masonry---Why It Has Been Upheld.

It is and has been a matter of wonderment, that the Masonic Society has outlived every other human structure. Of all the ancient orders masonry alone has survived. The other fraternities of the Old World have perished with the nations which gave them birth. Some of them seemed to have been entitled rather to the appellation of literary institutions—admitting none but the learned—and were intended to endure while learning should continue to be cultivated among men. But learning has always been the object of intense pursuit, and its honors the high reward of ardent ambition; and yet even the history of those societies has become a matter of curious research. Others, embracing the whole fraternity of architects, might reasonably have been expected to exist as long as a taste for the fine or useful arts. But these arts are still patronized, while the labors of those societies, as well as their history, are rapidly passing into oblivion. Others, extending more widely their range of members, and bound to the noble cause of relieving human suffering wherever found, have shone while in meridian effulgence, carrying consolation to many a bosom of sorrow. But afflictions are still the portion of man, and those associations for his relief have passed away forever.

But masonry can boast no attractions greater than those of many other societies; and therefore it is not on this account it has received constant accession of members. The imposing character of its external appearance has been far exceeded by those of some other institutions. That outward pomp and splendor of celebration which leads captive the senses of the beholders, could not preserve the mysteries of ancient Greece; and they therefore are long since extinct. Neither is the perpetuity to be sought in the secrecy of Masonry; for other societies have possessed secrets and kept them; and the societies and their secrets, such as "The Italian Academy of Secrets," founded by Baptista Porta—also some of the orders of Knighthood, have perished together.

How has it happened, then, that of all other secret societies masonry alone has survived; and that even of this as an *operative* institution, nothing now remains but a name, except the great characteristics of the principles on which it is founded? We can offer no satisfactory solution of this question without recurring to the mysterious and wise providence of God. Masonry has existed to the present day, upheld by the strong arm which sustains creation.

But it is better worth our inquiry, *why* it has come to pass that such an institution, possessing no inherent principle of self-preservation—and supported by members who do not claim, as a body of men, any greater purity of life or elevation of motives than many other portions of society—should thus have been cherished so long by the fostering hand of Heaven? Our ancient brethren were distinguished for their zeal in the dissemination of truth and virtue. They received novitiates and devoted themselves to their instruction. They were particularly anxious for the culture of the *youthful* mind; and were deeply impressed with the importance of the *early* implanting of religious principles. They traversed vast regions to acquire and to impart knowledge. They risked even their lives to preserve what they regarded the pure worship of God. But it is a melancholy fact that most of that pristine purity and zeal is no more. Masonry, in latter days, has taken no especial interest in the propagation of truth; nor have its votaries been signalized, as a society, for the attainment of so much good as, from its structure and professions, the world might justly expect. They have been accused of aiding the diabolical design to overthrow all regular governments—to sap the foundations of social happiness—and to deprive the afflicted of their last and best consolation—the hope of futurity. This calumny has been ably and fully refuted; and yet many will still adduce our indifference to the prevalence and success of that universal religion, on which the masonic society is founded, as proof of the fact. In some parts of the world lodges have at times degenerated into little better than convivial assemblies. Their revenues are perhaps ample enough, but they are dissipated in idle parade and needless expensive ornaments and trappings, or are wasted in useless festivities and carousals. Such lodges have evidently forgotten the great principles of the institution, and have widely departed from its *ancient landmarks*. If it is our duty to relieve the wants of the poor, it is certainly our duty to provide the means of such assistance; and in this view, every sum paid to a lodge as the fees of initiation, should be regarded as a sacred deposit for the benefit of the needy, and for works of charity and benevolence.

There are other lodges which advance a step farther in the discharge of masonic duty, and distribute something of their funds to relieve the distressed of necessitous brothers. But how little is the good thus effected in comparison with what more active benevolence might achieve! Such relief is too often precarious and desultory as vernal brooks. It is afforded upon the impulse of the moment, and ceases with the absence of its object. Many lodges, however, sensible of the necessity of a permanent and efficient method of discharging this duty, have appointed standing committees, or boards of relief, as in large cities, to receive applications for pecuniary aid; but few, we believe, have been specially charged to search out the destitute and afflicted—to visit the abodes of disease and sorrow—and to administer to the wants of that class of the de-

servings, whose delicacy, or whose patience lead them rather to suffer in secret, than sound the trumpet of their own necessities.

If we have truly ascertained and correctly deduced the leading principles of the masonic society, it is manifest that our obligations are not fulfilled by the performance of personal charities alone. These, indeed, are not to be neglected; but something more remains to be done. The great purposes of Heaven, in the singular preservation of our society, are probably not yet accomplished. It cannot be that an institution so honorable, so widely extended over the earth, and so strong in the wealth and number of its members, and in the secrecy and facility, and vigor of its operations has been protected by infinite wisdom through the perils of so many ages and revolutions, only that, like some petty fraternities, it might at length steal silently down to the tomb of oblivion. A nobler destiny awaits it.—*Pomeroy's Democrat.*

The Mark Degree and the Cryptic Rite.

We invite special attention to the following article from the *London Freemason*:

It cannot be gainsayed, even by the most ardent supporters of Mark Masonry, that the degree, as practiced in England, occupies an anomalous position in relation to the craft. Notwithstanding the comparative antiquity of the "Mark," and the coincidence of its traditions with those of the recognized degrees, the Grand Lodge of England, after expressing an opinion in its favor, finally resolved to ignore the degree. As a matter of course, the immediate result of the policy of negation was the formation of a separate jurisdiction for the Mark Masters of England, and the Mark Grand Lodge thus established is now probably the most popular and flourishing unrecognized masonic body in the country. This, however, does not obliterate the fact that no similar jurisdiction exists, or has ever existed, among masons. It must also be borne in mind that Mark Masonry is not known or worked on the Continent of Europe; and, in general terms, it may be said that the degree is confined to the English-speaking population of the globe. In every country, however, except England, the "Mark" forms part of a series of degrees conferred, as a rule, under the auspices of the Grand Royal Arch Chapters, and in this connection it succeeds the "Master Mason's," as the fourth degree. This is notably the case in the United States of America, where the "capitular," or chapter degrees, rank thus: Mark Master, Past Master, Most Excellent Master, Royal Arch Mason.

The symbolic or Craft Grand Lodges in the States exercise no control over any degrees but those of Entered Apprentices, Fellow-Craft, and Master Mason; but the higher organizations invariably recognize the Grand Lodges as the basis and source of their own existence; so much so, that if a brother be suspended or expelled by the authorities of the Craft, a similar penalty is inflicted upon him by the Chapter, Council or Commandery to which he may also belong. In several States of the Union, the correct theory of Masonic progression is to advance from the blue lodge to the Royal Arch Chapter, thence to the Council of Royal and Select Masters, and finally to the Commandery of the Temple and Malta. In some Councils, the Grade of Super-Excellent Master is added; but this, being a very theatrical degree, is by no means universally appreciated. Our American brethren call this series the "York" Rite, to distinguish it from the "Ancient or Accepted," or "Scottish" Rite, which, as every mason knows, consists of thirty-three degrees, from the "Entered Apprentice" to the "Sovereign Grand Inspector General."

Now, in our opinion, there cannot be a doubt that the American system of letting each division of the Craft pursue its own course, and manage its own concerns, is the best and wisest one. For example, if an American Craft Grand Lodge were officially questioned as to the interior economy of a Grand Royal Arch Chapter, or a Grand Commandery of Knights Templar, the Grand Lodge would very likely reply that it knew nothing of the so-called superior body, although, in all probability, many of its members would be found to be also members of the other organization. It may be here appositely noted that the Grand Lodge of England itself, some eighty years ago, gave an almost identical response to a similar query which arose out of a complaint made by a Royal Arch Mason against the Grand Chapter for denouncing him as an irregular companion, when it was unanimously resolved "that the Grand Lodge has nothing to do with the proceedings of the Society of Royal Arch Masons."

Since, then it is true, we have recognized the Royal Arch Degree, but the principal remains precisely the same with respect to the relation to the Craft with the Mark, the Red Cross, the Order of the Temple, or any other unrecognized masonic body. However, what we have now to consider is, the position of English Mark Masonry, and few brethren will deny that, as at present constituted, it is like Mahomet's coffin, suspended between the terrestrial and celestial spheres, and belonging neither to "blue nor to red" Masonry.

We are glad to say that this anomalous state of affairs will soon cease, and that English Mark Masters will be enabled to complete the chain of correlative degrees practiced by their American brethren. An obvious difficulty exists as to the fifth in the series—the "Past Master's" Degree; because none but an "Installed Master"

can legally obtain the chair secrets under the English Constitution, but with this exception, which does not, of course, apply to actual P. M.'s, English Masons can now take the Mark and Most Excellent Master's Degrees, and can then, if also Royal Arch Masons, proceed to the Cryptic Rite, which comprises the grades of Royal and Select Masters. The merit of having introduced these degrees into England is due to the present energetic Grand Master of the Mark Grand Lodge, Bro. George Raymond Portal, under whose auspices a distinguished American brother, Jackson H. Chase, 33d, of New York, has conferred the degrees upon a number of leading masons in the metropolis, and established a Grand Council for England. We attach greater importance to this event because we believe, that by adopting the American system we shall be drawing closer and closer the bonds which now happily unite the fraternity of this country and of the great Republic, and we are persuaded that greater interest will be awakened in masonic proceedings generally on both sides of the Atlantic in consequence of the assimilation—nay, almost the identity—of our respective masonic organizations.

The steps thus taken cannot be said to interfere with the United Grand Lodge, because all who desire to progress *must be Master Masons*, and it will rather stimulate than otherwise the increasing desire of the brethren to enter Royal Arch Masonry, because none but Royal Arch Masons can be received into the Cryptic Rite. The most immediate and tangible advantage will nevertheless be this, that an English brother, who is an Installed Master, will now be enabled to claim admission to any and every meeting of the symbolic, capitular, cryptic, or chivalric degrees, wherever they may be worked, without having to retire because he is not in possession of the complete series. We do not pretend to maintain that the Cryptic Rite is a very ancient one; it is apparently an adaptation from an original with which all Rose Croix Masons are familiar. But setting antiquity aside, the ceremonies are very beautiful, and instructive, and, as we have already said, will be found eminently useful in cementing the "solidarity," to use a French phrase, of British and American Freemasonry. In a future number we will give a sketch of the Most Excellent Master's degree, and also of the Cryptic Rite.

Relative Rank of Cities.

The cities of New York, Philadelphia, and Brooklyn maintain the same relative rank as to population that they did in 1860. There has been considerable shifting of places, among those that now constitute the remainder of the twenty foremost cities of the Union.

During the last decade St. Louis has ascended the scale from the eighth to the fourth.

Chicago, in a similar proportion, changes from the ninth to the fifth.

Baltimore, which in 1860 was the fourth, retrogrades to the sixth. Boston pursues the same direction, from the fifth to the seventh. Cincinnati retires a step, from the seventh to the eighth.

New Orleans falls back from the sixth to the ninth.

San Francisco, taking a noble, forward leap, vaults from the fifteenth to the tenth.

Buffalo lags behind from the tenth to the eleventh.

Washington makes a stride from the fourteenth to the twelfth.

Newark, New Jersey's thriving metropolis, drops, nevertheless, from the eleventh to the thirteenth.

Louisville, twelfth in rank in 1860, is now assigned to the fourteenth.

Cleveland, four steps forward, mounts from the nineteenth to the fifteenth.

Pittsburgh alone retains the same relative rank now as then, the sixteenth.

Jersey City rises from the twentieth to the importance of the seventeenth.

Detroit recedes from the seventeenth to the eighteenth.

Milwaukee from the eighteenth to the nineteenth.

Albany, which was ten years ago, the thirteenth, now takes the place of Jersey City, twentieth.

An old Oriental story records that one day Moolla Museerodeen, in a Mosque, ascended the desk, and thus addressed his audience: "Oh, children of the Faithful, do ye know what I am going to say?" They answered "No." "Well, then," he replied, "It is of no use for me to waste my time on so stupid a set of people." Next day he again mounted the desk, and inquired, "Oh, true Mussulmans! know ye what I am going to say?" "We do," said they. "Then," he continued, "There is no need for me to tell you." The third time, his audience thought they should catch him, and on his putting the usual question, they answered, "Some of us do, and some of us do not." "Well, then," replied he, "let those that know tell those who do not."

The Grand Conclave of the Knights Templar of England are again to be permitted the use of Freemason's Hall, London; they having heretofore been debarred therefrom upon asserted sectarian grounds. The Knights of the Cross will also be granted the same privilege.

Friendship.

A tiny, slender, silken thread
Is friendship, and we make it
Bind hearts and lives to hearts and lives;
But e'en a breath may shake it,
And oft it takes but one word—
But one wee word—to break it!

It draws the lips in smiling shape,
It draws the look of pleasure
From eye to eye when hands touch hands,
When two hearts beat one measure;
And draws a meaning from a word
Which makes that word a treasure.

Like string of a tuneful harp or lute
Between glad souls 'tis holden.
And love's fond fingers on the thread
Make music rare and golden—
Make music such as tender hearts
Could live, and ne'er grow old in.

But if a breath may shake it, let
That breath come near it never;
And never spoken be that word
Which friendship's tie might sever;
But let the cord grow stronger till
The dawning of forever.

FRED W. WEBBER, in *October Galaxy*.

Got the Horns.

We are pleased to acknowledge the receipt of a magnificent pair of Horns sent us by our friends in Idaho Territory, through Bro. J. L. Hall of Silver City. They came safely by Wells, Fargo & Co's Express, prepaid, and for this manifestation of partiality and friendship on the part of our Idaho brethren, and for the deep interest they manifest in the success of the FREEMASON, we feel deeply sensible and grateful. We do not know how we can repay them except by renewed exertions to improve our journal, which we will try to accomplish.

The horns have been pronounced the finest of the kind ever received here, and we shall have them properly mounted. Idaho deserves the horns, on account of the fact that nearly all her masons are subscribers for the FREEMASON, which proves them to be enterprising and intelligent brethren, and as such, we feel proud of them on our lists.

Married.

HOPKINS—SCHISLER.—At Fredericksburg, Md., on Thursday, October 19th, Sir James H. Hopkins, of Pittsburg, Pa., and P. G. C. of Pa., and present Deputy Grand Master of K. T. U. S., to Miss Margaret Schissler, of the former place.

We regret exceedingly that our engagements were such that we could not possibly attend the wedding and reception, to which we were so courteously invited, for in this nuptial affair we felt a deep interest. The bachelordom of Sir James has been a serious question of debate among the corps of correspondents for some years, and we are glad it is now ended to the perfect joy of both parties in interest. To say that we wish both a long and happy life of wedded joys would only be saying that which we wish for our own home, for we love our brother as we do ourself. If Sir Corson of Jersey dares arraign our Pennsylvania frater again on single blessedness, he had better "clear the track," for the whole corps will "go for him."

Letters for the Grand Lecturer.

Brethren desiring to communicate with the Grand Lecturer relative to work, lecturers, etc., can do so by sending their letters to our care, when they will be promptly forwarded, as we shall be advised weekly of his movements.

The Great Fires in Chicago, Michigan and Wisconsin.

Our readers are already aware through the voluminous reports of the daily press, of the great fires in Chicago and the northwest, hence we shall enter into no details of them, even if we had words to do justice to our feelings.

The loss of life in the north-west was far in excess of that in Chicago, hence it was a far greater calamity than the loss of the city, were it not that so many thousands of persons were rendered homeless. The destruction of property is nothing in comparison to the loss of life, except where it produces sufferings almost equal to death itself. Thank God, the sympathetic heart of the civilized world beat in one throb of pity for the sufferers, and millions of dollars poured in from the North, South, East and West, not only of this continent, but from all Europe, and thus will the temporal sufferings of the city be soon obliterated and forgotten. We are glad also that the North-west sufferers are being rapidly provided for, and hope soon to hear that "all is well" there, again. No question of sect or section was asked by the national heart—it was enough to know that humanity was suffering, and humanity sprang forth with generous relief. It has been the grandest spectacle of human aid the world has ever witnessed, and it stamps "divinity" upon the record of the human race.

The Chicago Masonic Board of Relief is doing a noble work, under the presidency of the Grand Master, Bro. Dewitt C. Cregier, a whole-souled, generous and energetic gentleman. Our State and subordinate bodies have already contributed, but they will do much more if it is known that more is needed, and of which we can be informed in a few hours.

Even from far off New Mexico, at Elizabethtown, one of our youngest lodges, "Kit Carson, 326," under jurisdiction of this Grand Lodge, mailed \$100 as early as the 16th of October. That shows how the chord of human and masonic sympathy extends around the world, like the wires of electricity.

Important Relative to District Lecturers in Missouri.

At the late session of the Grand Lodge, the resolutions numbered 1, 2, 3 and 4 on page 17 of the Book of Constitutions were repealed and others adopted in their stead, providing as follows:

1. The delegates or a majority of them attending Grand Lodge are to assemble during the session and recommend some suitable member in thier respective districts, (when vacancies may exist) to fill the vacancies in the office of District Lecturer.
2. Should the delegates fail to make such recommendation, then the D. D. G. M. shall make the selection.
3. In case the D. D. G. M. or delegates fail to make such selection within thirty days after close of Grand Lodge, then the Grand Lecturer is authorized to make the appointment, and all appointments continue in force during the pleasure of the Grand Master or Grand Lecturer.

In Memoriam.

WHEREAS, It has pleased Almighty God in his own providence, to call from earthly labor to the refreshment and rest which remain for His people, our worthy brother, THOMAS MILLER ALLEN,

RESOLVED, That in the death of Brother Allen this Lodge and the Craft have sustained a great loss; and we shall miss from our meetings and intercourse a brother, who, for nearly fifty years, has been an honor to masonry, and who has in his life illustrated and typified all the virtues and principles which it is the object of our order to inculcate and advance.

That in token of our grief at the loss of our departed brother we will wear the usual badge of mourning for thirty days.

That the Secretary furnish a copy of the above for publication in the town papers, and in the *Freemason*.

D. B. BERRY,
W. F. SWITZLER, } Committee.
R. L. TODD.

A true copy, JNO. W. GARTH, Sec'y.

Recapitulation of the Work of Missouri Lodges for the Year Ending Sept. 1. 1871.

Compiled from the Returns Sent to Grand Lodge Last Month.

Initiated	2,112.
Passed.....	1,786.
Raised.....	1,736.
Admitted.....	1,204.
Dimitted.....	*1,120.
Died.....	176.
Suspended.....	134.
Expelled.....	161.
Reinstated	49.
Rejected	†998.
Membership.....	20,678.

*Those who dimitted to form new lodges are not included in the list of "admitted," and who constitute at least thirty per cent. of "dismissals," which would reduce the latter head to about 750, which compared with 1,204 admissions, speaks well for the interest in the institution felt by the non-affiliated in this State.

†It will also be noticed that there were only 738 more members raised than there were rejected, or, in other words, nearly 40 per cent. of all applications for the degrees were rejected, which is, we believe, the largest per centage in the United States.

It is to be hoped this fact has arisen from good causes, and not from personal pique or prejudice. The increase in membership since last report is 2,185, or about 12 per cent., which is a healthy growth. There are now 408 chartered lodges in the State.

Apologetic.

When the FREEMASON for September was printed, it was found upon mailing it that nearly a thousand copies were short, hence we had to reprint the whole of that month over again, and they were not ready for mailing until October 10th. This accident, with the delay occasioned by an extraordinary press upon our time, from official duties during the sessions of our four grand bodies, must be our excuse for being behind time. If any of our subscribers failed to get the September number, please let us know.

A Small-Pox Remedy.

A correspondent of the Stockton, California, *Herald*, writes as follows:

"I herewith append a recipe which has been used to my knowledge in hundreds of cases. It will prevent or cure the small-pox though the pittings are filling. When Jenner discovered the cow-pox in England, the world of science hurled an avalanche upon his head, but when the most scientific school of medicine in the world—that of Paris—published this recipe as a panacea for small-pox, it passed unheeded. It is as unfailing as fate, and conquers in every instance. It is harmless when taken by a well person. It will also cure scarlet fever. Here is the recipe as I have used it, and cured my children of scarlet fever; here it is as I have used it to cure small-pox; when learned physicians said the patient must die, it cured: Sulphate of zinc, one grain; foxglove (digitalis), one grain; half a teaspoonful of sugar; mix with two tablespoonfuls of water. When thoroughly mixed, add four ounces of water. Take a spoonful every hour. Either disease will disappear in twelve hours. For a child, smaller doses, according to age. If countries would compel their physicians to use this, there would be no need of pest-houses. If you value advice and experience, use this for the terrible disease.

Evil thoughts are man's worst enemies. We can avoid the company of evil doers, and keep aloof from slanderer, perjurer and falsifier, and form our associates from men of worth, probity and excellence. We may hedge ourselves with a sort of moral reserve and exclusiveness; but bad thoughts force their way in everywhere, and become tripled and multiplied by the mystery of communication. The cup that is full will hold no more; keep your hearts and minds full of good thoughts, and evil ones will find no room to enter.

The Black Ball.

How or when the custom or law, as we may now term it, originated, requiring a ballot for the initiation of a candidate into the secrets of Masonry, or membership of a lodge, we are not informed, but it was probably of early origin, dating far back to the period of transition from operative to speculative masonry. That those already initiated should be chary of the distribution of the benefits of masonry, and choice in their selection of associates, was not only natural, but correct.

The world is full of material, excellent for many purposes, and all having their appropriate places in working out the designs of the Great Master of the universe, but not all of proper fitness for positions in the spiritual temple. The selection of this material has, therefore, from time to time immemorial, been entrusted to the workmen themselves, and the ballot determines its acceptance or rejection.

Indeed, so careful were the fathers of masonry to avoid the possible admission of unsuitable material, that they wisely provided that the vote of approval should be unanimous, and that a single ball, or negative ballot, should suffice to close the doors of masonry to the applicant, however many his virtues, exalted his position or blameless his character. The law is unyielding—from its stern position there is no appeal. Though the affirmative be a hundred to one, the single black ballot speaks, as with the voice of omnipotence, "Thus far shalt thou come, but no farther!" This is the safeguard of masonry—the head-gate which turns aside the turbulent flood, whose admission might destroy the noble structure.

But, while such are its conservative uses—such the beneficial purposes for which it was designed, who has not seen the power of the single ballot perverted to selfish ends, and used for the destruction rather than the promotion of the prosperity of masonry? We have seen the entire operations of a lodge entirely suspended by the perversity of this black ball, hurled indiscriminately against the best, and the most worthless material. We have seen the progress of a lodge arrested, through one man's spite, or malice, or ignorance, as the case might be,—the members embittered towards each other and the lodge entirely disrupted, while the brother who wielded the black ball, gratified himself at the expense of an institution he professed to love, and barred its doors, it may be, against the entrance of those more worthy than himself.

To meet cases of this kind, the Grand Lodge of Indiana, in 1849, adopted the following rule:

"Should any member of a lodge, from trifling, captious, or unworthy motives, attempt to arrest the legitimate work of a lodge, he will thereby render himself amenable to masonic discipline.

To all lodges thus situated, we recommend the application of this remedy. We recognize to the fullest extent the power of the negative ballot, as one of the laws of masonry to be scrupulously acknowledged and obeyed; but we hold the brother who wields this power responsible for his motives. If he seeks the welfare of the lodge, and the best good of Masonry, we submit to the decree without question. But if the motive be one of spite, of malice or revenge, we say to him, that when he crosses the threshold of the lodge, they are nowhere recognized among the masonic virtues. "If thou hast aught against thy brother, go and be reconciled.

Let this rule be enforced wherever necessary, and a better day will dawn upon us. Let it be held everywhere, that the brother who attempts to arrest the legitimate work of a lodge, through unworthy motives, is a proper subject for masonic discipline, and there will be few such subjects to deal with. Let the brethren who have been thus afflicted try the experiment.—*Michigan Freemason.*

ONE of the exquisite wonders of the sea, says the *Scientific American*, is called the opelot, and is about as large as the German aster, looking, indeed, very much like one. Imagine a very large double aster, with ever so many long petals of a light green, glossy as satin, and each one tipped with a rose color. These lovely petals do not lie quietly in their places like those of the aster in your garden, but wave about in the water, while the opelot generally clings to a rock. How innocent and lovely it looks on its rocky bed! Who would suspect that it could eat anything grosser than dew or sunshine? But those beautiful waving arms, as you call them, have another use beside looking pretty. They have to provide food for a large open mouth, which is hidden deep among them, so well hidden that one can scarcely find it. Well do they perform their duty, for the instant that a foolish little fishlet touches one of the rosy lips, he is struck with poison as fatal to him as lightning. He immediately becomes numb, and in a moment stops struggling, and then the other beautiful arms, wrap themselves around him, and he is drawn into the huge, greedy mouth, and is seen no more. Then the lovely arms unclose and wave again in the water, looking as innocent and harmless as though they had never touched a fish.

AN old bachelor picking up a book, exclaimed upon seeing a woodcut representing, a man kneeling at the feet of woman, "Before I would kneel to a woman I would encircle my neck in a rope and stretch it."

And then turning to a young woman he inquired, "Do you not think it would be the best I could do?" "It would undoubtedly be the best for the woman," was the sarcastic reply.

The Mission of Freemasonry.

In a utilitarian age, like the present, no institution however venerable—no system, however deeply rooted or widely extended—can long hope to escape that crucial test of criticism which is expressed in the somewhat cynical words, "*qui bono?*" To fancy that freemasonry is an exception to this wholesale rule, is to deceive ourselves; on the contrary; it is from a society like ours that the world expects most, and mainly because the influence of Masonic teachings is supposed to be as powerful as it is pure. It is of course well known that the craft comprises within its fold a vast number of adherents in every civilized country and clime, and it is likewise believed they are actuated by the same principles and inspired by the same fraternal sentiments. But as we have had occasion to point out before, the Masonic code is variously interpreted in various places. In France the teachings of freemasonry have been wrapped into identity with the doctrines of 1789, and the mottoes of a revolutionary horde have been pressed into service of a peaceful association. Hence the delusions which at times betray our French brethren into acts which are high treason against the brotherhood. In Germany the institution has kept aloof from politics, but the consideration of subjects which affect the general well being of the community is not prohibited in the lodges. A large proportion of the German Masons are men of education and experience, and probably no other nation in the world has produced so many elaborate and philosophical treatises on the origin, progress and objects of the craft. Admission into the Masonic order is not very easily obtained in Germany, and a long probation—generally a year or more—must be submitted to before an apprentice can be advanced to the next degree, or a craftsman to that of master. The high grades are not much in favor with our Teutonic cousins, although many of the templar leaders, such as Baron Hlunde, during the last century were natives of Germany. The ceremonial duties of freemasonry are conducted with great solemnity in most of the German Lodges, and the fraternity is respected by men of all ranks. But it is only in England that we find powerful organizations at work to give practical effect to the benevolent principles inculcated by the teachings of the craft. Beyond doubt, much private assistance is rendered by our brethren abroad to necessitous cases, but there are no institutions corresponding with our Masonic schools, our Asylum, or our Annuity Fund. And in this respect we hold that the mission of freemasonry is not fully fulfilled by continental masons. In the present age we want something more than the ideal link of brotherhood, and our union should be cemented by deeds, and not by words. Our acts ought also to be on a scale commensurate with the dignity and importance of the order—not desultory acts of generosity, but regulated by a high sense of justice, and a desire to confer permanent benefit.

English masons are sometimes reproached for their conviviality and the pleasures of the table, but happily this does not prevent them from supporting—and nobly supporting—institutions for the education of the young, and shelter of the old. There is no reason why the masonic body in Germany, France, Spain, or Italy should not dedicate a portion of their funds to the accomplishment of similar results. They are rich enough, and numerous enough, to insure success if they will but undertake the duty. Even our brethren in the United States, energetic and enthusiastic as they are have been somewhat behind in this matter. The Grand Lodge of New York we believe is now collecting funds for the payment of annuities to aged masons in distress, and no doubt the excellent example will be followed by other State Grand Lodges. If such a course were generally adopted we should hear less about the alleged inconsistency between masonic precept and masonic practice—good works flowing naturally from the faith that is in us. We are far from urging that freemasonry should degenerate into a mere benefit to society; neither do we think that there is any parallelism between the case of a zealous mason, who after long years of good service is provided for by his brethren, and the case of a member of friendly society, who can *claim* so much because he has contributed to the society's funds, although he may never advanced its interests, or work for it as very many masons work for the craft. We do hold however that no deserving mason should be abandoned to the rigors of poverty and adversity in his old age; we do hold that it is the duty of the brotherhood to succor him in his hour of distress, literally and substantially. If our French friends spent less money on sashes and banners, and some of our brethren in England curtailed their post prandial enjoyments, what a sum might be raised for the widow and the orphan, and those ancient members of the household who have no place to lay their heads. It is a subject that deserves not only consideration, but instant action, and we hope our continental brethren will take the hint and inaugurate the movement in their lodges. Schools for the youth—retreats for the old age—such should be the programme of the fraternity, wherever dispersed. This would at once place freemasonry at the head of all philanthropic systems in the world—it would be an all-sufficient answer to inquiring minds which might seek to probe the mysteries of masonic science, and we need hardly add that it would prove a stimulus to many earnest masonic workers to continue their exertions for the permanent progress and prosperity of the order.

We do not question the fact that freemasonry is even now superior to any other organization in the beneficence of its members, and the brotherly feeling which with rare exceptions, prevail among its followers. But its mission will never be satisfactorily achieved until every land can boast of possessing masonic institutions akin to those supported by the English craft.—*London Freemason.*

The Right Hand.

The right hand has in all ages been deemed an important symbol to represent the virtue of fidelity. Among the ancients, the right hand and fidelity to an obligation were almost deemed synonymous terms. Thus, among the Romans, the expression "*fallere dextram*," to betray the right hand, also signified to violate faith; and "*jungere dextras*," to join right hands, meant to give a mutual pledge. Among the Hebrews, *iamin*, the right hand, was derived from *aman*, to be faithful.

The practice of the ancients was conformable to these peculiarities of idiom. Among the Jews, to give the right hand was considered as a mark of friendship and fidelity. Thus, St. Paul says, "when James, Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the *right hand of friendship*, that we should go unto the heathen, and they unto the circumcision." Galatians, ii. 6. The same expression also occurs in Maccabees. We meet, indeed, continually, in the Scriptures, with allusions to the right hand as an emblem of faith and fidelity. Thus, in psalms, (cxlv) it is said, "Their right hand is a hand to swear to what is not true." This lifting up of the right hand was, it fact, the universal mode adopted among both Jews and Pagans in taking an oath. The custom is certainly as old as the days of Abraham, who said to the King of Sodom, "I have lifted up my hand unto the Lord, the Most High God, the possessor of heaven and earth, that I will not take anything that is thine." Sometimes, among the Gentile nations, the right hand, in taking an oath, was laid upon the horns of the altar, and sometimes upon the hand of the person administering the obligation. But in all cases it was deemed necessary to the validity and solemnity of the attestation that the right hand should be employed.

Since the introduction of Christianity, the use of the right hand in contracting oaths has been continued, but instead of extending it to heaven, or seizing with it a horn of the altar, it is directed to be placed upon the Holy Scriptures, which is the universal mode at this day in all Christian countries. The antiquity of this usage may be learned from the fact that in the code of the Emperor Theodosius, adopted about the year 533, the placing of the right hand on the Gospel is alluded to, and in the code of Justinian, whose date is the year 526, the ceremony is distinctly laid down as a necessary part of the formality of the oath.

The constant use of the right hand in the most sacred attestations and solemn compacts was either the cause or the consequence of its being deemed an emblem of fidelity. Dr. Potter thinks it was the cause, and he supposes that the right hand was naturally used instead of the left, because it was more honorable, as being the instrument by which superiors give commands to those below them. Be this as it may, it is well known that the custom existed universally, and that there are abundant allusions, in the most ancient writers, to the junction of right hands in making compacts.

The Romans had a goddess whose name was *Fides*, or fidelity, whose temple was first consecrated by Numa. Her symbol was two right hands joined, or sometimes two female figures holding each other by the right hands, whence in all agreements between the Greeks and Romans, it was usual for the parties to take each other by the right hand, in token of their intention to adhere to the compact.

The joining of the right hands was esteemed among the Persians and Parthians as conveying a most inviolable obligation of fidelity. Hence, when King Artabanus desired to hold a conference with his revolted subject, Asineus, who was in arms against him, he dispatched a messenger to him with the request, who said to Asineus, "The king hath sent me to give you his right hand and security"—that is, a promise of safety in going and coming. And when Asineus sent his brother Asileus to the proposed conference, the king met him and gave his right hand, upon which Josephus remarks: "This is of the greatest importance there with all these barbarians, and affords a firm security to those who hold intercourse with them, for none of them will deceive when once they have given you their hands, nor will any one doubt of their fidelity when that is once given, even though they were before suspected of injustice."

It is thus apparent that the use of the right hand, as a token of sincerity and a pledge of fidelity, is as ancient as it is universal, a fact which will account for the important station which it occupies among the symbols of Freemasonry.—*Evergreen.*

THE New Bedford *Standard* says that one Saturday evening recently, a lady who lives near a church in that city was sitting by a window listening to the crickets which were loudly chirping, the music from the choir rehearsal being faintly audible, when a gentleman dropped in familiarly who had just passed the church and had the music full in his mind. "What a noise they are making to-night!" said he. "Yes," replied the lady, "and it is said they do it with their hind legs!"

Masonic Aid for Chicago.

If any of our readers desire to send funds for the Masonic Board of Relief at Chicago, they can send it by draft or express through us, (as Chairman of the St. Louis Committee) or to Bro. Dewitt C. Criegler, G. M. and President of the Board, cor. Randolph and Halsted Street, Chicago.

Our good Brother Criegler lost *everything* except his energy and bralas to work; he is left destitute with a wife and six children, and we propose that our brethren who feel like aiding him in this, his great calamity, that they send it to us to be forwarded by our Grand Master as a special fund, as we feel assured that Bro. Criegler would rather starve than take one cent from the *general* Masonic fund.

We will in our next announce all masonic contributions both from this and other States, that may be reported to us.

We have not yet heard how much Bro. Bailey of the *Voice of Masonry* has lost; the *Mystic Star* reports its loss at from \$500 to a \$1,000, which though small in comparison to others, is yet a severe blow to the publishers. It appears again on time and in good shape. It says.

The number that perished will never certainly be known, so far they are stated at about 200 of all ages and sex. Missing persons and children are advertised and being found daily. The great wonder is that so much space in a densely populated city could have been burned over in so short a time without sweeping thousands with it. The heat, says an eye witness, was at times so terribly intense that a man could not stand on the windward side of the flames within 400 feet of them. There is but one thing that will give any idea of the intensity of the heat, and that is a blast furnace. The buildings were the fuel, the whirlwind the blast. Nothing could withstand it. Iron, stone brick, mortar, everything melted away before this terrible heat. Buildings supposed to be absolutely fire proof, seemed only to provoke the fire-fiend to show his power. Wood houses set on the ground, without foundation of stone hardly leave enough of the debris to show where they were.

But let us leave this painful subject; we are sick at heart at the harrowing thoughts thereof.

Idaho.

The Grand Lodge of Idaho met in October, and elected Bro. Jonas W. Brown, a most accomplished and trusty mason as its Grand Master.

The constitution of the Grand Lodge of Missouri was adopted almost entire and unanimously, as the new constitution of that Grand Body. Bro. J. L. Hall has been appointed Committee on Foreign Correspondence. We welcome him at the "mill."

AN amusing story is told of a daughter of a distinguished Southern General, who was spending the summer during the war, at Silver Springs, Florida. As is well known, the ladies were compelled to resort to all sorts of expedients in order to make their gowns presentable, and many of them became very expert in the use of dyes, so that, shut out from the rest of the world as they were, their attire was almost invariably neat and lady-like.

It appears that the young lady in question a black barege which she wished to restore to its pristine beauty, and so ordered her maid (Eve) to boil her some fig leaves, which as is known, are excellent for restoring color to dark materials.

Having waited for some time for the decoction to be brought her, she went out upon the gallery of the hotel, and called out in a loud voice: "Eve, have you put on the fig leaves?" A number of gentlemen seated below with difficulty suppressed a laugh, and the young lady, receiving no answer, reiterated her question even more loudly than before. Unable longer to restrain themselves, the gentlemen laughed long and heartily. The absurdity of her question suddenly flashed upon the fair young lady, and she retired, to hide her blushes and confusion in her chamber.

The following story is told of a professor of natural science: It was the custom of the doctor to encourage his geology class to collect specimens, and bring them into the class for analysis and classification. So, one day, a number of specimens were laid upon the table, and among them one broken bit, which, although streaked and stained to impose on the doctor, was really nothing but a piece of common brick. In due time, the professor came to the specimens. Taking up one, he says, at a glance:

"This is a piece of baryta, from the Cheshire mines." Holding up another, "This is a piece of feldspar, from the Portland quarries; the next is a piece of quartz, from Hadam; and this"—coming to the brick—"is a piece of impudence, from some member of this class."

The Quality of Masonic Membership.

No greater mistake can be made by a lodge than to be ambitious of numbers, regardless of the character of the material. As a single false stone worked into a foundation may result in toppling the whole building down, so some unprincipled libertine may destroy the whole credit of a masonic edifice.

The principal need of to-day is a strict scrutiny of the quality of the applicants for admission to our fraternity. Masonry has increased its adherents until it has become a popular institution. As long as the Church of God was persecuted, it was pure. No man sought its sacred communion unless actuated by a principle ready to stand the test of martyrdom. But, when it began to receive the patronage of crowns, and the revenues of Empires, when there were high places to be awarded, and fat salaries to be dispensed, then the time-serving and self-seeking came within its pales, and introduced the corrupt leaven which well nigh worked its ruin.

So long as Masonry was too limited in numbers to afford a temptation for corrupt and designing men to ally their fortunes with its destinies, just so long was it relatively pure.

Now we are strong, and those who have lost character come to us and desire to be propped up in society by our influence. Men who wish to traffic on the good will engendered of our fraternity are seeking our recognition, and may in the end turn our lodgerooms into a den of thieves.

It is not even sufficient that a candidate be a man of pure and incorruptible principle. In addition to being under the tongue of good report, in this respect, he should be possessed of sufficient intelligence, and refined sensibility to appreciate our sublime teachings and the appositeness of the didactic symbols of Freemasonry.

Let it be borne in mind that we do not propose masonry as an imbecile school, or as a hospital. Our work is not to light the mind of fools, or to cleanse the moral leprosy of the corrupt in heart and life. It is a mockery for a man to be sporting the symbolry of our Order in the jewels he wears, who cannot give you an intelligent interpretation of the significance of our emblems. It is profane for a man to wear the sacred G on his breast, whose mouth is foul with blasphemous oaths.

Men of wisdom and of worth seek the associations of Masonry upon ground of congeniality. They only in our altar oaths confirm the principles and practices of a virtuous life followed before they found their way to our altars. A man seeking the fraternization of Masons should be as pure in heart when he kneels to assume our vows as when he rises up from their imposition.

We commit an error, gross in its nature, when we regard Masonry as a reformatory institution, and admit to our association the ignorant and profligate.

We want *quality* of membership more than quantity. Tile the outer door. Look well to the ballot.—*Kentucky Freemason.*

Periods of Human Growth.

A paper by Dr. Cheron on medical art in relation to military organization gives some curious details in regard to the period of growth in the human race. The Average number of Frenchmen liable each year to military service, who have attained the age of twenty, is 325,000, but about 61,000 are exempt from various causes, of which deficient height is one of the most frequent. This, Dr. Cheron thinks, is not sufficient ground for exemption, as the time required to reach the full development of the stature varies considerably in different races. The population of France, being composed of mixed races, presents great differences as regards height, and the duration in growth greatly varies from one region to another, according to the origin of the inhabitants. The descendants of the aboriginal Gauls occupying the central zone of France from the Alps to the Atlantic are remarkable for developing so slowly that they scarcely reach their full height before the age of twenty-six. The inhabitants of the South, sprung from Greeks, Romans and Gauls, attain their complete stature at twenty-three years of age. In the northeast of France, the descendants of Belgians, Northmen, Flemings and Germans are not fully grown till they reach the age of twenty-six. Dr. Cheron thinks the 18,000 or 19,000 persons exempted yearly for a deficient height might well pay their debt to the State, and quotes the opinion of Dr. Larry, a great authority in such matters, to the effect that a low stature is more often coincident with a strong constitution than a very high one.

JUDGE HENRY G. JOHNSON, of Yazoo County, Mississippi, is the oldest member of the craft in that State. He is now eighty-seven years of age, was made a mason in Virginia in 1824, and was the first Worshipful Master of Clinton Lodge, No. 16, when it was organized in 1827. Judge B. Springer, of Vicksburg, and Brother Dent H. Miles—better known as "Old Satarfia"—of Yazoo County are also among the veteran masons of Mississippi.

It is certainly a curious chemical fact that the substances required to form common table salt are both of them poisonous—chlorine and sodium. No one can use either of these articles separately with safety, and yet, combine them together and they form a substance necessary to health, and one found upon every table.

Official.

To the Grand Lodge of Ancient Free and Accepted Masons of the State of Missouri.

I, WILLIAM E. PINE, Grand Master of the Lodge of the Ancient and Honorable Society of Free and Accepted Masons, of the State of New Jersey, Send Greeting:

WHEREAS, It has come to my knowledge that a society, professing to be a Lodge of A. F. & A. M., and known as "Lodge Beton zum Licht, No. 3," had been instituted, and is now at labor in the City of Hoboken, in the county of Hudson, and within the jurisdiction of the Grand Lodge of New Jersey, which society claims to do Masonic work by the authority of a warrant issued by an organization, claiming to be Masonic, known as the Grand Lodge of Hamburg, in Europe.

AND WHEREAS, The sole and exclusive jurisdiction over matters pertaining to Symbolic Masonry, within the territorial limits of the State of New Jersey has been, since its organization, and still is, and is acknowledged by all the Grand Lodges of the United States of America to be in this Grand Lodge, and the same has never been curtailed by the legitimate action of any Masonic Body, and is now in full force and effect, and binding on all Masonic authority in the world;

AND WHEREAS, The Grand Lodge of New Jersey has never consented to the organization of said so called Subordinate Lodge, known as "Lodge Benton zum Licht, No. 3," within its jurisdiction;

AND WHEREAS, The institution of said society, within the State of New Jersey, by said Body, claiming to be Masonic, known as the Grand Lodge of Hamburg, is an unauthorized, illegal, and unmasonic intrusion into and upon the jurisdiction of this Grand Lodge, and a gross and unwarranted violation of its exclusive rights and authority;

Now THEREFORE, I do, by these presents, in virtue of the power and authority to me appertaining as Grand Master of Masons in the State of New Jersey, pronounce the said society, known as "Lodge Benton zum Licht, No. 3," and all the work of said so called Lodge, which may have been heretofore done, or which may hereafter be done, under the pretended authority of said Body, claiming to be Masonic, known as the Grand Lodge of Hamburg, to be spurious, illegal, and clandestine.

And I do, in the name and behalf of the Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons, of the State of New Jersey, most solemnly PROTEST against this illegal and unmasonic intrusion upon the sole and exclusive jurisdiction of this Grand Lodge, and do fraternally invite the co-operation of all the Grand Lodges of the United States, with which this Grand Lodge holds amicable intercourse, in resisting this renewed disregard of well-established Masonic Law, and invasion of territory, Masonically occupied, on the part of the Body, claiming to be Masonic, known as the Grand Lodge of Hamburg.

IN TESTIMONY WHEREOF, I have hereunto set my hand and affixed the Seal of the Grand Lodge of New Jersey, and caused these presents to be attested by the Grand Secretary, at Trenton, this 16th day of October, A. D. 1871, A. L. 5871.

WILLIAM E. PINE,
Grand Master.

Attest:
JOHN W. HOUGH,
Grand Secretary.

OFFICE OF GRAND MASTER,
GRAND LODGE, A. F. & A. M., STATE OF MISSOURI,
St. Louis, October 30th, 1871.

To All and Every One of Our Well-Beloved Brethren, Greeting:

In accordance with the principles so often enunciated, and so strenuously upheld and observed by the Grand Lodge of Missouri, in regard to the inherent rights of Masonic jurisdictions, and in view of the facts above set forth, announcing an invasion of the rights and territory of the Grand Lodge of New Jersey: therefore, I, Thos. E. Garrett, Grand Master of the Grand Lodge, A. F. & A. M. of Missouri, do hereby forbid all masonic communication with Masons professing to hail from said Lodge Beton zum Licht, No. 3, by our brethren of this Grand Jurisdiction.

THOS. E. GARRETT,
Grand Master of Masons of Missouri.

The Masonic Tinker.

Of all persons the Masonic tinker is most to be condemned. Men who flatter themselves that they can improve the work which has born the scrutiny of centuries, and won the admiration of the crowned and the learned, must be hopelessly conceited. What would be thought of Powers if he should visit Egypt with the avowed purpose of improving the sculpture of the Sphinx? The world of refinement would rise up and rebuke the sacrilege of his chisel? He may work out Greek Slaves to his heart's content, and the world will yield its admiring plaudit of his matchless marbles, but the conceit to cut the eager, prying face of the hard-featured Sphinx into the lovely, modest beauty of a classic maiden would be unpardonable.

So, we do not object to the rhetorical and dramatic displays incident to modern compositions and plays, but spare us any of this red-ribbon and spectacular exhibition in Masonry. Give us the simple grandeur of the York Rite—without the addition of a high-sounding period or a sensational action.

We have seen men winning the admiration of the vulgar by their bombastic adornments, and felt that they were unwittingly striking by their innovations, at the very root of all that is structural and sublime in the institutional ritual of Masonry.

Masonry was born in an age of severe simplicity; it has been faithfully transmitted down the ages because it had no involuted clauses with which to perplex its pupils, and if we are faithful guardians of the literature of our work we will frown down every effort to interpolate a syllable. The danger arising from so many rites—Memphis, Scottish, etc.—is that the verbiage of one may pass into the other, until the simple language of Ancient Masonry may become lost in an eclecticism. Grand Lodges, in selecting lecturers, should be extremely careful to select only those whose taste is sufficiently refined to discover simple and a lorned beauty, and fidelity enough to obligations to resist every temptation to meretricious accretions, or self-originated improvements.

We want to feel that we are bound with antiquity, not merely by lineage, but by identity of landmarks and rituals. When Robert Morris went through the Holy Land, chiseling the square and compasses upon the sacred rocks, he was violating every principle of antiquarianism, and cutting a forgery, to deceive future ages, in the enduring stone. Some coming Masonic explorer will parade these as the product of antiquity.

Now we want nobody's modern conceits palmed off on us as the offspring of ancient peoples. We pertinaciously cling to the bold speech of uncorrupted Masonry. It is the sheet anchor of our safety.—*Kentucky Freemason.*

Japanese Farms.

I thought once, when on the Nile, that the Egyptians, who could turn sands into gardens, were the greatest farmers of the world; but the Egyptians could make no such farming gardens as these. Proud as I am of the arts, sciences, and marvelous doings of my own country, I blush when I compare American farming with this. Here are the rice fields artificially created, luxuriant in beauty now terraced from hillside, up and down, and watered by the hill streams, or not watered, as the husbandman wills. There are barley fields, and bean fields, and fields of all sorts of Japan agricultural productions. Forests cap all the hilltops. It is said the law or customs of Japan forbid a man to cut down a tree, unless he forthwith plants another. Hence these beautiful tree-clad hills and hillsides. Two crops are raised in Japan in one year, even on the rice fields, where the first crop is grain. The harvest is over in April or May. The rains come on in June and July, and now the new crops are up, and the whole country is one beautiful landscape of green. It is ravishing in beauty, and I am happy in looking at it, even with my legs upon the roof of my cargo. The turnip or root crops will come by-and-by. December and January are here the only real winter months, while in June and July, after the barley harvest is over, it is rain, rain, ever gentle rain.

The following contains a great deal of truth in a homely guise. Concerning "hollering" in meeting, Aunt Judy, an old colored woman, said to one of her sisters: "'Tain't the rale grace, honey, 'tain't de sure glory. You hollers too loud. When you gits the dove in your heart and de lamb on your bosom, you'll feel as if you was in dat stable at Beth'lem, and de Blessed Virgin had lent you de sleepin' baby to hold."

It is a true proverb, that the heart is like heaven. The more angels, the more room. The greater the number of virtues, the greater the space for others. One moral goodness cannot exist in it without another seeking its company. It is also equally true with the vices. Both increase by what they feed on.

HERE is the pithiest sermon ever preached: "Our ingress in life is naked and bare; our progress through life is trouble and care; our egress out of it is we know not where; but doing well here we shall do well there."

The Freemason.

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"Masonry is the Centre of Union between Good Men and True."

GEO. FRANK GOULEY,
EDITOR.

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{ GEO. FRANK GOULEY, } Publishers.
{ E. B. BYINGTON, }

We shall commence with a beautiful poem by John G. Whittier, which has been made the subject of a beautiful chromo, which some of you may have seen in the shop windows. It is entitled:

The Barefoot Boy.

Blessings on thee, little man,
Barefoot boy with cheeks of tan;
With thy turned-up pantaloons
And thy merry whistled tunes;
With thy red lip, redder still
Kissed by strawberries on the bill;
With the sunshine on thy face
Through thy torn brim's jaunty grace;
From my heart I give thee joy--
I was once a barefoot boy!
Prince thou art--the grown up man
Only is republican.
Let the million dollared ride;
Barefoot trudging at his side,
Thou hast more than he can buy
In the reach of ear and eye--
Outward sunshine, inward joy--
Blessings on thee, barefoot boy.

INTEGRITY--AN IDEAL OF MASONRY.

This is a word that was coined after the cardinal virtues of Freemasonry were specified, else the fathers of the institution would undoubtedly have added a *fifth* and made this one of them, for throughout the entire teaching of the lectures, the spirit of this word permeates them, just as light does, wherever it has a chance.

It is very comprehensive, containing a world of meaning, and is most applicable to everything Masonic. A Freemason who lacks integrity lacks everything else—he is an empty box marked "valuable." A man of integrity is one who is all he represents—he is a man of honor—of truth, and entirety in all the virtues of manhood. There is never any mistaking a man of integrity, for he means just what he says, whether it is pleasant or otherwise. If he says he will stand by you, he means it. If he says he opposes you, he means it. There is nothing double-headed or double-meaning about such a man—he is *true* to his principles. Men who lack integrity are "wishy-washy"—you do not know where to find them in emergencies. Take a Freemason who is fully incarnated with this principle and he will carry it out in his life and will maintain the integrity of his Masonic Covenants. He will not need to be reminded of his duties, for they *live in him*. He will not dodge behind expediency and policy to shield himself from the performance of what he owes to his fellows. He will be true to his duties in secret as well as in public, just as a decent-minded man will shrink from an improper act in private and hidden places as well as in the public gaze.

Integrity is a rare virtue in the world, hence it is a jewel of inestimable value and should be the fifth "Cardinal virtue," represented by a man grasping an emblem of Truth, and never relinquishing it till his arms are chopped off. A man of integrity will keep a secret or trust confided to him till he dies; no power can wrest it from him, not even enmity. A man who becomes possessed in friendship of certain secrets or failings of others, and then in after years of estrangement makes use of those secrets in any way or form, lacks the first principle of integrity and should be condemned by every honorable mind. A common tale-bearer, gossip or blather-skite can never be a man of integrity and should never be made a Mason.

When we look around us and see how few there are who can, in our Western phrase, "be tied to," shows us how little integrity there is in the world. Thank God there are some, and they stand like columns of eternal iron in the surging mass of drift-wood that goes *floating* through the world.

Every rule has its exceptions, but we must say that we have found but few men of integrity who were not positive characters. The sleek, lamb-like creatures of the world are hard to be trusted, and so with their direct opposites—those vaunting, noisy and turbulent sort of people. The conservative and positive man, who shows by his manner and words that he means "business," is the man to trust, for such men generally hate a dirty and mean act. Integrity in the United States (since the civil war and its demoralizing effects) is at a discount. It is something that used to be heard of in the good days of honesty, but now, that men may make and break obligations with the facility of forgery itself, it seems as though the man who can swindle the most is most entitled to reverence and exaltation. If he nibbles around the edges of dishonesty and gets caught, he is imprisoned, but if he can carry through an able-bodied fraud he is deified and promoted.

We have come across men who were honest by circumstances—some by chance, for want of opportunity, and some by fear. This latter reason has made us a convert to the doctrine that many men possess an innate idea of future rewards and punishments, whether the "future" of the punishments be remote or far off—it's all the same. A man of solid integrity counts on no contingencies of futurity—he is true to all his obligations from a natural sense of honor—he is *TRUE* without any hope of reward and cares nothing for punishments. A man who sticks to his friend as to a brother, is mighty scarce and should be appreciated accordingly, and such are the kind of men who should never be black-balled. To present an example of want of integrity we will give some personal experience.

We have seen Masons who were "good and true," so long as they were kept in some city office by it—so long as they got published as Masons "high up" while masonry was popular—so long as they could get endorsements and aid otherwise—so long as their vanity was tickled—so long as they could get good business positions on account of their masonic influences—in short, so long as they could make money or other capital out of it and after "it played out" they left it. We have seen those same men, during such "flush times," obtain a great deal of information about their brethren, entrusted to them in confidence, both as to business and private affairs, and then after leaving off active duties and becoming cold, or sometimes under the impulse of unkind feelings, they revealed or made use of such knowledge, retailing around "what they knew" &c—thus stamping themselves as outcasts from the society of all honorable *gentlemen*. Such men do not come under the head of "integrity."

On the other hand. We have seen men who under the same bonds of friendship acquired more information and were entrusted with more important trusts, who had been treated coldly—who lost money by their confidence—who had been put to a good deal of trouble by the association they formed under such contingencies, and who, by one word, could have crushed those who wronged them, and yet, triumphant in their principles of honor, integrity and truth, would rather have died than taken advantage of the power they possessed. Such are the men of integrity. Such men never steal when they have a chance and never enter into any cliques to plunder the public. We ask the public how many such they have

among them? Bankrupted states and cities answer the question. The spirit and principles of integrity are taught and inculcated from the first to the last degree of masonry, but we have come to the conclusion, that after all is said and done, and after all Free Masonry does for the world, by its education, that there is but one creative power of an "honest man" and that is God Almighty, and it is His noblest work.

The Natural Bridge.

American travelers seem to be about the only ones who neglect the Natural Bridge of Virginia. European tourists look upon it and Niagara as the wonders of our continent. A correspondent of the Evening Post says that it is useless to attempt a description of this curiosity, for no words can give an adequate idea of its singular grandeur. "The most impressive view is obtained from below. On the top, which is some sixty feet higher than Niagara, the feeling—but for the fact of knowing that you stand on one of the most stupendous works of nature—would differ little from what is experienced at other grand elevations. The wide-extended landscape spread out before you distracts the attention, and the bridge is simply a part of it. But looking up from below we realize nothing, save the mighty arch springing up into the sky, and towering so far above us that the huge rocks on its summit seem like pebbles that a child might toss, and the giant evergreens that sentinel its edge like tufts of fairy moss. The rugged grandeur of the bridge is more striking by contrast with the loveliness of the surrounding scenery. Softly-outlined mountains, enfolded in dim, purple shadows, stretch far away into the distance; at their feet lie fair green fields, flooded with amber light; and through these, and beyond the great solemn arch, flows with musical tinkle a sunny mountain stream, on whose margin, and on the face of the rock, wherever there is a crack to hold a particle of earth, grow sweet, dainty flowers, fit for Tantara's crown. The fissure is about ninety feet wide. From the surface of the water to the summit of the bridge is two hundred and forty feet; to the under side of the arch about two hundred feet. This, however, is the measurement of only one side of the arch, which is not entirely perfect, the mountain being higher on one side than the other. Few persons have courage enough to stand on the edge of the summit and look over into the parapet beneath. In the words of Jefferson, 'You involuntarily fall on your hands and knees, creep to the parapet, and cautiously look over.' Even this becomes in a moment unendurable. Many of the trees on the summit are twisted into most curious and fantastic shapes, probably by the force of the wind, which here in winter must hold high carnival. High up on the rock, carved by his own hand, is the name of George Washington. Many attempts have been made to reach the summit by climbing the sides of the arch, but none have been successful. The person who most nearly accomplished this feat, the only one, I believe, who has ever reached a higher point than where George Washington inscribed his name, was Mr. James Piper, afterwards a member of the Virginia Legislature, but at the time of this adventure a student of Washington College, Lexington. Years ago, in some of the school reading books, was found the account of Washington's attempt to ascend the Natural Bridge, and in connection with it a story of still more reckless daring, the heroine of which was a lady, Miss Randolph, a celebrated Virginia belle. With a party of friends she visited the Natural Bridge. They reached the summit, but few of them had courage to approach the edge and look into the abyss below. From the side of the bridge had once grown a tree, which was broken off in a storm, so that now only the stump remained, projecting over the abyss, with quite a broad chasm between it and the bridge. A gentleman of the party, pointing to it, said that he did not believe there lived a person of sufficient nerve to step out on that stump and stand there. Scarcely had he uttered the words when Miss Randolph sprang from the bridge to the stump, where on a point so narrow that it scarcely afforded a foothold, she stood a moment, suspended, as it seemed, in mid-air—then with another spring returned to the bridge, and dared the gentlemen to do the same. We are told that in the age of chivalry loyal knights dared even greater dangers than this for the sake of a pair of bright eyes—but the nineteenth century declines.

Wanted,

By T. S. Parvin, Gr. Recorder Gr. Encampment United States Iowa City, Iowa:

Proceedings of Gr. Encampment U. S. original copies 1816, '19, '32, '35, '56, '59.

Proceedings of Grand Encampment Chapter 1797, '99, 1806, '16, '19, '26, '29, '32, '35, '41, '44.

Four things are grievously empty: A head without brains, a wit without judgment, a heart without honesty and a purse without money.

"Not Over."

BY BEN. E. CASE.

"All is not over with the parting breath."

Not by the memory of our childhood's days,
And by the gushing of the too full heart,
And the bright sunlight that around us plays
Kissing the flowers till their inmost heart,
With the warm blessing richly overflows
And in the beauty of deep coloring glows.

All is not over with the parting breath?
The soul has links and ties that still do bind,
And while earth's partings many sundereth,
Still lie too deep for death to ever find;
And far away they cling and bind us still
To things that pass from love's warm touch and thrill.

There must be hearts within yon distant azure
That are not dead, though passed from life away—
That still must love beyond all earthly measure:
They have not yielded all to dire decay!
And in the strains that echo through their bowers,
They feel our love, and breathe such names as ours.

These too hath sorrow melted, and the tears.
That memory giveth to the loved of earth—
The mother's lowly love, the father's tears,
For those for whom they struggled and gave birth—
Have still a place: though death may leave no sign,
Yet love will leave its trace in every line.

And O, more oft, more tender, breathing more
Of the deep feeling of earth's vanished years,
While hovering bright and silent around and o'er,
And gazing through their starry eyes in tears,
Must be the feeling, as they whispering say,
"O come, ye loved ones! Come from earth away!"

So let the buddings of the fresh warm heart
And the sad sorrowing of our older life
Be stirred to nobler strivings, while we start
Not backward from the struggle and the strife,
Let hope be strong with memories of the dead,
Whose brightness still can lustre on us shed.

For the pure souls in heaven's calm lustre, still
Have only kindled to a brighter flame,
And round the places they no more may fill
They still shall come in love, as once they came.
All is not over with the parting tie;
For life and love unite both earth and sky.

Arabian Laughing Plant.

In Halgrave's "Central and Eastern Arabia" we are told some interesting facts concerning this interesting plant. The active principle appears to reside principally in its seeds. These seeds, when powdered and administered in full, judicious quantities, produce effects similar to that produced by the celebrated laughing gas of Sir Humphrey Davy. The person to whom the drug is administered laughs, sings, dances and conducts himself in the most extravagant and ludicrous style. After an hour of this intense excitement he falls asleep, and, upon awakening, is totally unconscious of anything he said or did while under the influence of the drug. It is a common joke to put a small quantity into the coffee of some unsuspecting individual, in order to laugh at his antics; and it is said that, when judiciously given, it has never produced any evil circumstances. An overdose would be dangerous. The plant which bears these berries grows only in Arabia.

In Kaseem it hardly attains the height of six inches above the ground, while in Oman it has reached the height of three or four feet, with wide-spreading limbs. The stems are woody, and when stripped of the bark have a yellowish tinge. The leaf is of a dark green color and pinnated, with about twenty leaflets on either side. The stalks are smooth and shining. The flowers are yellow and grow in tufts and the anthers numerous. The fruit is a capsule, stuffed with greenish padding, in which lie imbedded two or three black seeds, in size and shape much like French beans. Their taste is sweetish, but with a peculiar oplate flavor. The smell is overpowering and almost sickly.

Glory is well enough for a rich man, but it is of very little consequence to a poor man with a large family.

The Golden Side.

BY MRS. M. A. KIDDER.

There is many a rest in the road of life,
If we only would stop to take it;
And many a tone from the better land,
If the querulous heart would take it.
To the sunny soul that is full of hope,
And whose beautiful trust near faileth,
The grass is green and the flowers are bright,
Though the wintry storm prevaileth.

Better to hope, though the clouds hang low,
And to keep the eyes still lifted;
For the sweet blue sky will soon peep through.
When the ominous clouds are rifted,
There was never a night without a day,
Nor an evening without a morning;
And the darkest hour, as the proverb goes,
Is the hour before the dawning.

There is many a gem in the path of life,
Which we pass in our idle pleasure,
That is richer far than the jeweled crown,
Or the miser's hoarded treasure;
It may be the love of a little child,
Or a mother's prayer to heaven,
Or only a beggar's grateful thanks
For a cup of water given.

Better to weave in the web of life
A bright and golden filling,
And to do God's will with a ready heart
And hands that are swift and willing,
Than to snap the delicate, minute threads
Of our curious lives asunder;
And then blame heaven for the tangled ends,
And sit and grieve and wonder.

JURISPRUDENCE---OFFICIAL.

THOS. E. GARRETT, G. M. MISSOURI.

As the plan of renewing correspondence which I adopted during the past Masonic year appears to have been so generally satisfactory, I propose to continue it, and shall accordingly furnish a monthly contribution to the columns of THE FREEMASON, embracing questions that arise for settlement, Rulings under our laws, and Decisions. Other matters of general interest may be introduced as occasion requires.

My own experience of this method of communicating with the craft is altogether in its favor. It is an indicator of subjects and questions upon which Masons need information and advice: it points out the weak or blank places in our code of laws; and may furnish suggestions for their strengthening or filling up.

Long experience has taught that no body of men, like the Grand Lodge can come together once a year, and, in a few days, supply the wants of the craft in such a jurisdiction as ours, without having time to well consider the means, and digest plans for strengthening their system of government.

Legislation too hastily done, is infinitely worse than none at all, for it confuses the original confusion, and must sooner or later be undone. We may congratulate ourselves that we have had thus to advance *backwards* very little, and that our progress towards harmony and solidity has been generally substantial. The suggestions and hints thrown out in such communications as these, growing out of actual swamps and *muddles* into which lodges sometimes get, may not only serve as aids to relieve them from present difficulties, but stepping-stones by which the Grand Lodge may lay a solid pathway for future safety and bridge unexpected chasms in our course. An opportunity is afforded to try these temporary aids, and one case thus disposed of may meet and solve many similar ones in the circulation of a public journal, while, in addition, the probabilities are that much labor of correspondence between the Lodges and the Grand Master will be saved. Then, too, the Committee on Jurisprudence has ample time to consider and digest the various subjects discussed and questions decided, and are ready

to present the ripe result of their deliberations for the final action of the Grand Lodge. The first question which I am called upon to decide this year comes from the farthest end of our Masonic jurisdiction—New Mexico.

VERBAL OBJECTION AFTER RECEPTION OF PETITION.

Question.—After a petition for the mysteries has been received and referred to a committee, a member of the Lodge informs the Master that he has objections to the applicant. The objector is absent when the ballot is taken and the candidate is elected. In view of the verbal objection ought the Master to have declared the candidate "rejected"—the clear ballot notwithstanding?

Argument.—When the objection was made the Lodge had already transferred its jurisdiction in the hands of its committee. A member cannot step in between the Lodge and its committee to record an objection. The members of the committee are the proper judges of all objections and should report according to information received and convictions as to the applicant's qualifications. Should the candidate be elected the right to object still exists, and the degree cannot be conferred in the face of the objection.

Decision.—An objection cannot be entertained by the Master after a petition is referred to a committee and before a ballot is taken. It is also incompetent for the Master to declare any applicant "objected to" who has been elected by the members present on the ground that an absent brother has objections to his admission, but the objection may be entertained by the W. M. to prevent the conferring of the degree.

OBJECTIONS TO THE RECEPTION OF A PETITION, VALID.

After a petition for initiation and membership is read, and before a committee is appointed, it is the right of a member to object to the application being entertained. The petition is not yet the property of the Lodge, and it is useless to encumber its proceedings with business which comprises no part of its duty and which cannot result to its advantage. In such a case it is fair to presume that the candidate would be rejected, then why not reject the petition while it is in the Lodge's power to do so? At this stage of the proceedings the Master should refuse to receive the petition and order it to be returned to the applicant without any action whatever.

REMOVAL OF OBJECTIONS.

Question. Does an objection to the advancement of a candidate for degrees remain valid, and binding upon the lodge after the objector has been suspended from the rights and privileges of Masonry?

Argument. It has already been decided that the removal from the lodge by death, or expulsion of the objector, removes the objection so far as he is individually concerned, and the candidate is at liberty to proceed. The same principle holds good and applies in the case of "suspension." A suspended Mason is no longer affiliated with the lodge, and his name is accordingly dropped from the roll of members. His dues cease while he is under suspension. He has nothing whatever to do with the business of the lodge, and consequently his objection to any work the lodge may have in hand has lost its force and effect.

On other grounds:—any one who thinks so little of Masonry as to refuse to pay his dues, or so lightly as to commit any offence against its regulations requiring his suspension by the lodge, certainly ought not to have the power and privilege of objecting to a candidate taking masonic degrees, or influencing in any manner the work of the lodge. If he wishes to exercise his prerogative of preserving the purity and good fellowship of the order by interposing his objections to candidates, he must keep in good standing himself. The fact that he has been suspended is not a good indorsement of his judgment as a Masonic Censor.

Decision. An objection to the advancements of a candidate is removed by the dismissal, expulsion, or suspension of the objector, from the lodge.

APPROVAL OF MINUTES.

The minutes of a lodge are not "adopted": they are "approved" as a true record of the proceedings. If they do not furnish a correct statement of the business of the lodge, they ought to be revised and made to conform to the facts. Objections to minutes can only be entertained when they point out errors or omissions in the record, and the master should give opportunity for such correction; if none is suggested, he should announce the minutes approved

and order the fact noted. The minutes must state what the lodge did, so far as necessary or practicable; if it did wrong? objecting to the minutes being approved will not correct the error. The remedy must be applied in another way.

APPLICATIONS FOR MEMBERSHIP.

Decision. When an application for membership under limit, is rejected, the petition may be secured at the same, or a subsequent meeting, and a committee of investigation must be appointed as though the petition had not been previously before the lodge.

TRIALS.

Decision. A trial may take place at either a stated or called communication, so that the meeting has been set apart for the purpose.

Decision. All the preliminaries being regular, a trial may take place in the absence of both the accused and accuser, provided witnesses be present to develop the facts, and merits of the case, by proper evidence.

Ancient Bagdad--A City of the Past.

Towards the close of the eighth century the house of Abbas founded on the banks of the Tigris the metropolis of the Mohammedan faith. Bagdad arose in the midst of a scene filled with the fame of ruined cities. Not far off was Babylon, still faintly traced out on its desolate plain, the stone pictures of Ninevah and the palaces of Meydeb. The fallen cities, it is said, were rilled to complete the grandeur of the sacred capital; the Saracen preyed upon the last labors of the Assyrians, and the wealth of the Moslem world and the conquered Christians was employed in providing a proper home for the vicegerent of Heaven. Mohammedan writers labor with vain epithets to point the splendor of Bagdad when, under the vigorous rule of Haroun-al-Raschid and his vizier, Jaflier, it suddenly outstripped in prosperity and holiness all earthly cities. It was the central shrine of the Moslem faith. The commander of the Faithful ruled over its people. The power of Haroun was felt in distant Spain and on the banks of the Indus; the Tigris once more labored beneath the commerce of mankind; the merchants of Egypt and India met in the bazars of Bagdad; the Christian and the fire worshipper, the Brahmin and the Jew, filled its prosperous streets.

It is not probable, therefore, that the Arab accounts are greatly exaggerated. Bagdad possessed a powerful citadel, a circle of lofty walls, a royal palace on the Tigris whose endless halls were adorned with all the graces of Saracenic architecture, and mosques of unequalled splendor. It was the most populous city of an age when Rome was a half-deserted ruin, when London and Paris were barbarous towns, and Charlemagne was vainly striving to make his capital, in the wilderness of Flanders, a center of Western progress. The humane spirit of early Mohammedanism had filled Bagdad with hospitals, dispensaries and edifices of public charity. The private houses of its wealthy merchants were adorned with marble and gold. The graceful court was filled with fountains; rich hangings of silk and velvet covered the lofty walls. Divans of satin and tables of costly workmanship, the richest fruits and flowers and the rarest wines and viands, set off those costly banquets at which the degenerate descendants of Mohammed delighted to violate every principle of their austere law.

But still more remarkable was the intellectual position of the Eastern capital. The renown of Babylon or Ninevah had been altogether material; the children of the desert surrounded themselves with all the refinements of literature and the arts. The wealthy Arabs were educated in poetry, music and languages; common schools were provided, at which the humblest citizen might learn to read and write with accuracy the favorite precepts of the Koran. Colleges, taught by professors of eminent attainments, drew in throngs of students. Libraries, enriched by the spoils of Greek and Roman thought, teemed with countless volumes, awoke a boundless ardor for letters. The Arab annals abound with notices of famous scholars, renowned in every land where the Arabic was spoken; of poets, historians and men of science who had charmed the advancing intellect of the children of Arabian sands. The caliphs of Bagdad were as eager to discover a lost manuscript or to enlarge their well-stored libraries as Cosmo or Lorenzo; the Petrarchs and Boccaccios of the Mohammedan capital were rewarded with useful bounty, and were the friends of princes and emirs. Bagdad became the centre of a vigorous mental progress whose impulse was at length felt in all the barbarous capitals of Christendom.

A bright pauper in Maine handed this request to the pastor of a Skowegan church on a recent Sunday: "Mr. — desires prayers for the overseers of the poor; that they obey the laws of the State and furnish him a decent pair of boots or shoes to walk to meeting in."

What you keep by you may change and mend, but words once spoken you can never recall.

The Human Heart.

BY FRANCIS S. SMITH.

Thou knowest the heart, Oh, Father!
And only Thou canst know
Its trials and temptations--
Its silent, secret woe.
No eye can scan its working,
Great Spirit, save Thine own!
Its innermost recesses
Are known to Thee alone!

Thou knowest the heart, oh, Father!
The lines of baleful sin
Will seldom mark the human face
E'en while it lurks within.
And there are those who walk the earth
From all suspicion free,
Who, when thy jewels are made up,
Will have no part in Thee.

Thou knowest the heart, oh, Father
Thou all its faults can see!
And Thou wilt read it truly,
And judge it tenderly.
And many a mourning sinner,
By man despised and bann'd,
May, when his deeds are reckon'd,
Be found at Thy right hand.

Thou knowest the heart, oh, Father!
Thou King, all Kings above!
And we may safely trust Thee,
For Thou art Love--ALL love!
Oh, glorious truth! Oh, solace!
How vain were human bliss,
If only man could judge us,
And there were no world but this.

Something about Echoes.

A good ear cannot distinguish one sound from another unless there is an interval of one-ninth of a second between the arrival of the two sounds. Sounds must therefore succeed each other at an interval of one-ninth of a second in order to be heard distinctly. Now the velocity of sound being 1,120 feet a second, in one-ninth of a second the sound would travel 124 feet.

Repeating echoes happen when two obstacles are placed opposite to one another, as parallel walls, for example, which reflect the sound successively.

At Ademach, in Bohemia, there is an echo which repeats seven syllables three times; at Woodstock, in England, there is one which repeats a sound seventeen times during the day and twenty times during the night. An echo in the villa Smionetta, near Milan, is said to repeat a sharp sound thirty times audibly. The most celebrated echo among the ancients was that of the Meteili, at Rome, which, according to tradition, was capable of repeating the first line of the *Aeneid*, containing fifteen syllables, eight times distinctly.

Dr. Birch describes an echo at Rosenheath, Argyleshire, which it is said does not now exist. When eight or ten notes were played upon a trumpet, they were returned to this echo upon a key a third lower than the original note and shortly after upon a key still lower. Dr. Page describes an echo in Fairfax county, Va., which possesses a similar curious property. This echo gives three distinct reflections, the second much the most distinct. Twenty notes played upon a flute were returned with perfect clearness. But the most singular property of this echo is, that some notes of the scale are not returned in their places, but are supplied with notes which are either thirds, fifths, or octaves.

There is a surprising echo between two barns, in Belvidere, Alleghany county, N. Y. The echo repeats eleven times a word of one, two or three syllables; it has been heard to repeat thirteen times. By placing one's self in the centre, between the two barns, there will be a double echo, one in the direction of each barn, and a monosyllable will be repeated twenty-two times.

A striking and beautiful effect of echo is produced in certain localities by the Swiss mountaineers, who contrive to sing their *Ranz des Vaches* in such time that the reflected notes form an accompaniment to the air itself.

AN AZTEC PALACE.—Palaces are commonplace things to describe; but the abodes of the Mexican Kings were no ordinary houses. One of the most observant of those Spaniards who first saw these wonders speaks of a palace of Montezuma's, in which there was a room where 3,000 persons could be well accommodated, and on the terrace-like roof of which a splendid tournament might have been given.

Right.

Low to myself I said the word;
With deeper thrill through voice and will,
It rang as with a shout!
Such power was in it to be heard;
And from that hour my soul grew still,
And put away its doubt.

A battle-cry is in the word;
A force to wield on deadliest field,
Which he who grasps shall feel
As if his hand had drawn a sword,
And triumph were forestalled and sealed
With the first battle-peal!

A royal word! a conquering word!
Which none could speak with lips so weak,
But straight they should grow strong;
As if, unknowing, they had heard
The mighty host of victors speak,
And echoed the new song!

The grand word! the eternal word!
Given us whereby to glorify
This daily work and care,
Building our temples to the Lord
After the heavenly house on high,
Where the city lies four-square.

And straight and perfect lives do grow—
Whose image is in form of His—
From heavenly height to height,
So let thy will be done below!
O, Duty, it needs only this,
And thou art named Delight.

Moral Characteristics of Ancient Cities.

Of the moral characteristics of the ancient cities we should be glad to know more; how the quiet course of domestic life glided beneath the walls of Karnak and the tower of Belus; what vivid hues were prized; what joys or sorrows disturbed the current of existence. How far the modern city excels the ancient in good order or tranquility is difficult to determine. Yet some indication of moral progress may be discovered. The corruption of Babylon and Thebes was followed, after the lapse of centuries, by the higher culture of Greece. Athens taught humanity. No gladiatorial shows nor human sacrifices were permitted by its progressive people. Demosthenes boasted that his life had been passed in the service of his native city, and in a constant effort to win the esteem of his fellow-citizens; Pericles, that no Athenian had ever suffered by his fault. Benevolence and charity were cultivated in all the Greek cities. The name of Gillias of Agrigentum is preserved, whose immense fortune was wholly employed in aiding the indigent and providing for the welfare of others—the Coutts or Peabody of antiquity.

Integrity was prized as the chief of civic virtues. To make profit from a public office was an unpardonable crime. Pericles boasted that he had never increased his moderate inheritance by a single drachma through all his long tenure of office. Aristides was known as the Uncorrupt. In the purer days of Rome the great lived in poverty, and Fabricius cooked his own simple fare. Cato was so careful of his honor that he weighed and accounted for all the gold he brought from the East. Regulus, rather than violate an oath, went back cheerfully to slavery and death, leaving his family dependant on charity. Of all the plunder of wealthy Carthage he took nothing. Horace has painted, in the grandest of his lyrics the man of conscious integrity, who, intent on some noble aim, defies the rage of tyrants or the clamors of the people. Juvenal and Tacitus, in deathless satires, hold up to a degenerate age the rigor of ancient honesty. Lycurgus was for twelve years the controller of Athens in its last decline. Millions of revenue passed through his hands, yet every fourth year his accounts were audited, and were found to be rigidly correct. At length, when he was dying, he demanded a new examination. The auditors reviewed his long career; his accounts were again declared to be perfectly accurate; they were engraved on marble tablets, and the Athenian controller died happy in the approval of his own conscience and of his native city. Fragments of the marble tablets, it is said, have been discovered in Athens, and might prove instructive models for modern financiers.

The question whether, when the head is moved from side to side the eyes are rotated in an opposite direction, has long been a subject of discussion. An account of some experiments published lately in a German journal tends to show that a slight rotation actually does occur.

Masonic Status of Alsace and Lorraine.

The refugees and emigrants generally from the late provinces of France, viz Alsace and Lorraine, including many Freemasons applying for relief, after their arrival in the United States have brought fully to the foreground the status of such applicants.

As yet we are not officially advised that any change, masonically has taken place in the provinces and if the lodges there still remain under the Grand Orient of France, then the course of such American Lodges under the jurisdiction of Grand Lodges which have surrendered masonic intercourse with that Orient, is very plain, which is to treat the Alsace and Lorraine masons the same as those from any other French Lodges, viz: refuse all masonic intercourse.

Nearly every Grand Lodge in the United States, (Missouri included) has suspended masonic recognition with the Grand Orient, and however unpleasant may be the duty, it is yet a duty, we cannot escape, of refusing aid to such applicants as masons whom we recognize. Our Grand Lodge, however, at its late session, so far relaxed its vigor in this respect as to allow our lodges to grant temporary relief to masonic sufferers in our midst who hail from those provinces, without, however, thereby intending to define the status of the lodges there, as between France and Germany, but merely to give those sufferers the benefit of the doubt, until their status can be defined. It was held by some of our French masons, that those lodges were no longer under the control of the Grand Orient, but of this we are not so certain, and in fact are certain that they are mistaken, as no advices have reached us of any transfer of territorial jurisdiction.

Because these provinces have been politically captured, it does not follow, that as the Emperor of Germany is also the patron of masons in Prussia, that he has captured those French Lodges. It has been cited on the other side of this question, that the Grand Lodge of Hanover, by a cabinet order, Feb. 17, 1867 was absorbed in the jurisdiction of the Prussian Grand Lodges, but the evidence is more strongly to the effect, that the Grand Lodge disappeared from the map, more through its own internal dissensions, than from any right of absorption claimed by the King.

If, in a war between England and the United States, Canada should be captured, it would not follow for one moment that the masonic relationship of the subordinate lodges there, would in any way be disturbed with their Mother Grand Lodges, wherever they may be.

It does not follow by any parity of reasoning or precedent, that the Alsace and Lorraine Lodges shall ever become a part of the German masonic government. Very much will depend upon the craft there, themselves. If they have become so fully imbued with politics as their Parisian brethren seem to have become, during the past five years, and attempt to use their lodges as political cabals, then without doubt, their lodges will be closed by the arm of law, or a decree, and in their stead will arise Germanic Lodges, more in consonance with the spirit and genius of German Masonry and government.

If, on the other hand, those brethren attend strictly to their masonic duties, and the Grand Orient of France does not try to force them into political antagonism with German affairs, as it has done in other places, then we apprehend they will remain as they are, in which case the brethren hailing from those provinces, will be cut off from masonic intercourse with nearly all American lodges.

To simplify the matter and to escape the ban indicted against the Grand Orient of France, we would recommend the lodges in those captured Provinces, to surrender their charters and apply for new ones from the nearest German Grand Lodge.

NOT VERY WARM.—Sierra Valley is a basin nearly on the extreme of the Sierra Nevada, enclosed on all sides by mountains, and lying nearly, or quite, six thousand feet above the level of the ocean. In winter, when the snow lies to the depths of ten and twenty feet on the surrounding peaks, it seldom exceeds two or three feet in the valley. In favorable seasons the cattle have been known to find a scant pasturage here even in mid-winter. Frost visits the valley every month in the year, and perhaps as often as ten or fifteen nights in every month.

A generous mind does not feel as belonging to itself alone but to the whole human race. We are born to serve our fellow creatures.

The Dispute of the Seven Days.

A FABLE—BY C. P. GRANCH.

Once on a time the Days of the Week
Quarreled, and made bad weather;
The question was which of them all was best,
So they all disputed together.

And Monday said: "I wash the clothes.
And Tuesday said: "I dry them."
And Wednesday said: "I iron the shirts."
And Thursday said: "I try em."

Said Friday: "I'm the day for fish."
Said Saturday: "the children like me."
And Sunday said: "I'm the Sabbath day,
I am sure there are none above me."

One declared he was made for prayer—
Another for keeping treasure.
Some of them said: "we are best for work."
And some: "we are best for pleasure."

Now, as they quarreled, their tempers rose,
And all of them screamed together,
They blew and rained, and hailed and snowed,
There never was seen such weather.

Old Father Time was passing along,
And heard the hurley-burley,
Said he: "Here's something going wrong—
It's well I got up so early."

"These children of mine have lost their wits,
Or are trying to box the compass.
Who ever heard such a Babel clack?
Hallo, there! stop your rumpus!"

"You Sunday, sir, with your starched cravat,
Black gown, and church-veneering,
Tell me the cause of this angry spat—
Speak plain—I'm hard of hearing!"

"You are the loudest speaker here,
The wisest too, you should be;
I little thought such a mighty fuss
As you are making could be."

Then Sunday: "Good Father Time,
The matter's as plain as noonday.
For eighteen hundred years and more
The Lords day has been Sunday."

"The church—" Here Monday blurted out;
"The folks are glad when you leave 'em,
They all want me to go on with their work.
And the pleasure of which you bereave 'em"

But Tuesday said: "I finish your work,
And do it as fine as a fiddle."
And Wednesday said: "I'm the best of the days
Because I stand in the middle,"

And Thursday, Friday, and Saturday, all
Said something I can't remember;
And so they might have argued the case
From New-Year's to December.

But Father Time cut them short;
"My children, why this bother?
Your natural gifts are all the same—
One day's just like another."

"To God's great eye all shine alike,
As in your primal beauty,
That day is best whose deeds are best,
That worst that fails in duty."

"Where justice lights each passing hour,
Where love is wise and tender,
There shines the radiance of the skies,
There glows a day of splendor."

Curiosities of Memory.

John Kemble used to say that he could learn a whole number of the *Morning Post* in four days; and Gen. Christie made a similar assertion; but it is not known how far either of them verified the statement. Robert Dillion could repeat in the morning six columns of a newspaper he had read over night. John Fuller a land agent in Norfolk, could remember every word of a sermon, and write it out correctly after going home; this was tested by comparing his written account with the clergyman's manuscript. Scalliger could repeat a hundred verses or more after having read them a single time. Seneca could repeat two thousand words on hearing them once. There was a Corsican boy who could rehearse forty thousand words, whether sense or nonsense, as they were dictated and then repeat them in the reversed order, without making a single mistake.

One kind of retentive memory may be considered as the result of hard work, a determination towards one particular achievement, without reference either to cultivation or memory on other subjects. This is frequently shown by persons in humble life in regard to the Bible. An old beggarman at Stirling, known some forty years ago as Blind Aleck, afforded an instance of this. He knew the whole of the Bible by heart insomuch, that if a sentence were read to him, he could name book, chapter, and verse; or if the book, chapter, or verse were named, he could give the exact words. A gentleman, to test him, repeated a verse, purposely making one verbal inaccuracy; Aleck hesitated, named the place where the passage is to be found, but at the same time pointed out the verbal error. The same gentleman asked him to repeat the ninetyeth verse of the seventh chapter of the book of numbers. Aleck almost instantly replied, "There is no such verse, that chapter has only eighty-nine verses."

The Banner State in Baltimore.

Missouri claims to be the Banner State at the brilliant conclave of the Grand Encampment, for the reasons that she had to go a thousand miles to the convention, and sent the largest delegation in proportion to her membership of any State in the Union, and furthermore, had in the line two venerable Knights (members of St. Louis, No. 1) one of whom was 78 and the other 76 years old, the latter made a Templar in 1819, and both of whom went through the eight hours march on foot, refusing the use of carriages. If any State can beat that, we want to hear of it.

Harmless Amusements Necessary.

No particular possession, or condition, or course of conduct, insures happiness. The rich pine over what, when poor, they thought would be sure to make them happy. He who, in his days of toil, has sighed for leisure, finds, when it has been obtained, that the pains of vacuity are not less than those of oppressive labor. Rigid adherence to particular systems, are alike found to disappoint their votaries of the calm felicity which was expected from them. But let us think what kind of a world it would be, if only one particular tangible thing, or one particular condition, or one particular course of conduct, were to confer happiness. Evidently it would be a world of utter sameness and languor, instead of the world of infinite variety and incessant activity which it really is. We may be satisfied, then, that happiness was not designed to be the invariable concomitant of any such particular things, but to be a temptation toward an infinite variety of pursuits, and perpetual activity.

A WESTERN preacher explained the passage through the Red Sea by saying that the Israelites crossed on ice. An auditor interrupted, remarking that there is no ice under the equator.

"Sir," said the excited preacher, "this happened thousands of years before the age of geographers, and before there was any equator! I think, brethren and sisters, I have answered the question completely."

Beautiful silver-gray rabbits, with white collars, are now found wild and in considerable numbers on Sable Island, off the coast of Nova Scotia, being the uncrossed offspring of some domestic rabbits introduced there seventy years ago.

It is intimated that the Prince of Wales is to be admitted into and invested with the Order of the Temple, and preparations are being made to receive him as a Knight Templar with "becoming honors." His "admission to other grades of the Order may be daily expected." It is apparent that there is some advantage in being born a prince.

In Sorrow.

When thou art sorrowful, and cares around
 Crowd fast upon the steps of happier days;
 When thou believ'st e'en on brightest things can lend
 The saddest echoes to the gayest lays;
 As men of old were fed with angels' food,
 Go seek thy remedy in doing good.

When those to thee the dearest shall have died,
 And each fresh day grows weary to thine eyes;
 When every hope that others build upon
 Come to thy senses with a sad surprise,
 Take up the burden of another's grief;
 Learn from another's pain thy woe's relief.

Mourner, believe that sorrow may be bribed
 With tribute from the heart, not sighs nor tears,
 But nobler sacrifice, of helping hands,
 Of cheering smiles, of sympathetic cares.
 Oft have the saddest words the sweetest strain;
 In angels' music let thy soul complain.

Then Grief shall stand with half averted foot
 Upon the threshold of a brighter day;
 And Hope shall take her sweetly by the hand,
 And both kneel down with Faith to meekly pray,
 Lifted from earth, Peace shall immortalize
 The heart that its own anguish purifies.

Masonic Relief for Chicago.

We regret that we have not at hand a full statement of Masonic relief for our brethren in Chicago, not for the purpose of "self exaltation," as the Pharisees do, but for the sake only of showing that the Masonic heart beats fully and warmly in response to suffering everywhere. The names and amounts we give do not by any means include the contributions of the craft, as such, but only such that have reported through the Masonic press. We expect that the Chairman of the Masonic Board of Relief of Chicago will eventually furnish a full report, which we shall republish. Our present figures only include one or two cities.

It is probable that New York Lodges will furnish nearly \$50,000 alone. They have done most nobly and prove by their acts that their hearts are right in the noble work. Many of our Missouri Lodges have remitted their funds directly to the Board, and we are not advised of the amounts.

The following are from New York:

In our last week's *Pomeroy's Democrat* we announced that M. W. Bro. John H. Anthon has received subscriptions for the relief of brethren in Chicago amounting to \$5,737, and had forwarded to that time \$1,000 in clothing and \$1,000 cash. We also said that Lodge subscriptions amounting to \$3,382.50 were also made, but how forwarded we could not say. These amounts were in addition to \$2,000 from G. Commandery, and \$250 from Phoenix Chapter No. 2, making in all \$11,379.50.

We now continue the list up to the 25th inst., from books of G. Master, who will name in his Annual Address all contributions forwarded through him.

Masters' Lodge, No. 5	\$500 00
Solomon's Lodge, No. 195	50 00
Scotia Lodge, No. 634	200 00
Tuscan Lodge, No. 704	150 00
Schiller Lodge, No. 304	100 00
Poughkeepsie Lodge, No. 266	100 00
Mystic Tie Lodge, No. 272	100 00
Mamaro Lodge, No. 653	60 85
Monitor Lodge, No. 523	50 00
Cassia Lodge, No. 415	100 00
Rondout Lodge, No. 343	100 00
Hiram Lodge, No. 105	50 00
Park Lodge, No. 516	100 00
St. Paul's Lodge, No. 124	100 00
Seawanaka Lodge, No. 678	100 00
Lily Lodge, No. 312	50 00
Wappinger's Lodge, No. 671	200 00
King Sol's Prim Lodge, No. 91	100 00
Empire City Lodge, No. 206	200 00
Corinthian Lodge, No. 488 (additional)	18 00
Lebanon Lodge, No. 191	150 00
Long Island Lodge, No. 382	50 00
Fessler Lodge, No. 576	142 00
Sandy Hill Lodge, No. 372	50 00
Pacific Lodge, No. 233	225 00
Prince of Orange Lodge, No. 16	166 00
Myrathon Lodge, No. 438	40 00
Hohenlinden Lodge, No. 56	50 00
Lexington Lodge, No. 310	50 00
Progressive Lodge, No. 354	200 00
Ind. R. Arch Lodge, No. 2	500 00
D. Carpenter Lodge, No. 643	100 00
Hope Lodge, No. 244	350 00
Copernicus Lodge, No. 515	158 00
J. F. Ferguson, M. D.	50 00
College Point Masons	52 00
Evans Mills Masons	43 00

The M. W. Grand Master remitted to M. W. D. C. Cregier, at Chicago, \$4,000 on the 24th inst.

We also learn that the following Lodges have subscribed, but how the same was disposed of we have not been informed.

Kane Lodge, No. 454	\$600 00
Commonwealth Lodge, No. 469 (reported)	1,000 00
Republic Lodge, No. 630	250 00
Bunting Lodge, No. 655	250 00
New York Lodge, No. 330 (additional)	418 00
Architect Lodge, No. 619	114 00
Tecumseh Lodge, No. 457	250 00
Ancient Chapter, No. 1	25 00

In our issue of week before last the amount of monies reported at this office, and published by us, for relief of destitute Masons, their widows and orphans, sufferers from the fire in Chicago, amounted to \$32,863.35. This was exclusive of \$1,330 sent by M. W. Bro. Anthon, Grand Master of Masons in New York, for the burnt-out in Michigan and Wisconsin.

We now continue the list of donations for Chicago, received by M. W. Bro. Anthon from date of former report up to 6th inst.:

Humboldt Lodge, No. 512	\$100 00
St. Paul's Lodge, No. 124 (additional)	50 00
Mt. Hermon Lodge, No. 572	50 00
Yew Tree Lodge, No. 461	50 00
Bacon Lodge, No. 283	50 00
Baltic Lodge, No. 284	50 00
Americus Lodge, No. 635	25 00
Doric Lodge, No. 280	50 00
Van Ransselaer Lodge, No. 400	132 00
Oltman's Lodge, No. 446	50 00
Herder Lodge, No. 693	50 00
Hudson Lodge, No. 7	100 00
Pelham Lodge, No. 712	53 00
Marble Lodge, No. 702	50 00
Richmond Lodge, No. 66	25 00
Darcy Lodge, No. 187	100 00
Wheelan, U. D.	20 00

For Michigan and Wisconsin by the same M. W. Brother:

St. Paul's Lodge, No. 124	\$50 00
Yew Tree Lodge, No. 46	50 00
Baltic Lodge, No. 284	100 00
Doric Lodge, No. 280	50 00
Oltmans Lodge, No. 446	100 00
Howard Lodge, No. 35	143 75
Richmond Lodge, No. 66	50 00
Henry Clay Lodge, No. 277	111 00
Eric Lodge, No. 161	100 00
Hyatt Lodge, No. 205	250 00
National Lodge, No. 209	100 00

We also learn that the following bodies have made appropriations, but how disposed of we are unaware:

Manuel Lodge, No. 636	\$250 00
St. Cecile Lodge, No. 568	200 00
L. of Antiquity, No. 11	200 00

St. John's Commandery of Philadelphia have sent the princely donation of \$1,800.

From the *Keystone* and personal knowledge we report:

KNIGHTS TEMPLAR RELIEF.

Grand Com. K. T., of New York	\$2,000 00
St. John's Com., No. 4, Philadelphia	1,300 00
Mary Com., No. 36, Philadelphia	525 00
Kadosh Com., No. 29, Philadelphia	250 00
W. P. Richardson, Philadelphia	25 00
Allen Com., No. 20, Allentown, Pa.	25 00
Constantine Com., No. 41, Pottsville, Pa.	50 00
A Boy, Wilkesbarre, Pa.	5 00
Maryland Com., No. 1, Baltimore	1,000 00
Baltimore Com., No. 2, Baltimore	568 00
Monumental Com., No. 3, Baltimore	175 00
Clark Com., No. 7, Waterbury, Conn.	100 00
Damascus Com., No. 5, Newark, N. J.	100 00
Helen Com., Burlington, N. J.	50 00
Ivanhoe Com., No. 11, Bordentown, N. J.	50 00
Hugh de Payens Com., No. 30, Buffalo, N. Y.	500 00
Apollo Com., No. 15, Troy, N. Y.	100 00
Lake Erie Com., No. 20, Buffalo, N. Y.	100 00
Watertown Com., No. 11, Watertown, N. Y.	325 00
J. H. Hopkins, D. G. M. of U. S.	50 00
R. N. Brown, G. C. of New York	100 00
Louisville Com., No. 1, Louisville, Ky.	100 00
Chillicothe Com., No. 8, Chillicothe, O.	100 00
Damascus Com., No. 5, Keokuk, Iowa	60 00
Dudley Temple, New Albany, Ind.	30 00
Ascalon, No. 16, St. Louis	200 00
St. Louis, No. 1, St. Louis	100 00
A. and A. Rite, Burlington, Iowa	250 00
do do Philadelphia	50 00
do do Pottsville, Pa.	50 00
F. A. Cunningham, 33d, Philadelphia	10 00
L. A. Birley, 33d, Philadelphia	10 00
E. Corbett, 32d, Philadelphia	10 00
John McMiller, 32d, Philadelphia	10 00
Henry Bell, 32d, Philadelphia	10 00
Samuel Snowden, 32d, Philadelphia	10 00
A. J. Kellogg, 33d, Allegan, Mich.	100 00
Princes of Jerusalem, Portsmouth, N. H.	50 00
A. and A. Rite, Norwich, Conn.	50 00
do do Detroit, Mich.	25 00
Phoenix Chapter, No. 2, New York	100 00
Apollo Chapter, No. 43, Troy, N. Y.	200 00
Grand Chapter of Iowa	50 00
Boonton Chapter, No. 21, Boonton, N. J.	50 00
Boulinot Chapter, No. 3, Burlington, N. J.	50 00
Chillicothe Chapter, No. 4, Chillicothe, O.	10 00
W. B. Langridge, Muscatine, Iowa	5 00
C. Silverman, Muscatine, Iowa	50 00
Chillicothe Council, No. 4, Chillicothe, O.	100 00
Scioto Lodge, No. 6, Chillicothe, O.	250 00
Republic Lodge, No. 630, New York	50 00
Good Hope Lodge, 218, St. Louis	100 00
Kit Carson Lodge, 320, New Mexico	100 00

Grand Lodge of Missouri	1,000 00
Grand Lodge of Ohio	2,000 00
Grand Lodge of Quebec	200 00
Grand Council of Indiana	1,000 00
Grand Lodge of Kentucky	1,000 00

The following from Illinois:

From Crab Orchard	\$25 00
Sundry brethren at Columbia	50 00
Lodge at Camden	20 00
Huntsville	25 00
Elbridge	25 00
Somanauk	25 00
McLeansboro	50 00
Troy	50 00
Lynnville	25 00
Middleton	25 00
Dongola	5 00
Carmel	50 00
Brethren at Warsaw	28 35
Lodges at New Boston	50 00
Belle City	10 00

The Grand Master of New York has received from various Lodges for sufferers in Michigan and Wisconsin, \$1,330, which amount he has remitted to the Grand Masters of those jurisdictions in equal proportions, on 25th ult.

We hope by the next number to give full particulars from reports of the Chicago Board of Relief. Enough has been shown, so far, to prove that Freemasons realize the grand claims of charity. The foregoing does not include anything from the Fraternity of Europe. In time we shall be able to give more satisfactory statistics.

STRANGE ACCIDENT.—A man recently came to his death in a curious manner in Venice, Italy. He was standing near the bronze automaton on the St. Mark's bell-tower, which tells the time of day, with his head between the bell and hammer. The hour came round without his notice; the automaton struck one and knocked his brains out.

The real pale of civilization is the ice-pail which contains a bottle of the famous widow's vintage. Lately a Japanese visitor to the English club in Japan was induced to take some champagne, and on putting away his third tumbler, exclaimed with great fervor, "I like civilization! I like civilization."

LET the counsel of thine own heart stand; for there is no man more faithful unto thee than it. For a man's mind is sometimes wont to tell him more than seven watchmen that sit above in a high tower.—*Ecclesiasticus.*

AGNES LEWIS, said to be a sister of Ida Lewis, the Grace Darling of New England, is winning laurels in California by her remarkable performances in plowing. She is only 16, and will be an invaluable companion to some farmer too poor to hire help.

To sigh or repine over the lack of inheritance is unmanly. Every man should strive to be creator instead of inheritor. He should bequeath instead of borrow. He should be conscious of the power in him, and fight his battles with his own lance. He should feel that it is better to earn a crust than to inherit cofers of gold. When once his spirit of self-reliance is learned, every man will discover within himself the elements and capacities of wealth. He will be rich in self-resources, and can lift his head proudly to the noblest among men.

A New Jersey editor has announced the death of his uncle in Australia, leaving him a gold mine and \$400,000. His village cotemporary professes to regard the matter as a plan cunningly devised to obtain credit for a box of paper collars and a straw hat.

HAVE nothing to do with a man in a passion, for men are not like iron, to be wrought upon when hot.

THE world would be more happy if persons gave up more time to an intercourse of friendship.

HE who wishes to secure the good of others, has already secured his own.

A contempt of the sacred rite of marriage not only endangers the morality of the individual, but strikes at the very foundation of social order and domestic happiness.

To flatter women adroitly one must know three things—what they are, what they think they are, and what they want other people to think they are.

MASONIC COMMANDMENTS.—Practice charity; protect chastity; respect the ties of blood and friendship; face the proud in defense of the humble; kindly assist the feeble; guide the blind; feed the hungry; clothe the naked; raise up the down-trodden; be a father to the orphan; guard the altar; protect the government; love man; adore God.

Adoniram Podge.

Adoniram Podge was lank and lean
As a withered up stalk of corn;
And his face was as solemn as ever was seen
Since the days when Adam was born.

He lived on a farm on the edge of town,
And he managed to keep on his legs
By hoarding up money, and salting it down,
When he sold his butter and eggs.

His nose was as long as a piece of chalk,
And his eyes were little and gray;
And he hacked, when he opened his mouth to speak,
And twitched in an awkward way.

His voice was as sharp as a steel-spring trap
And his head was minus hair,
But he covered it up with an old fur cap
That his Grandfather used to wear.

Adoniram Podge got a liberal price
For the truck that he took to town,
The top of his measure was always nice,
But shabbier deeper down.

And his wood was straight on the top of his load,
And crooked and gnarled below;
But the heavier part, on a rutty road,
Will always shake down you know.

Adoniram's Bible was worn and old
From the usage that it had got;
But a piece of knowledge that was never told,
Was whether he used it or not.

If so, his memory served him wrong,
For he was not much of a doer
To the needy and friendless who came along
With the story that they were poor.

A capital man in church was Podge,
To groan when the minister prayed;
And he knew to a "T" the collection dodge,
And how much money he paid.

And he had, in a frame in his old front room,
Kept clean and neat by his wife,
A paper which stated a certain sum
Had made him a member for life.

Adoniram Podge kept a hired man,
And he fed him on cabbage and beans,
Which were kept cooked up in an old tin pan
Along with some pig-weed greens.

And he made him work from the break of day,
"Till the sun took its final lurch,
And docked him then a quarter of his pay
That the savings might go to church.

Adoniram finally died one night
And left the farm to his son,
Who follows as near as a true son might
In the course his father had run.

And he daily drives to the market town
With the mare and her spavined legs,
And he hoards up money and salts it down
By selling his butter and eggs.

And he keeps the Bible so worn and old,
And he reads it, without a doubt;
But the leaf containing the rule of gold
Is somehow or other torn out—

And blotted are all of the verses which speak
Bad things of the tricky doer.
And twixt its covers 'twere vain to seek
For a word of cheer to the poor.

A contributor to *Nature* in an article on "Magnetic Storms in Higher Latitudes," in which, however, he strangely confounds the above with electric earth currents, states that on October 18, 1841, magnetic disturbances, (electric earth-currents,) of such intensity prevailed that the Exeter express train was detained sixteen minutes by the needles of the telegraph being so deflected that it was impossible to ascertain if the road was clear.

The Three Stars.

There are three stars of lustre bright,
Which cheer the masons conflict here,
And cast their pure and holy light
Across life's billows, dark and drear.

The Star of Faith, when doubts arise
And veil the troubled heart in gloom,
Points to bright realms beyond the skies,
And lasting joys beyond the tomb.

When o'er Life's ocean, rude and wild,
Our Fragile boats are madly driven,
The Star of Hope with radiance mild,
Points to a harbor sure in Heaven.

When thoughtless of a brother's tears,
Down Pleasure's slippery track we go,
The Star of Charity appears,
And points us to that brother's woe.

Oh! brothers of the mystic tie,
Pure light upon our path will shine,
If on these stars we fix our eye—
Faith, Hope, and Charity divine.

*Reply of Bro. J. H. Little, G.H.P. of Virginia,
to Bro. J. H. Drummond, of Maine.*

[CONTINUED.]

THE COUNCIL DEGREES.

Comp. D. asserts that the York Rite can *adopt* from any other rite, and thus add to the York Rite that which was no part of it.

I utterly deny this.

To adopt from another Rite is like mixing the blood of two races: it makes a mulatto.

I do not believe in miscegenation in masonry, or in ripening such a custom into law.

An English vessel might find and take a white man from a negro tribe: they do not adopt him, they restore him to his own race; and they will know him by his color, even if his language is corrupted.

The York Rite can always *resume* what has been lost and discovered, or what has been taken from it by other Rites.

The Council Degrees are a part of the York Rite, pertaining to the Chapter, which the A. and A. Rite had appropriated.

I believe that various portions of degrees in the York Rite have been lost in the lapse of time and through carelessness in working. I find a portion of the Mark Degree worked in Maryland which is not worked in Virginia, and I am inclined to think that a fragment of the R. A. Degree is contained in part of the Superexcellent Master.

The York Rite can always reappropriate its own property. This has been done by Maryland and Virginia in reference to the Council Degrees.

In regard to many minor matters and questions of Comp. D. we differ, because my allusions were to the decisive action of the G. L. of England in reference to the foundation of G. C.; while he speaks entirely of G. C. in this country, to G. L. and G. C. in this country I pay very little attention. They have ripened so many customs into laws, that it is a hopeless task to try and reconcile their conflicting decisions on Masonic questions. I would as soon undertake to correct the architecture of the Tower of Babel. I look back to the decisions of our mother G. Lodges—those of Great Britain—for authority. I know that Masonry in this country has been much corrupted, partly by the prevalence of our peculiar political views, and partly by the A. and A. Rite, that innovation and humbug in Masonry. I find that originally all degrees were conferred in lodges; that there are but four degrees in Masonry—E. A., F. C., M. M., and R. A.—all others being but adjuncts and preparatory portions, which have been elevated into degrees for perfection in working; that the G. L. of England by edict reserved to itself and its lodges the first three, and gave the others, with its adjuncts, to the G. C., and authorized it to confer them; that in order to do this it allowed it to use the P. M. degree, because no one could be a R. A.,

Mason who had not passed the chair. Hence in Virginia, certainly, we find all P. M.'s made in chapter to owe allegiance to G. L. as well as to G. C. It is not very material in what order these degrees are conferred, provided they precede the R. A.; although the Order in Virginia and Maryland is chronologically correct, therefore best. The G. C. of England has uttered no voice in regard to the Council degrees, and we have confusion here in regard to them. They are evidently a part of the York Rite, and a preface to the R. A. Degree.

In regard to Eckel, Comp. D. is on both sides of the fence; he agrees with me, and he does not agree with me. I reaffirm that Eckel was familiar with the Royal Master's Degree before 1819; and I base my assertion on Eckel's work, compiled under his supervision, by Cole, in 1817. He then placed it after the M. E. M. (page 317); in 1824, on his recommendation, the G. C., of Maryland, arranged it in a council, with the Select, which was chronologically correct.

I agree with Comp. D. in one point; that G. Councils have the same right to exist that the G. G. Chapter has. I think that both are inventions and should be abolished. They have about as much authority as a G. Past Master's Lodge would have, and are just about as useless.

We differ entirely, and shall differ until he rubs the Declaration of Independence out of his eyes. Masonic government is not republican; it is monarchical; an elective monarchy it is true, yet still monarchy, and of an Oriental character. Masons elect a Master; but he is then supreme; the electing power can neither remove him, nor appeal to the electors. Lodges form a G. L., and at once lose independent power and become subjects, and must obey. They can not resist or remove a G. Master; they can only refuse to re-elect him; and he can only be called to account after vacating his office. No Masons and no Lodge can throw off allegiance; if injustice is done in a Lodge, there is always appeal to the G. M. or the G. L.; a true Mason can not resist, but must submit in silence. He must in all cases yield to the awards of the Brethren, be they right or wrong. The French Masons have as motto: "Liberty, Fraternity, Equality." This is alike French and foolish. Masons are not free; they are the slaves of law; they must obey. Nor are they equal; for while they meet upon a level, the master is supreme; yet there is a true fraternity among us. We appeal to the Book of the Law; obedience is better than sacrifice; submit to those who have the rule over you; and Brethren, love one another.

PHRE-MASSEN.

Great mistake has arisen from the very name we bear; and many do not understand what we are, or what our very name itself means.

Masons are not free, in the sense in which this word is sometimes used; they are positively bound by absolute laws; they are the slaves of truth and of their word. Unqualified obedience is their duty. The profane are free; the Mason is not.

The origin of our name shows this. Our title is Free Mason; and this is not an English word, nor is our order of English origin. The name is not of any of the languages of modern Europe; nor is it found in the classic tongues of Greece or Rome. Nor yet is it a part of the languages of Syria, Tyre, or Chaldea; nor is it Hebrew. More ancient than all, it comes from a nation that had organization, architecture and literature, before Abraham, first beheld the stars glitter on the plains of Shinar. It is from the language of ancient Egypt. That wonderful land where all antediluvian science and art was preserved and extended, where a system of priestly and kingly government was carried out, which has ever been the wonder of the world. That land where men of science, organized into a close and secret organization, ruled; where they created a mystic language unknown to any other than themselves, and where they erected those mighty works of architectural skill, whose undestroyed firmness still amazes the world, and puts to shame our modern enterprize. Among these ancient sages the sun, as the visible power of life and light, was an object of reverence, and perhaps of adoration. In this language it is called Phre, and in the same language, Mas means child. Hence, being born of light, that is of knowledge of every kind, physical, moral and intellectual, they called themselves Phre-Massen—children of the Sun, or Sons of Light. They inculcated and practiced purity and perfection of the body, control of all the passions or moral purity; and devoted themselves to the intense study of all intellectual acquirement. Now this is Free Masonry. We are true Sons of Light. And as light is governed by laws, so rigid that any ray of light which disobeys these laws is at once destroyed and becomes darkness (for darkness is the death of light); so it is with us, we must obey our laws or cease to be. And here we see where we get the observance of the two days of St. John's. The Egyptians, the Chaldeans, and all the ancient philosophers, Pythagoras especially, observed as sacred those two days in the year on which the sun shone for the longest and the shortest time upon the earth. They were the 21st of June and the 21st of December. In the dark ages, as the festivals of St. John's occurred near these days, and were generally observed by the mass of men, they came to take the place of the other two, in the observance of the craft. And thus it was gradually that they were considered patrons of the craft, and that Lodges, formerly dedicated to King Solomon, came to be dedicated to them.

And afterwards the two parallel lines were made to refer to them; although originally they referred to Moses and Solomon.

In the lapse of time and during the progress of an order whose ritual can not be written, errors have crept into our working. I think that most of them are due to the herd of masonic lecturers, who have generally combined zeal and ignorance in equal proportions.

I may have spoken sharply in this article, but not unkindly. I feel a great respect for Comp. D., for his zeal, knowledge and industry; but I think him wrong, and I have said so. If I have hurt his feelings, I ask his pardon; but his often expressed opinions have certainly outraged mine. Carry out his views, and you destroy all Masonic reverence for law. In such a quarrel I would strike my own father.

Let there be peace between us, Comp. Drummond; and, if possible, agreement. Again I say that I have no objection to a society for mutual admiration or debate; and still less to a meeting for consultation in regard to work. I will meet Comp. D. half-way; and if the G. G. C. will only lay aside its arrogant and absurd title, and call itself, what it really should be, a general committee of conference on chapter work, I will urge the G. C., of Va., to send up a stout, able-bodied delegate, of strong lungs and capacious stomach, to take part in its deliberations, provided, that nothing he may eat, drink, hear, or say, shall be considered of binding force on the G. C. of Va.

Jurisprudence--Editorial.

1—Ques. "When a Lodge is constituted under charter must the officers be elected, or are those installed, named in the charter?"

Ans. Under subdivision 8 of sect. 1, art. xv., By-Laws Grand Lodge of Missouri, the election must be had. The Grand Chapter and Commandery have same provision. In some jurisdictions the law differs from this.

2—Ques. "A member of our Lodge was taken sick under the jurisdiction of Lodge No. —, in this State, and they attended to him and incurred the expense of \$125. The Lodge sent us a bill of expenses; should we, or are we bound to, pay the bill?"

Ans. A Lodge is bound to pay nothing, unless it is incorporated under the law, for it cannot sue or be sued. Whether you ought to pay the bill depends entirely in what light you view your obligations and duty to your own members. If you would have allowed your member, if at home, to die or starve for want of nursing or food, rather than spend the sum of \$125, then we should answer that you ought not to pay the bill; if, on the other hand, the life of your Brother was worth saving and you are satisfied that the bill of expenses is correct as to amount, then we should say you ought to pay it, if it takes the last dollar in your treasury, or necessitates making an assessment.

There is, however, another point in this question, which we will present for the benefit of the Lodge which asks our opinion, viz.: Its members may have thought that it is the duty of Lodges to assist others without expecting or asking remuneration, and this we presume was the real question at issue. If so, then we reply that, in ordinary circumstances, such as temporary and limited relief, Lodges do not expect any return, especially where the sufferer hails from another jurisdiction; but in cases of protracted sickness or extraordinary expenses, and especially if the party belongs to our own family in the State, it is right and proper that such bills be paid, if the assisting Lodge sees proper to present them.

3—Ques. "Does closing the third degree close the other degrees and the Lodge, without closing down through all of them, they having been 'opened up?'"

Ans. In the jurisdiction of Missouri lodges are ordered to open regularly all the degrees they are going to work in, and it has also been decided by the Grand Lodge that "closing the third degree closes all."

4—Ques. "If a member has been rejected for membership can he apply again at every stated meeting thereafter, and if so, what is the form?"

Ans. A petitioner rejected for membership in this State may apply at any stated meeting of that or any other lodge in the State, but his petition must be a new one in regular form; be referred and lie over, as in the first instance.

5—Ques. "Is there any law of the Grand Lodge of Missouri forbidding lodges from meeting (except on funeral occasions) during the session of the Grand Lodge?"

Ans. Yes. See page 40 proceedings 1868.

9—Ques. "If a committee is appointed by a lodge, and the ma-

majority and minority of them bring in two reports, and on motion the minority report is first taken up and adopted, does it become the report of the committee, or merely an amendment to the majority report, subject to another vote?"

Ans. When a committee, through a majority and minority of its members, submit two reports and they are received, either by silent consent or a vote, such reports become the property of the lodge, to do with as it sees proper. If a majority of the members vote (upon a motion) to take up the minority report and adopt it, that is the end of the business, unless the majority report treats of subject matter not alluded to by the minority, then such subject matter becomes new matter for the consideration of the lodge.

7—Ques. "Can we act upon the petition of a man who lives on the opposite side of the river, but nearer our lodge than any other?"

Ans. Yes. Rivers, county boundaries, township lines, &c., have nothing to do with the jurisdictional limits of a lodge in the same State, unless specifically defined otherwise by Grand Lodge law. In this State, jurisdiction is measured by air-lines, and the dividing line is equidistant between lodges.

8—Ques. "A candidate was rejected by two negatives in our Chapter and the H. P. at the next meeting stated that the objecting parties had withdrawn their objections, and thereupon declared the parties elected and claimed the right to proceed with the degrees. Has he a right to do this?"

Ans. No. In the first place the rejecting members had no right to tell how they voted, and for such telling were liable under the law; and in the second place the H. P. had no right to declare an election under such circumstances, not even if the rejecting members had the right to disclose their ballot, for he could not be certain that they were the actual parties, hence there was no way to remedy the mistake except by a new ballot after six months, under our law.

9—Ques. "When a R. A. M. is rejected in a Commandery within what time can he again petition?"

Ans. In Missouri in six months. By unanimous consent of the rejecting Commandery he may immediately apply to any other Commandery under whose jurisdiction he may reside.

What did that young lady mean when she said to her lover "You may be too late for the cars, but you can take a buss?"

When Lord Sidmouth one day said "My brains are gone to the dogs, this morning," his friend at once ejaculated "Poor dogs!"

After great mental effort a German wrote a receipt in full as follows: "I ish full; I wants no more money. John Swachhammer."

"Never mind the obituary, judge," said a culprit when the court became pathetic in pronouncing sentence, "let's fix the time for the funeral."

There is a young chap in Danbury school who, being asked who was called "The Father of his Country?" shrilly shouted, "Brigham Young."

Cling to those Who Cling to Us.

There are many friends of summer,
Who are kind when the flowers bloom,
But when winter chills the blossoms,
They depart with the perfume.
On the broad highway of action
Friends of worth are far and few;
So when one has proved his friendship,
Cling to him who clings to you.

Do not harshly judge your neighbor,
Do not deem his life untrue,
If he makes no great pretensions,
Deeds are great though words are few;
Those who stand amid the tempest,
Firm as when the skies are blue,
Will be friends while life endureth,
Cling to those who cling to you,

When you see a worthy brother
Buffeting the stormy main,
Lend a helping hand fraternal
Till he reach the shore again;
Don't desert the old and tried friend
When misfortune comes in view,
For then he needs friendship's comforts,
Cling to those who cling to you.

this, one of the most ridiculous laws, (*masonically* viewed,) yet no part of it even, is named against this man. There is nothing in the report to show, that he had even warned the lodge, or given it any chance whatever to correct the error, if error there was. He may have done so, but he does not report it, and in justice to himself and the jurisprudence of his Grand Lodge, it was best that he should have given all the facts. We are pleased to notice that he refused in every instance to grant dispensations to confer degrees out of the regular time. The following was adopted—

Resolved, That during the recess of this Grand Body the M. W. Grand Master be required to investigate the action of Hazen Lodge, No. 251, relative to conferring degrees on alleged resident of Missouri, and after satisfying himself of the facts in the case, to take such action in the premises as Masonic law and usage require, and to report his action therein at the next annual communication of this Grand Lodge.

In going further into the proceedings, we find the following report from the committee to whom was referred the "Locust Grove Lodge" case—

1. We have examined so much of the annual address of the M. W. Grand Master as relates to his action in arresting the work of Locust Grove Lodge, No. 365, and in reversing the action of Ottawa Lodge, No. 225, in its trial and judgment against Bro. Springer, and are of the opinion that in these cases he was clearly acting within the scope of his authority, as defined by Article IX. of the Constitution of the Grand Lodge, and we recommend that his action be approved.

In view of the fact that the object which he had in view in arresting the work of Locust Grove Lodge has been fully accomplished, and the lodge having sent to the Grand Lodge a delegate, and its charter, as required by the order arresting its work, and believing that the brethren composing the lodge are active, zealous, and devoted Masons, who are anxious to preserve our ancient tenets unswerving, we recommend that the charter be returned to them, and that the lodge be authorized to resume the work under the officers who were elected and installed therein in 1869, who shall continue as such until their successors shall be elected and installed according to the provisions of Rule 1 of the Code of Masonic Jurisprudence: *Provided*, that before resuming work the lodge shall pay to the Grand Secretary its annual dues for the year 1871, for which it is now in arrears to the Grand Lodge.

We regret we have not a copy of the Constitution at hand, whereby to find what "Art. IX" says, but we presume it makes the Grand Master the Conservator of the Fraternity, irrespective of any voice of the Craft. If so, the committee was right. A member of the Grand Lodge who seemed to think that there was not much difference between killing men by the glass or the barrel, offered a resolution to the effect, that wholesale dealers in whisky were as reprehensible as retailers "and this was referred to the Jurisprudence Committee. (the same as reported on Chesnut Grove Lodge) and they most solemnly reported to the effect, that "any one who did business contrary to the laws of the State or the United States, was subject to masonic discipline." If this was not legislative bushwhacking, then we do not know the meaning of the term. Why not come out like upright and square men, and say, that "anyone who sells intoxicating liquors cannot be made a Mason, and if he engages in it, after being made a Mason, shall be *ipso facto*, expelled from the fraternity." Everybody could understand a law like that, but when it comes to the making of a fish, (because he swims in an aquarium), of the man who sells by the hundred barrels a day, and a fowl, (with his head chopped off), of the man who sells by a very small glass with a little sugar in it, we don't understand the consistency of the thing. To carry out the logical conclusion, we see no escape except to decide, that the brother who drinks by the barrel may be Grand Master, but the one who cannot stand more than one cocktail a week, should be expelled. Now, with reference to "Rule No. 8," already quoted, we have this to say—viz: that the laws of the United States do not allow a public officer to be engaged in purchases or speculations of any kind with the government; that no man can vote or hold office till he takes an oath of loyalty; that no man shall catch fish in Canadian waters; that no man shall be appointed an officer in the army or navy who has been dismissed from West Point or Annapolis Academies for "hazing" or putting salt in the sugar bowl; that no man should be a Senator till he has arrived at the age of thirty years, &c., &c. Yet if Senator Sherman of Ohio (to whom the Grand Lodge of Ohio extended a vote of thanks, for his courtesies), should be proven to have presented the President with a farm, and he got a friend appointed thereby; or if the Grand Master of Alabama was elected governor, (without his solicitation) and had not taken a certain oath; or if Bro. Smith in the next war should be appointed a Captain by his Governor, after he had been dismissed from West Point for putting thistles in some fellow's bed; or if, like Bro. Stephen A. Douglas, he should be elected Senator before the proper age, he *must* be disciplined by his lodge. If, again, Ohio has such fool-laws as Connecticut once had, and Sister "Inconsiderate Jones," should allow "Affectionate Bro. Smith" to squint at her in meeting-house, over the left corner of his psalm book, and smile most gracious smiles of affection, and she should have "said Smith" brought up before the judges and tried for a witch, and he be burned at the stake for such unseemly conduct, we see no resource for the Grand Master of Ohio,

except to order the expulsion of said Smith, and in failure thereof, to arrest the charter.

For Heaven's sake, "let us have peace." Let us have a piece of common sense and masonic law! Masonry knows nothing of such nonsense. She is a "law unto herself" of all things that belong to the pure and genuine morality of the people. She claims, and should be, the sole and sovereign judge of the fitness of her membership, and she does not presume to be a high constable to execute the laws of the land. Her code of morals are laid down in her laws, and intolerance and bigotry are not a part of them. She cares nothing for politics or sects, but is governed solely by that high and divine law of honor, honesty, truth and virtue between her people. It is on this law, that she has maintained her purity and integrity, when many other associations have gone to the devil. It is by this high law of self-examination and perfect justice, in her decision of personal membership, that she has outlived the sunken and outlived *everything*, except God Almighty, and we most emphatically oppose to-day, having her tied to the patched-up machinery of policy and expediency which runs the affairs of this or any other age. We therefore say, that "Rule 8" of the Grand Lodge of Ohio, is wrong in its conception and inoperative in its results.

The Grand Lodge voted \$2,000 for the benefit of the sufferers in Chicago, Wisconsin and Michigan. It was a noble act and one that deserves great credit, considering the state of their finances.

Bro. Alex. Newcomb of Toledo was elected G. M. Bro. Jno. D. Caldwell of Cincinnati was elected Grand Secretary. Bro. Chas. G. Matchett was granted further time to report as foreign correspondent.

Freemasonry in Court.

On the 19th ult. quite an excitement was raised among the Masonic fraternity in Harrisonburg, Va., by an order from Judge Turner, requiring the Secretary to produce the minute-book of the Lodge in court, to be used as evidence. The Lodge had previously instructed the Secretary not to produce the book in court, and, on his refusal to obey the order of the court, was ordered to prison. But the matter was finally compromised by all parties agreeing to receive and give an attested copy of the minutes required.—*National Freemason.*

We do not see how any court could have taken cognizance of such a thing as a Lodge record as worth anything for legal evidence unless the Lodge was incorporated, and if the Lodge was incorporated we do not see how it could for a moment refuse the order of the court. We rather suspect that the Lodge was chartered by the State, and this case is another evidence of the great error committed by Lodges getting acts of incorporation, instead of making use of the chartered powers of the Grand Lodge.

A good tonic for debilitated young ladies—iron. A better tonic—ironing.

Better Late than Never.

Life is a race where some succeed,
While others are beginning;
'Tis luck in some, in others speed,
That gives an early winning.
But if you chance to fall behind,
Ne'er slacken your endeavor;
Just keep this wholesome truth in mind,
" 'Tis better late than never! "

And if you keep ahead, 'tis well,
But never trip your neighbor;
'Tis noble when you can excel
By honest, patient labor;
But if you are outstripped at last,
Press on as bold as ever;
Remember, though you are surpassed,
" 'Tis better late than never! "

Fe'er labor for an idle boast,
Or victory o'er another;
But while you strive your utmost,
Deal fairly with a brother;
Whate'er your station, do your best,
And hold your purpose ever;
And if you fail to do the rest,
" 'Tis better late than never! "

Choose well the path in which you run,
Succeed by noble daring;
Then, though the last, when once 'tis won
Your crown is worth the wearing.
Then never fret if left behind,
Nor slacken your endeavor;
But ever keep this truth in mind
" 'Tis better late than never. "

The Farmer Feedeth All.

"My lord rides through the palace gate,
My lady sweeps along in state,
The sage thinks long on many thing,
And the maiden muses on marrying;
Tho sailor plows the foaming sea,
The huntsman kills the good red deer,
And the soldier wars without a fear.
But fall to each whate'er befall,
The farmer he must feed them all.

"Smith hammereth cherry-red the sword,
Priest preacheth pure the holy word,
Dame Alice worketh braiding well,
Clerk Richard tales of love can tell;
The tap-wife sells her foaming beer,
Dan Fisher fisheth in the mere,
And courtier's ruffles strut and shine,
While pages bring the Gascon Wine.

"Man builds his castles fair and high,
Wherever rivers runneth by;
Great cities rise in every land,
Great churches show the builder's hand,
Great arches, monuments and towers,
Fair palaces and pleasing bowers;
Great work is done, be it here or there,
And well man worketh everywhere,
But work or rest, whate'er befall,
The farmer he must feed them all,"

A Duty to the Helpless.

Almost every Board of Relief and those who are most called upon to aid the traveling beneficiaries of the institution report that of all the impositions they most dread are those by women. This is natural, because it is hard to resist the pleadings of a poor woman under any circumstances, even if you suspect her of being an impostor, hence relief is often given which afterwards proves to be wrong. Female degrees and passwords have been invented whereby to aid the worthy woman, but these have proved valueless when most needed. Out of the 20,000 Masons of Missouri we do not suppose that one thousand know any more of these signs and degrees, or ever will, than they do of the mysteries of the Hindoos. There is but one way to make these symbols, words, tokens or degrees worth a row of pins, and that is to make them a part of the education of every Master Mason, and make it his obligatory duty to teach it to his wife, mother, sister or daughter as soon as he can. As it stands to-day these degrees, as a means of identification, are not worth the paper they are printed on. As a means of social enjoyment and mutual improvement in certain localities they are valuable and agreeable, but as a *universal language* they are a fraud. If the parties having control of these female degrees are not willing to make them the undisputed property of every Master Mason, without the formality of additional covenant, and are not willing that they should be taught as an universal language to every female entitled by relationship to them, then we know of no other way to supply the want except that now practised by all Grand Lodges, viz.: for each Master Mason to procure a diploma or certificate of membership, which may be used by his widow or children after his death, in case they need it. The great difficulty about this is that a member may get such a diploma while in good standing and hold it after his expulsion or suspension. An expelled or suspended Mason is not very apt to brag of it to his wife—she may never know of it—and after his death she, poor and innocent soul, finds his old diploma as evidence of her husband's membership and upon it applies for relief. The case is examined into—his Lodge is telegraphed or written to about that brother's status, and the reply comes back "Expelled (or suspended) three years before he died." Here is this poor woman, hundreds of miles away from home and among strangers, compelled, in an unfortunate moment, to present her appeal and evidence for aid. She is thunderstruck by the reply, and is perhaps half inclined to think it is a slander upon her husband, whom she had loved so much and from whom she never heard such news. He may have been a most excellent and kind husband, yet he may have got crossways with the Lodge, and allowing his temper to get the advantage of him, he said and did what he ought not to have done and was put out of the fraternity. His foolish pride would not allow him to apply for restoration or to

tell his family. We have held it to be a duty which every Mason owes to his family to tell them when he is suspended or expelled. He has no right to lead them to depend upon a false hope. If he has got enough Masonic sense to get out of a shower of rain he must know that any claim his family may have upon the fraternity by his membership dies with his membership, unless he dies physically, in good membership. To obviate all doubts and to settle all questions of membership at time of death the Grand Lodge of Missouri, in 1850, adopted the following:

Resolved, That the Subordinate Lodges in the jurisdiction of this Grand Lodge be, and they are *hereby, required* to give to the widows of all deceased worthy brother Master Masons in the several jurisdictions of said Lodges a certificate of the former membership and good standing of their deceased husbands, which said certificate shall be signed by the Master and Wardens and attested by the Secretary of said several Lodges, under their seals, and that uniformity may be obtained in said certificates the following shall be the form, the blanks being properly filled, to-wit:

_____ LODGE, No. —, }
Held at _____, in the county of _____, in the State of Missouri. }
To all regular Masons withersoever dispersed:
Know ye, that Mrs. _____ is the widow of our well beloved brother _____, who was late a member of said _____ Lodge, No. _____, and that we commend her, the said Mrs. _____, to your Masonic care and protection.
Given under our hands and seal of said Lodge, this _____ day of _____, 18—.
_____, W. M.
_____, S. W.
_____, J. W.
[SEAL.]
Attest: _____, Sec'y.

Any widow or member of the family entitled to carry it, who can prove her identity, needs no further evidence, and should be promptly assisted. Where there is no widow, but only orphan children, we hold that a certificate of the good standing of their father should be given to them.

We fear, however, that Lodges often overlook this law, from negligence or inadvertency, for we have been called upon, as Grand Secretary, to issue certificates for defunct Lodges many years after the husband died in good membership.

This is a sacred duty and one that should strike the Master of every Lodge the moment he hears of a member's death. It may be worth nothing to-day, but may be more precious than we can imagine in years to come. We believe this simple law to be one of the very best ever adopted by our or any Grand Lodge for the protection of Masonic widows, and if adopted by all Grand Lodges would entirely do away with female imposters.

We ask our Masonic cotemporaries to bring this subject before their several jurisdictions and urge the adoption of so simple a law, that will lead to uniformity in the performance of a sacred duty which the fraternity owes to the helpless. No man can say that "his family will not need assistance." We have helped the widows of men who were *millionaires* in their life time. No man can tell where the wheel of Fortune (that fickle goddess) may land him.

A COUNTRY girl, coming from a morning walk, was told she looked as fresh as a daisy kissed by the dew: to which she innocently replied, "You've got my name right—Daisey; but *his* name isn't dew."

Josh Billings says: "We read that Esaw sold his birthrite for soup, and munny wonder at his extravagance; but Esaw discovered arly what many a man has discovered since, that it is hard work to live on a pedlgree."

A lady offered a prayer to St. Ignatius for the conversion of her husband. A few days afterward the man died. "What a good Saint is our Ignatius!" exclaimed the disconsolate widow; "he bestows on us more benefits than we ask for."

WHEN is a blow from a lady welcome?—When she strikes you agreeably.

The sting of a bee carries conviction with it—it makes a bee-leaver at once.

"What substitute can there be for the endearments of one's sister?" exclaimed Mary. "The endearments of some other fellow's sister," replied John.

A victim of Greeley's handwriting says: "If Horace had written that inscription on the wall in Babylon, Belshazzar would have been a good deal more scared than he was."

A Michigan doctor, who was arrested because his patient died, has been acquitted on the ground that he did the best he could, giving all the medicines that he knew the names of.

The Stranger.

Be kind to the stranger in city or field,
To his wants or his woe thy free sympathy yield;
Wait not 'till thou learnest his birth or degree,
Thro' the Father of All, he is brother to thee.

Be kind to the stranger! Oh! let not his creed
The current of gentle compassion impede;
The spirit of charity mingl'eth all sects,
One altar of love for the world she erects.

Be kind to the stranger! that text is divine,
Which calls upon man his stores to resign
Some gleanings from gatherer's of grain or of gold,
As tribute to heaven repaid seven-fold.

Be kind to the stranger! thy lot may be cast
Far, far from the home where thy childhood was passed;
An exile unlinked from the family chain,
Thou may'st writhe 'neath the pressure of pain.

Be kind to the stranger! leave judgment to God!
Whose Omnipotent hand should alone wield the rod;
To thyself thou'rt a stranger, to none truly known,
Save the Censor, whose eye o'er creation is thrown.

Veiled from thee are thy frailties by proud self-esteem,
These, thy kindness to others will tend to redeem.
Be kind to the stranger, in life's final hour,
His blessing like dew on the withering flower,

Shall freshen the languishing hope of thy heart,
And cause thee in peace from the world to depart,
Assured that thy spirit, a stranger above,
Shall by natives of Heaven be welcomed with love.

—Old Paper.

Freemasonry as a Guardian.

Every Freemason who has been properly impressed with the benign principles of the institution, finds himself, almost unknowingly, acting as a guardian of the families of deceased brethren. He sees a young lady at a party, and probably learns by accident, and for the first time, that she is the daughter of a dead brother, whose name he never heard before; but from that moment he feels a new interest in her welfare, and watches her with a new interest. He finds himself becoming interested in the character of the young man in her company, and stands ready to guard her against imposition, and to avenge any wrong done her.

Hundreds of fatherless daughters have hundreds of eyes on them which they never suspect; hundreds of hearts beat for their welfare, and hundreds of hands to lend aid whenever needed. To these unknown friends they are indebted for many kind words and commendations in their behalf. They may not be very handsome or very rich, but to the fraternity of which their fathers were once members, they possess the charm of sisterhood and dependence. The widow's interests are guarded and protected many a time when they have not the slightest hint of it. It is right that all this should be so—it is a part of the grand scheme of God for making his people his children, and thereby creating the brotherhood and sisterhood of the world.

Women, not being Masons, of course cannot be expected to fully understand this scheme, hence it is not uncommon (notwithstanding their natural kindness of heart) to hear a wife, or daughter, or sister say to the husband, father or brother: "Why do you call on Mrs. Smith or the Misses Jones; we do not know them and may never meet them?" He replies, "they are the wards of our fraternity, and we must encourage and cheer them, and let them feel that they have friends in the world." Without this educated and obligated bond of sympathy, thousands upon thousands of women would be without a sympathizing friend. Is not this something worth working and living for?

A Chicago girl says she does not get married for the reason that she does not know whose husband she might be marrying.

The following notice is posted conspicuously in a publication office out West. "Shut this door—and as soon as you have done talking on business, serve your mouth in the same way." Bored wouldn't do a slow thing to cut this out and paste it in their hats.

"Oh for a Lodge in a Vast Wilderness."

Dear reader did you ever swear? Did you ever feel the perspiration crawl over you like the tickling fingers of unseen, yet exasperated spirits? Did you ever feel like the dutchman's son, who sat in the corner after a sound thrashing; sobbing and saying all manner of things, and have your father come to you in his parental mode and say—"Vat ist dat you shay?" and your reply notting fadder; and he says; "yes you shays notting, but you tinks got tam, and I lick you for dat?"—Were you ever "there"?

Well we suppose you "tinks" a good deal and like us;—well you have expressed your thoughts, although not publicly put forth; you "know how it is yourself." Knowing *that* you can appreciate our "feelings," as a man used to say.

We sit up nights and arrange the matter for our paper—we revise the proof, and hope in the end, that it will come out all right. We send the mail book with all the additions of new names, over to the mail clerk and hope everybody will be "happy."

Alas! after a week the letter-carrier brings in complaints until we shudder to see any more.

One says "we have not received our October number, what is the matter?"—Another, it is now the 20th of the month and the November number has not come to hand"—Another and another, all in the same style. Old "Bosby" happens to drop in as we open the letters, and says, "Frank, for heaven's sake, don't swear." We say we "don't swear, only it is enough to make the eleven apostles feel mad"—and he replies, "swear not by Heaven, for it is his footstool" and we reply, did'nt you say for Heavens sake, when you came in"?—and how do you suppose he got out of it? says he, say unto them, "dod darn it." We asked him if he ever lent a horse on a Sunday afternoon to "two nice young men" and have them bring home horse and buggy smashed up, and try to get out of it by saying "the horse was blind in one eye and shied to the right and went into the ditch—and if so, what did you say"? and he stood in the profundity of his personal appearance, and he cried out, "don't ask any more; those fellows are in the lake that burneth with fire and brimstone, *If I am a prophet.* In our vexatious despair, we asked Stone, who had just arrived if he had ever bought scrap iron from the arsenal; and sent out his foundryman to break it up, and they tried to split some shells with a chisel and all got blown to atoms, together with his foundry? and he said "yes Frank and I sat down like Marius, weeping over the ruins of Carthage; and exclaimed, when the fool-killer gets through his work, "I'll be happy."

His equanimity made us sigh, and "ah," we cried out, "you have never edited a paper and had a drunken mail clerk?" The next day another batch of letters came in, and with tremulous hands we tore them open and read the same tale.

Full of feelings that tear souls asunder, we hunted up the mail clerk, and found papers for Idaho addressed to New York, and as a sample of the general confusion of things, we found a paper intended for "Am Woodside, Dunduam House, Coleraine, Denny county, Ireland; addressed most solemnly thusly, "Ireland, Dublin," and nothing more. Now gentle and lamb-like reader, what would you have done? What would you have said had you gone to the Post office and found "foreign files" returned to you from the N. Y. Office stamped thus, "returned for postage," after you had paid the postage? If you would have done and said *nothing*, and will send on your skull after death, we will have it cleaned and drink a cold water toast every day, to "Immortal patience on a monument".

Month after month we have tried a new lot, but we are determined yet to find an honest mail clerk, if we have to have a funeral every evening, and hire a new man every morning. It has become a desperate case, and the next man who makes a mistake may as well engage the undertaker beforehand, for *we* will have the corpse ready, sure as death and taxes. If any subscriber has failed to get his paper, drop in a line and the paper will be sent, and we promise that *mistakes must cease.*

"There's one kind of ship I always steer clear of," said an old bachelor sea-captain, "and that's courtship, 'cause on that ship there's two mates and no captain."

Gold.

Gold lurks in every aim of life;
It aways the lofty and the lowly,
And shrouds beneath its sable pall
Each aspiration high and holy.
For it we utter earnest prayers,
And solemn vows are made and broken,
And beauty barbers truth and hope,
And bitter, scathing words are spoken.

Gold cannot add one hour of life,
Or buy love's holiest caresses;
It cannot stay the silver streak
Time blends with beauty's auburn tresses;
It cannot bring the loved one back,
So rudely torn from our embrace;
It cannot smooth the wrinkled brow
Scored deep with grief's relentless traces.

Gold cannot bring youth's ruddy glow
Back to the cheek of fading beauty;
It cannot hush the still, small voice
That hints of long neglected duty;
It cannot heal the broken heart,
Throbbing with some unbounded sorrow;
For words that wring the soul to-day,
Gold cannot bring relief to-morrow.

Then let us spurn the glittering bribe,
Nor breathe for it one sigh of sorrow;
Gold can at last but gild the bier,
Or buy the pall that want must borrow;
The lowliest heart in all the land
Is rich beyond all golden treasure,
If truth and virtue, hand in hand,
Have been through life its rule and measure.

Our Index for Vol. V.

We present to our patrons with this number the index for Vol. V. of the *Freemason*, ending with Dec., 1871.

It has been carefully and most systematically prepared by Bro. W. Austin of Richmond, Indiana, Past Grand Master of the Grand Council of that State, as a labor of love to the Craft for his fraternal appreciation of our humble labors. For this kind service and contribution we extend him our sincere thanks, for we know what the labor is in preparing a faithful index. We look upon it, kind friends as his Christmas gift to you, and we feel assured that the thousands of readers of this journal will say at least, "many thanks, Bro. Austin." We cannot add "and many returns," for we have no right to expect such contributions, year after year, as we have received, but will say, that for this labor so faithfully and ably performed, we shall ever hold our Brother in fond remembrance, and reciprocate at any and every opportunity.

Arrest the Murderer.

FULTON LODGE, No. 193, A. F. & A. M.,
HILLSVILLE, VA., Nov. 10, A. L. 5871, A. D. 1871. }

Sec'y Grand Lodge of Missouri:

DEAR BROTHER:—At a called communication of Fulton Lodge, No. 193, A. F. & A. M., the following resolutions were adopted:

WHEREAS, It has pleased God to take from our midst Bro. David Collier, by and through the instrumentality of one Stanley Gallemore, who, by the use of a large hand maul, murdered our brother; and whereas, said Gallemore has not been arrested, and probably has or will leave this part of the country for parts unknown; and whereas, it is the duty of this Lodge to assist in the detection and arrest of said Gallemore; therefore, be it

Resolved, That the Secretary be and is hereby instructed to send a letter descriptive of said Gallemore to the Grand Lodge of each adjoining State, with the request that said Lodges, through their Subordinate Lodges, or otherwise, assist in the detection and arrest of said Gallemore, who murdered our worthy Bro. David Collier.

Said Stanley Gallemore is described as follows: About 35 years of age, 6 feet 2 or 3 inches in height; hair of a sandy color; grey eyes, round and full; slenderly made; weight 175 or 180 pounds; left-handed; scar on the right arm between the elbow and wrist, caused by a gun-shot wound; has missing one upper front tooth; occupation house carpenter and mill-wright.

By order of the Lodge,

[SEAL.]
GARLAND HALE, Sec'y.

E. B. VAUGHAN, W. M.

Circular of Instructions for Lodges U. D.

Issued by Order of the Grand Lodge of Missouri.

1. Lodges U. D. to be set to work by the District Deputy Grand Master or some properly authorized party.
2. Officers of Lodges U. D. are not installed.
3. The Dispensation is to be copied into the Lodge record.
4. The By-laws recommended for subordinate Lodges by the Grand Lodge, in 1869, are to be used by Lodges U. D., filling up the blanks to suit local circumstances.
5. All the names of recommenders on a petition should be entered on the record.
6. The full name of all petitioners should be entered on the record.
7. Dimits must accompany all petitions for membership and that fact noted on the record, stating the name and number of the Lodge of which the party was last a member.
8. All degrees must be paid for before being balloted upon.
9. There can be no remission of fees to any candidate under any excuse whatever.
10. Lodges U. D. may charge dues to members or not, as the Lodge sees proper.
11. Lodges U. D. do not pay any dues to the Grand Lodge.
12. The record should state particularly the fact of opening and closing the Lodge, and the changes from one degree to another, viz: the 1st, 2d and 3d degrees.
13. Candidates must be examined thoroughly as to their proficiency, in open Lodge, before being advanced.
14. The record must state the reason for all dimits issued.
15. The records should be written plainly, and in commencing any new subject, the Secretary should begin on another line, and not mix up the matter in continuous sentences. They should be signed by the W. M. and Secretary?
16. Relative to parliamentary law Masonic Lodges cannot adopt any text book on that subject beyond the Rules of Order laid down in the By-laws, as all such proceedings as, "calling the previous question," "going into the committee of the whole," &c., &c., are all improper, masonically. It is expected that W. M. will thoroughly acquaint himself with masonic usage and be governed accordingly.
17. The Lodge must send up, before the meeting of the Grand Lodge, its "Record Book," for inspection of the Grand Lodge Committee. Copies of the record will not answer the purpose.
18. The blank form sent out by the Grand Secretary for the use of Chartered Lodges, will also be sent to Lodges U. D., and must be properly filled up and sent to him with the Record Book.
19. The fee for charter is \$23.00.
20. The Record Book will be returned, (after the close of the Grand Lodge) by the Grand Secretary.
21. If a charter be issued, it will be sent to the District Deputy Grand Master, and not to the Lodge.
22. The "BOOK OF CONSTITUTIONS," (mailed free to all lodges) are intended to be studied carefully by the officers, as it contains a solution of almost all questions that can possibly arise.
23. Lodges U. D. have the same territorial jurisdiction as Chartered Lodges.
24. Dimits issued by Lodges U. D. must be certified to by the Grand Secretary.

ATTEST:

GEO. FRANK GOULEY.

Grand Secretary.

NOTE.—The Grand Secretary suggests for the benefit of young Lodges, that as the Committee on examination of work by Lodges U. D. have to depend almost entirely upon the Record Book, that it is of great importance that that book should be properly kept, not only in its systematic arrangement, but in the manner in which it is written. Also, that as Lodges U. D. expect to get Charters and to exist for many years, it is more economical to get a well bound book of good paper, at the start, as it is utterly impossible for any Secretary to make a good looking record out of cheap and poor material. He also asks that the Secretary will paste on the outside of his record, the name and location of his Lodge, and if his Lodge is not situated at an express station, that he will enclose in the record a memorandum stating to what express office the Book can be sent in return, and to whose care, if any.

Nocturne.

BY G. A. BAKER, JR.

Summer is over; Autumn leaves are falling,
Gold ground-work fire-enamelled by the sun;
The sighing tree-tops, the cicada calling,
Chime us to heart-sung vespers:

The fresh, green sod is dead, by dry leaves hidden,
They rustle sadly in the gentle breeze,
As old associations, all unbidden,
Stir in our hearts the withered memories.

Light fades away, the stars show in the azure
With all the eyes undimmed by tears,
Unchanged, unchangeable, like God's good pleasure,
The same through all our weary, work-worn years.

They tell us our advancing earth is leaving
The stars it knew of old, and in their place
New constellations rise; is death bereaving
The old earth too of each familiar face?

Loved faces fade, until we all grow fonder
Of their world than our own, which can but seem
Like some great haunted mansion, and we wonder
Which is the waking life and which the dream.

Dead forms are near us in our long probation,
Dead lips breathe kisses on our sleep-sealed eyes,
Dead hands restrain us in the sore temptation,
And smooth the path whereon our souls must rise.

—N. Y. Evening Mail.

PORTLAND, MAINE, November 22d, 1871.

BRO. GOULEY:

Comp. LITTLE is surprised that "so really wise and learned a man" as myself should have uttered such sentiments as I did in my last. If this is true, ought it not to have caused him to examine more carefully his own position, especially when he stands nearly alone in it, and when I am almost universally sustained by the fraternity, including many who are wiser and more learned than myself?

He says I have forgotten to mention one fact, which would have destroyed my argument, viz: "That the lodges which formed our original Grand Lodges were independent lodges. They did not withdraw, because they owed no allegiance to any Grand Lodge." Exactly so: but the trouble with each of his propositions is, that it is not true. The precisely opposite is the truth; and thus my argument is destroyed—not much. The lodges which formed the original Grand Lodges of Maine, New Hampshire, Massachusetts, Connecticut, New York, Pennsylvania, Maryland, &c., were not independent lodges, but were chartered by Grand Lodges (either directly or through Provincial Grand Lodges), which did claim and exercise jurisdiction over them. It is true that all the lodges in one State did not hail under the same Grand Lodge; but three lodges hailing under the same Grand Lodge have the same right to form a Grand Lodge as if they hailed under three different Grand Lodges.

He says the lodges which formed the Grand Lodge of Virginia were independent lodges and not subordinate. He is situated so he can have access to the records, and he will pardon me if I call upon him to give us a copy of the charters of these lodges, or some of them. I should be very sorry to find that the lodges which formed the Grand Lodge of Virginia were clandestine lodges. For since 1717 there has been, and from the nature of things there could be, no "independent lodge" that was not at the same time clandestine.

For among the regulations is the one, that without a warrant from the Grand Master with the consent of the Grand Lodge in communication, no lodge should be deemed regular or constitutional. In those warrants "the Masters and Wardens of these lodges were commanded to attend the meetings of the Grand Lodge, make regular reports of their proceedings," transmit a copy of their by-laws, &c. But they could not act as a lodge until regularly constituted. The form of constituting a lodge given in the old books is very similar to the one now in use; and in it are the same requirements of obedience to, and duties toward the Grand Lodge, that are now.

So it is seen that no regular lodge could exist whose charter did not proceed from a Grand Lodge, and which did not owe allegiance to the Grand Lodge creating it, in the same manner as lodges at the present day.

In 1726, provision was made for the appointment of Provincial

Grand Masters with the power of chartering lodges, but they and the lodges they organized were under the government of the Grand Lodge.

Accordingly all the old charters I have ever examined or seen copies of contain the claim of government over the lodge, and require its allegiance to itself. The term an "independent lodge" is therefore a self-contradiction. And I fully believe that the charters of all the original Virginia lodges contained the same language substantially as those I have seen. If "they sent no delegates, made no returns, gave in no reports, and acknowledged no allegiance," the simple solution is that they neglected their duty, and rebelled against duly constituted authority before they had any pretext of justification.

In olden times, it was universally held that a Mason's duty to his country, and to obey its laws, was paramount to his duty as a Mason. Accordingly, when national independence was achieved (and Comp. Little, it is quite probable that in those days the Masons had "Declaration of Independence on the brain," and so I am in good company), the natural step to take next was to secure masonic independence, so that their duties as citizens (and in those days those duties were highly esteemed), might not conflict with their duties as Masons. Thereupon, Comp. Little to the contrary notwithstanding, the lodges of Massachusetts, New York, Pennsylvania, and Georgia held conventions, and expressly admitting their allegiance to the Grand Lodges of Great Britain, solemnly declared that in consequence of the independence of the country, they had the right to form Grand Lodges for themselves, and they did so. The language used by Pennsylvania is "that the lodges under the jurisdiction of the Grand Lodge of Pennsylvania aforesaid, lately holden as a Provincial Grand Lodge, UNDER THE AUTHORITY OF THE GRAND LODGE OF ENGLAND," &c.. Now which is the best authority, the lodges themselves or Comp. Little? In 1806 the lodges of little Delaware declared "it as a matter of right, and for the general interest of Masonry that they ought to form a Grand Lodge within the said State."

Comp. Little seems to think this doctrine originated with me. I will, therefore, quote from a book published almost seventy years ago, to show him that I have not the honor of being the first to have this "Declaration of Independence on the brain." The revolution, which separated the American States from the government of the mother country, also exonerated the American lodges from their allegiance to foreign Grand Lodges; because the principles of Masonry inculcate obedience to the governments under which we live. The lodges in the several States, therefore, after the termination of the war, resorted to the proper and necessary means of forming and establishing independent Grand Lodges, for the government of the fraternity in their respective jurisdictions."

Again he says, that when Virginia organized lodges in Kentucky (a part of her territory),—I thank him for that paranthetic suggestion—"it was with the express understanding that as soon as a sufficient number was thus formed, they should proceed to organize a Grand Lodge for Kentucky." Now he must allow me to question the existence of this "express understanding," because Bro. Little was not there, nor even born at that time; and because the charters were in the usual form, and no such "express understanding" is found in them, the only place where it could exist with any binding force, and because in the formation of the Grand Lodge no mention is made of such an understanding, but it is just squarely, expressly and emphatically upon the ground that they had the right to form a Grand Lodge.

In 1792 Kentucky was admitted into the Union, and in 1800 was an independent commonwealth. Upon this fact the action is based. In their letter to Virginia, they say: "Part of an independent commonwealth, we need not refer to precedents to authorize this measure; these precedents must be familiar to the Grand Lodge of Virginia." In their letter to other Grand Lodges they say "They conceive that their procedure is sanctioned by precedent and enforced upon them by Masonic principle." "Prior to the American Revolution the Grand Lodges of the then provinces were governed by Provincial Grand Masters, appointed by the Grand Master of England. After that revolution they separated themselves in different and independent Grand Lodges, justly conceiving that as

* This extract will be found in nearly all the text books published after 1800, in the historical account contained in them.

Masons of an independent commonwealth, and as FREE MASONS, they had a right to do so, the better to promote the welfare and prosperity of the craft. This is believed to have happened in almost every State of the Union." "Though the right of the Lodges in this State to form a Grand Lodge is undoubted, yet a due regard to the opinions of their brethren induced this Grand Lodge to develop the circumstances, which have rather compelled than induced this measure to be adopted merely as of right and choice."

Here is no claim of an "express understanding," no asking of consent, but a declaration of right. These Masons had that "brain affection" too; and I must ask again which is the best authority, the Lodges themselves or Comp. Little? If there had been any such "understanding" it would have been stated and relied on. In the Kentucky Constitutions of 1818 the old extract given above is recited in full, and I presume it was in the edition of 1808.

But there are some things which I have read anent the formation of the Grand Lodge of Virginia that show Comp. Little is in error in his statement as to that if they were true. I have never seen the original records, but have the account of Bro. JOHN DOW (*clarum et venerabile nomen*), published in 1847. In that is given the declaration of principles upon which the founders of the Grand Lodge base their action. They say: "We find that the Lodges in this State hold their charters under five distinct and separate authorities," &c.; not a word is said of "independent Lodges," nor is such an idea suggested. And they say further: "We find upon record that the Grand Lodges of England, Scotland and Ireland founded their original right of election upon their sole authority, by mutual consent, distinct and *separate from all foreign power whatever.*" We therefore conclude that we have and ought to hold the same rights and privileges that Masons in all times heretofore have confessedly enjoyed." If this is not a declaration of the right of Masons of an independent nation to form a Grand Lodge for themselves I cannot understand the force of words. In another place Bro. Dow says: "But on the confirmation of our political independence the brethren, desirous of a like relief from the thralldom of a foreign power, began to organize Grand Lodges in their respective limits." "Declaration of Independence on the brain" again, Comp. Little. I am getting to feel honored at the company I am in!

I would also suggest to him that when the Grand Lodges of England, Ireland and Scotland were formed they did not form one nation.

I must assert again that all the original Masonic laws were customs; there was no written law. A custom has a beginning, and at first is a mere precedent; therefore my statement that "all Masonic laws are precedents ripened into customs," is correct. Grand Lodges adopt regulations by express vote, but these are in no sense *Masonic laws*. I admit, as a general rule, that a Lodge owes allegiance to its Grand Lodge. A man owes allegiance to his country, but I hold that under certain circumstances, under the laws of nations, he may change that allegiance without the consent of his country. So, by the Masonic law of nations, under the circumstances of our Lodges in an independent State, they may change their allegiance. He says Grand Lodges *may* create "independent Lodges" in unoccupied territory. I don't believe it; they never did do it. The Lodges thus created have the same form of charters as those in the State, and until the formation of a Grand Lodge, are required to make returns, pay dues, and, in fine, do what all other Lodges are required to do. But he says this is all wrong. Well, he is entitled to his opinion. But the fathers did not think so, and founded Grand Lodges, which are clearly illegal and clandestine (Virginia and all), if Comp. Little is right.

If his statement that the Chapters of Virginia were independent has no more foundation than the one in respect to the Lodges, I need not discuss it.

He says: "Unmasonic customs rotten before they ripen." I agree with him; and as the customs in relation to the forming of Grand Lodges did ripen before he was born and have been preserved and continued ever since, it inevitably follows that it was *not* unmasonic. I thank him for the admission.

Then again about "grand" and "grammar," he says; I assert that if one is grand, there must be a grander, and grandest, I did not

assert that; strike out "must," and insert "may" and you have what I did say; strike out "must," and insert "cannot," and you have his theory. I am willing to submit that on the reading of it; "whenever authority is implied, or a title used, grand means supreme, and has no superlative," it means that there is nothing above. So says confession, L; and yet not to mention a hundred other uses of the word under the same circumstances, we have in the United States twenty seven Grand Commanderles, *subordinate* to the Grand Encampment, and one of them is in Virginia. The members number over 30,000 and it would have seemed as if there would have been one found among them, who would have discovered such a ridiculous error as Comp Little makes this to be. If it was really so, Past Grand Master Gardiner has a reputation as a classical writer and scholar, and yet he committed this laughable (to Comp L.) blunder a great many times.

The position to which I have been called since his article was written will not allow me to discuss with him the General Grand Chapter. I will only observe that if he had been at Baltimore and attended its session, the question he has asked with such an air of triumph might have been omitted.

That thirty Grand Chapters are in allegiance to it to-day; that one or two new ones will soon be formed under its authority it is not a body separate from the Grand Chapters comprising it; that it consists of their representatives, and their Past High G. Priests, the men in all those jurisdictions most honored and confided in; that it represents and is the organ of the whole body of the craft in those jurisdictions, and as such is not to be sneered at nor taunted with want of power by those who hold themselves aloof from it. Those who went to Baltimore to dissolve it, opened not their mouths and came away its fast friends; and it is now stronger in the affection, confidence and support of the craft than ever before in its history. So much it is proper for me to say.

Yours Fraternally,

JOSIAH H. DRUMMOND

The following correspondence is said to have taken place between a merchant and one of his clients: "Sir, your account has been standing for two years; I must have it settled immediately." Answer—"Sir, things usually settle by standing; I regret that my account is an exception. If it has been standing too long, suppose you let it run a little."

Adieu! A Heart-Warm, Fond Adieu!

Adieu! a heart-warm, fond adieu!

Dear brothers of the mystic tie!
Ye favor'd, ye enlightened few,
Companions of my social joy!
Though I to foreign lands must hie,
Pursuing Fortune's sliddy ba',
With melting heart and brimful eye,
I'll mind you still, though far awa'.

Oft have I met your social band,
And spent the cheerful festive night;
Oft, honor'd with supreme command,
Presided o'er the sons of light;
And by that hieroglyphic bright,
Which none but craftsmen ever saw!
Strong memory on my heart shall write
Those happy scenes when far awa'.

May freedom, harmony and love
Unite you in the grand design,
Beneath the Omniscient Eye above,
The glorious architect divine!
That you may keep th' unerring line,
Still rising by the plummet's law,
Till order bright completely shine—
Shall be my prayer when far awa'.

And you, farewell! whose merits claim,
Justly, that highest badge to wear!
Heaven bless your honor'd noble name!
To Masonry and Scotia dear!
A last request permit me here,
When yearly ye assemble a',
One round, I ask it with a tear,
To him, the bard, that's far awa'.

Two and One.

Two ears and only one mouth have you;
The reason I think is clear;
It teaches, my child, that it will not do
To talk about all you hear.

Two eyes and only one mouth have you;
The reason of this must be
That you should learn that it will not do
To talk about all you see.

Two hands and only one mouth have you;
And it is worth while repenting,
The two are for work you will have to do,
The one is enough for eating.

Sir Knight Corson in Baltimore.

Our readers have already had a report of the doings of the Templars in Baltimore at the great meeting there, but we republish the following report by Sir Thos. J. Corson, the irrepresible representative of New Jersey on all occasions of feasts of fun. As might be expected, he had his say of how things were done and what he saw, and the following report we take from the proceedings of New Jersey, just at hand. For the manner in which he has put a speech into the mouth of Sir Jas. H. Hopkins of Pa., and tried to make it appear that we were overwhelmed by the beauty of ladies at the ball, he should be ashamed of himself, and for it he will have to pay full price some time. However, for the sake of history, we transfer to our columns Corson's report—it is worth reading.

It would be churlish and unknighly in us to pass by in silence the magnificent reception—the heart-warm welcome—given to us by the valiant Knights of Baltimore; and yet we tremble in making the effort, for who can put in cold words the friendly grasp of the hand, the warm language of fraternal greeting, the silent eloquence of the eye radiant with light and love, which met us wherever we went, and proved that every heart of those Knights received us as brethren and kinsfolk. From the moment we set foot in Baltimore until our unwilling steps departed thence, nothing but kindness and fraternal love, shown by word and deed, were exhibited toward us. The whole city seemed to be given up to our use—even citizens who were not members of our Order vied with each other in their kind attention toward us. Why, even the hotel-keepers, of whom some claim to think harshly, allowed us to sleep in their entries, their garrets, their parlors and on their door-steps, and they went so far as to provide refreshment for the inner man during all hours of the day and night. This generous behavior so touched our hearts that each of us, upon leaving, deposited a slight testimonial of gratitude with those kind providers of substantial comforts. These parallelogrammatic evidences of our affection and obligation bore upon their face the likeness of various characters not unknown to fame, such as the sainted Stanton, the translated Abraham, Washington without his hatchet, the electric Franklin, and others. Each of these testimonials bore the mysterious signature of a mythical character by the name of "Spinner," who is, we believe, one of the household of a distinguished character who rejoices in the cognomen of "Uncle Sam," whose residence is a few miles south of Baltimore, and who seems to be much respected throughout the land.

These Baltimoreans seem to be remorseless fellows, for they fairly surteited us with good things. We had parades and serenades, excursions and banquets, balls and entertainments, levees and matinees—why, what did we not have? Maryland Commandery, No. 1, Baltimore Commandery, No. 2, and Monumental Commandery, No. 3, kept rooms open in different parts of the city for visitors every afternoon and evening, and they were constantly crowded by the beauty and loveliness of the *élite* of Baltimore society, who shed their smiles of approval upon the Sir Knights and visitors who thronged the apartments. How many "hops" and "receptions" we attended we dare not tell, lest we might be accused of having forgotten our years, and of making an effort to regain our lost youth. And there we saw the ladies of Baltimore, whose claims of person and mind the trumpet of fame has already widely proclaimed, and whom all must acknowledge to be peerless. As we saw those sparkling eyes, those lovely lips wreathed in smiles almost divine, the dimples wherein resistless Cupids were enshrined, and heard the silver-sweet voices of joy and gladness, we trembled at the power of fascination to which the susceptible male youths were subjected. We feared that the fate of some of these poor fellows would be like that of Monsieur Sisera, when he was introduced to Madame Jael, at whose "feet he bowed, he fell, he lay down; at her feet he bowed, he fell; where he bowed, there he fell down dead." We are told that in ancient times the denizens of the celestial regions left their blissful abode to take to themselves wives from among the "daughters of men," and all we have to say about it is that if those "daughters of men" were anywhere near equal to these "blooming belles of Baltimore," we don't wonder that they

did it.

While we were gazing with rapt vision on a scene of ravishing beauty at one of these evening receptions, a wretched lunatic from Missouri placed his hand on our shoulder and whispered in our ear: "I say, old fellow, ain't it splendid? Never saw anything like it since I was weaned. These fair ladies seem to think, with Saint Peter, that their 'adorning' should not consist in 'putting on of apparel.' Don't they look nice and cool? Eh? Are they going in to swim?" We turned to the young man, with feelings of sorrow, not unmixed with anger, and sternly addressed him: "Rash youth, are you aware that there is another person by the name of Gouley in this house?" Whereupon Master Frank suddenly subsided, and imploringly asked: "Where is she? Have you seen her? Has she seen me? If you meet her tell her I am busy at a committee meeting," and he left. We do not know whether that committee has reported yet or not; it was the Committee on Domestic Relations.

One of the most noteworthy features of this most majestic celebration was the banquet given by Mary Commandery, of Philadelphia, to the officers and members of the Grand Encampment of the United States. The entertainment was held at the Maryland Institute, on Tuesday evening, September 19th, and it was perfect in all its parts and complete as a whole. The assemblage was large and was graced by the presence of ladies, as all Masonic banquets should be. The ladies were there as guests, not as spectators, and sat down with us, right by our side—and he's a mighty poor Templar who can't get a lady to sit by his side.

The toast to "Woman" was responded to by Sir James H. Hopkins, of Pennsylvania, and we regret to say that the newspaper report does great injustice to his beautiful speech. We sat next to this "eloquent orator of the West," and we will endeavor to give some of the gems which fell from his inspired lips. With quaking knees and tremulous voice he thus spoke:

"Mr. Most Eminent President, dear sisters, beloved brethren, and you other fellows.

"Woman is an institution—she is a great institution. Without her, where would you be, sir? Where would I be? Where would any other man be? From early infancy to decrepit age, woman is our guardian angel—our protector—our joy—our delight—our—oh, 'you know how it is yourself.' The learned Blackstone, whose humble disciple I am, saith of her—

Fee simple and simple fee,
With all the fees entail,
Are nothing when compared to thee,
Thou best of fees, fe-male.

(Applause.) "She is the source of all the wit, wisdom, eloquence and virtue which the world possesses. With her, man can accomplish miracles—without her, he is powerless. She originates ideas, we execute them. Who first started a salt mine? Why, Lot's wife, and wasn't she a woman? Wasn't Jael a good carpenter when she 'nailed' Sisera? Who can estimate her power—that mighty power to which we all so willingly yield obedience? Wasn't Eve a woman? And didn't she engage in the fruit business, even before she wore pantalettes? And hasn't Dr. Creigh proved, by ancient documents, that the first who 'struck oil' in the great State of Pennsylvania were the five 'wise virgins' who filled their lamps before they started to attend the marriage feast? And dare we doubt that they were women? Ain't Susan B. Anthony and Victoria Woodhull and Theodore Tilton women? And ain't they the great reformers of the age? What man in the annals of fame has ever achieved greatness unless he had a woman for a wife or a mother? *Sine foemina nulla fama*, saith the classic poet.

"If it wasn't for woman, who would take care of our babies? Who would starch our collars or darn our stockings? Who would tie our cravats or part our back hair? In fact I don't believe we could get along without her, at all, at all—do you? She is a queen whose power is absolute. We are bound in captivity to her, and our slavery is so complete that we love to hug the chains that bind us; and when she punishes us, don't we like to kiss the hand that smites us? How beautifully does the poet thus describe the influence which she exerts over the rugged nature of man;

'O woman! in our hours of ease,
Uncertain, coy, and hard to please
But seen too oft, familiar with her face,
We first endure, then pity, then embrace.'

(Applause—cheers, waving of handkerchiefs—hi! hi! hi! and several 'tigers.')

Here the orator sank exhausted to the floor. Horror-stricken we rushed to him—we shouldered his limp form and bore him to his hotel, where restoratives were applied. After consciousness had partly returned we

Put him in his little bed,
And smoothed the pillow for his head;
With stifled moans and plaintive sighs,
With clasped hands and upturned eyes,
Thus did Sir James soliloquize:

"Fair is my love, so fair,
I shudder with the sense
Of what a light the world would lose
Could she go hence.

Sweet is my love, so sweet,
The leaves that, fold on fold,
Swathe up the odor of the rose,
Less sweetness hold.

True is my love, so true
Her heart is mine alone,
The music of its rhythmic beat
Throbs through my own.

Dear is my love so dear,
If I but hear her name,
My eyes with tears of rapture swim
My cheek is flame-

Spare her, Immortals spare,
'Till all our days are done,—
Your heaven is full of angel forms,
Mine holds but one,

After having disposed of poor Sir James, we returned to the banquet; but as we entered the room a horrible sight met us. There sat Sir John W. Simmons of New York, looking the very counter part of Sir John Fallstaff, but for an expression of agonizing sorrow upon his usually placid countenance. Surrounded by empty plates, and bottles whose contents had departed from earthly vision he was keeping watch over a pyramid of ice cream, a dish of lobster salad, a plate of charlotte russe, and other edibles, and feebly crying, "Oh, I say be off, the great State of New York will not suffer her rights to be trampled upon—if the great Lodge of *Hamburg* interferes, I'll cut her into sandwiches. I can't eat any more now, but these things are mine, and no 'foreign power' shall interfere." Poor John although he has an appetite a mastodon might envy, and although his powers of imbibition would put to shame the healthiest old Bactrian camel that ever laid in a supply of liquid for a desert tramp he had been overmatched this time. His weakness, "not his will," consented to stop. His *victual* energies were extinct and all the powers of mastication had ceased their operation—and there the "miserable relic" of his former self sat in utter despair.

We took our seat sadly and sorrowfully, when a sound struck our ear which seemed familiar to us. Could it be? Yes, it was even so. Sir Joseph P. Horner, of Louisiana, was speaking *again*. With frenzied eye and frantic gesture he was spouting away like a "right whale." We have often pitied "poor Robinson Crusoe" because he could not "hear the sweet music of speech," but no one can ever complain of that affliction when Horner is in the neighborhood. On the slightest provocation, Joseph is ever ready "to rise to explain. Be it funeral or wedding, installation or institution, banquet or reception, the sweet tones of his persuasive tongue can be heard. His supply of wind is so inexhaustible that when at last

"Silence, like a poultice, comes,
To heal the blows of sound,"

we devoutly return thanks that all is over. Fortunately the guests began to depart, the lights were turned down, and thus ended Sir Joseph's harangue.

But of all the prodigious performances which took place in Baltimore during this week of miracles, the grand parade which occurred on Thursday, September 21st, was the most wonderful. The day was clear and just cool enough to make marching pleasant. The police regulations were perfect, so that the immense mass of humanity which packed the sidewalks, like a lot of sardines, did not in the least degree interfere with the parade. About five thousand Knights, all in full dress, marched through the principal streets of the city, with waving plumes and flowing banners, while the strains of music and the plaudits of the multitude of spectators added to the glory of the grandest Masonic pageant that the world has ever seen.

Grand Council of Ontario.

We are pleased to announce that the Royal and Select Masters of Ontario, Canada, have organized a Grand Council. A meeting of delegates from four Councils met in Toronto on the 8th of August, 1871, and formed a Grand Council in the usual form, by the election of Comp. T. Douglas Harrington, M. P., Grand Master, with the full complement of associate officers. On motion of Comp. Ramsey, it was ordered that the Grand Council assume jurisdiction over the province of Quebec, *provided* that the Grand Council of New Brunswick interposed no objections. Bro. Robert Ramsey of Orillia was elected Grand Recorder.

A WRITER in the *Times* says that the imposing monuments of the "Stone-ago" at Avebury have been so long used as a stone quarry that scarcely anything now remains. In Charles II's time between two and three hundred stones were standing, and Dr. Stukely then wrote that it was as superior to Stonehenge as a Cathedral is to a parish church. Two-thirds of the greater circular mound by which it was enclosed and twenty stones are all that exist; the rest has gone into the walls of cottages, churches, bridges, stone fences and the roads. A beer-shop was built out of a single stone.

Masonic Mutual Benevolent Association of Missouri.

St. Louis, October 26th, 1871.

BRETHREN:—

In compliance with Sec. 1, Art. 4, of our By-Laws, the second annual meeting of this Association was held at the Masonic Temple in this city, immediately upon the close of Grand Lodge labors, on the afternoon of the 10th of October, the M. W. Grand Master having previously given notice from his place of the proposed meeting.

The following brethren were duly elected Directors of the Association for the ensuing year:

MARTIN COLLINS,	JOHN DECKER,
WM. TAYLOR,	E. P. KING,
J. H. POTTENGER,	ALBERT FISCHER,
A. WEIGLE,	JNO. A. SLOAN,
JOHN GLENNY,	JNO. W. BALDWIN,
R. W. WATERS,	GEO. W. WEST,
WM. N. LOKER.	

The second annual report of the Directors was read and approved and we herewith enclose you a copy of the same, asking for its candid consideration, and for the Association your influence, in order that its beneficent purposes may become more extensively known among our Masonic brethren, and thus a larger accession be made to its membership in the coming year than was had in that just closed.

At the first stated meeting of the new Board of Directors, held October 20th, 1871, the following brethren were elected officers of the Association for the ensuing year:

President, J. H. Pottenger, 1017 Olive St.
Vice-President—Geo. W. West, 315 Olive St.
Treasurer—John Glenny, 618 and 620 Olive St.
Secretary—Wm. Taylor, 116 Main St.

J. H. POTTENGER, President.
WM. TAYLOR, Secretary.

N. B.—The General Office of the Association is still held at No. 205 N. Third street, to which all official communications should be addressed.

WM. TAYLOR, Secretary.
116 N. Main St.

Minnesota.

We have been favored with an elegantly bound volume of the proceedings of the Grand Chapter of Minnesota, from its organization in 1859 to the close of 1871, and for this kind remembrance by Comp. Wm. S. Combs, the Grand Secretary, we return our sincere thanks. It contains all the reports on correspondence, and thus furnishes a valuable history of the time named, and we are more than ever impressed with the fact that in the republication of proceedings by Grand Bodies, the foreign reports should not be omitted. They grow in value as the years roll by.

GRAND COUNCIL.

We have also received the proceedings of the organization of the Grand Council for that flourishing State. The convention met Dec. 12, 1870, and the second convocation was held at St. Paul, January 11th, 1871. Comp. A. E. Ames was elected Grand Master, and Comp. B. F. Wright elected Grand Recorder. We regret that the P. O. address of neither is given.

New Hall.

At a meeting held in Masonic Hall in this city, on the 14th inst., for the purpose of taking final action on the question of a New Hall, the proposition made to the lodge by Bro. Tuttle was accepted, and the Lodge have determined to build a New Hall, the Hall will be in the third story of Court and Asylum streets, and will be Bro Tuttle, on the corner of Court and Asylum streets, and will be ninety feet in length, twenty-five feet in width, and it is estimated to cost about \$2500.

We are glad it is our privilege to chronicle this happy event, and we are also truly glad that the brethren have been awakened from their slumbers, and have determined that they will build a hall that will be an honor to the masonic fraternity.—*Fulton Telegraph*.

The Sprig of Acacia.

"It flourished in historic earth—
Land long and greatly sanctified;
It had its proud and noble birth
Amongst the hills where Uram died:
It minds us of Masonic faith,
That knows no counterpart but death.

"Though torn away from native dust,
And faded from its mother-tree,
Its leaves still whisper 'sacred trust,'
And still impart love's mystery:
They blend in one all thoughts of them
'Who last were at Jerusalem.'

"How many graves these leaves embower!
How many forms they lie above!
Mingled with tears—affection's shower—
And bursting sighs, and notes of love:
But oh! the comfort they have given!
A balmy zephyr, straight from Heaven:

"Telling of that not distant day
When parted love is joined again;
Bidding the storms of sorrow stay,
Affording antidote to pain:
Suggesting that all-powerful Hand
Will raise the dead and bid him stand.

"Soon will these leaves be showered on thee!
Thy months are numbered, every one;
Soon the last solemn mystery,
Above thy coffin will be said,
Though thou, in silence, will not heed.

"So live that when these Cassia leaves
Shall blend with thy forgotten dust,
Kind Mother Earth, who all receives,
Will yield, unchanged, her sacred trust;
While angels lead thee to the Throne,
And God, the Master, claims his own."

Impostor.

FAYETTEVILLE, ARK., May 20, 1871.

DEAR BRO. GOULEY:

I fear I have been "honeyfugled," "bamboozled," "sold out," or "tuck in," by one who travels—not to obtain "honest wages"—but to impose upon honest and unsuspecting brothers. A man suiting the description of the one advertised in a Texas paper (which I clip and enclose to you) called upon me a few days ago and represented to me that he was W. M. of a Lodge in Yallowbushia Co., Miss., and also Recorder of Grenada Chapter, R. A. M., at Grenada, Miss. He stated that he had lost his money through the treachery of a travelling companion in the Choctaw Nation, and appealed to me for money to bear his expenses to Helena, Ark. I gave him some little cash and he proceeded eastward toward Batesville. He told me that he was a constant reader of your FREEMASON. If he is, I hope you will write a chapter for his benefit that may be of advantage to him. He is a dangerous man and well calculated to deceive. Please give him a puff. He only wanted money enough to carry him to Helena, and if he is really the impostor and bad man that our Texas brother thinks he is, I ought to have given him only enough to carry him to that other place, which is spelled with *three less letters*. Pass him around.

Yours, fraternally, I. H. VAN HOOSE,

H. P. Far West Chapter, No. 1, Arkansas.

Bro. Van Hoose encloses the following from the Gainesville, Geo., Gazette:

IMPOSTOR!—There is a man, now in Northern Texas, Arkansas or Missouri, attempting to impose upon the Masonic fraternity. He is about five feet ten or eleven inches high, dark hair, eyes and complexion, is apparently well educated, has a scar on forehead on left side, and is lame in right foot. While here he passed under the name of Louis Larceque—which name he has stolen from a worthy brother, the W. M. of Lake Charles Lodge, La. He is none other than the notorious impostor, scoundrel and horse thief who has been published by the G. L. of Louisiana and the G. L. and G. Chapter of Mississippi. He travels under a great many aliases and is qualified to deceive the unwary. While here he assumed to perfection a French accent in conversation.

All papers friendly to the Masonic fraternity please pass him round. E. G. BOWER,

W. M. Tenehill Lodge, No. 52, F. & A. M.

Tribute of Respect.

At a special meeting of Morality Lodge, No. 186, A. F. and A. M., held in Masonic Hall, in the town of Middle Grove, Monroe county, Mo., Oct. 6th. 1871. the following preamble and resolutions were unanimously adopted:

WHEREAS, As it has pleased the Almighty Ruler of Heaven and Earth to remove from our midst our beloved brother Benjamin F. Strother; therefore be it

Resolved, That in this early and unexpected death we recognize the hand of our God and humbly bow before his will.

Resolved, That in the person of our deceased brother we recognize one who rose to true manhood, honored and respected by those who knew him; a dutiful son, an affectionate husband and an indulgent father, a cordial and unselfish friend and an exemplary Mason.

Resolved, That we sincerely sympathize with the stricken parents, the bereaved widow and the fatherless children, and commend them all to the grace of that Savior who has promised to be more than son, husband or father.

Resolved, That as a tribute of respect to the memory of our deceased brother the Lodge room be draped in mourning and the brethren wear the usual badge for the period of thirty days.

Resolved, That a copy of these resolutions be sent to the afflicted family and relations of our deceased brother, and that a copy be sent to THE FREEMASON and *North Missouri Herald* for publication.

SHELTON LESSLEY, Sec'y.

TO DEVELOP TALENT.—Place a man in a position that will fearfully tax him and try him, a position that will often bring the blush to his cheek and the sweat to his brow, a position that will overmaster him at times, and cause him to rack his brain for resources. Place him in a position like this. But every time he trips go to his rescue; go not with words of blame or censure, but go with manly words of encouragement; look him boldly in the eye and speak them with soul and emphasis. This is the way to make a man of a boy and a giant of a man. If a man has pluck and talent, no matter whether he ever filled a given position or not, put him in it, if worthy, and he will soon not only fill it, but outgrow it. But put one in a position with a faint heart; this is the way to kill him. Put him in grandly with most unmistakable confidence. Drop no caveats, but boldly point the way, and then stand by with a will and countenance of a true friend. Thus try twenty men, such as have been named, and nineteen will succeed.

They have "Maiden Assurance Companies" in Denmark. A father may deposit any sum at the birth of a daughter, and the child receives during her minority 4 per cent. annually; at 18 she comes into a higher income, which is increased at stated periods through life.

In Memoriam.

At a stated assembly of St. Louis Commandery, No. 1, K. T., held November 6th, 1871, the following resolution was unanimously adopted:

WHEREAS, It has pleased Almighty God in the inscrutable dispensations of his Divine Providence, to remove our late beloved comrade, Sir Knight P. M. Pinckard. Therefore, be it

Resolved, That in his death St. Louis Commandery, No. 1 has sustained a grievous loss—that of one whose words were wise in her councils—whose example tended to the edification of her members, by the illustration which marked it of the beautiful teachings of Templar Masonry, and we, his comrades, a kind and gentle friend, whom to know was to love. The Religious Society, also, of which he was a prominent member, must mourn his loss as that of a pillar and ornament whose exemplification in his daily life of the glorious truths of Christianity, but served to carry conviction of its truth to the mind of the skeptic, and to endear the precepts of our Order still more strongly to our hearts.

Resolved, That to his bereaved family we would desire to extend our deepest sympathy in the heavy grief which it has pleased our Heavenly Father to visit upon them, in calling from them a kind and loving father, earnestly commending them to the tender care of Him who has promised to be a father to the fatherless.

Resolved, That as a further token of our affectionate remembrance of our deceased comrade, a page on our Book of Records properly inscribed be dedicated to his memory; and that this Asylum be draped in mourning for the space of thirty days.

Resolved, That a copy of this preamble and resolutions, properly signed and attested, under the seal of the Commandery, be furnished the family of our deceased comrade.

Autumn Days.

[The following lines are by Mrs. E. B. Castlin, of Georgia, the author of the beautiful song "Nearer Home."]

"The melancholy days have come—the saddest of the year!"
The berries have to scarlet turned; and bare, and brown, and scree,
Hard beaten by the fretful rain, the harvest fields appear.

Unfolded lie the grand and gorgeous glories of the wood!
And on the hill-side where the blue-eyed flow'rs in beauty stood,
The Autumn-hues vines lowly bend, to meet winds strong and rude.

Like Summer rain the golden leaves in showers patter down,
Adorning gnarled and knotted roots with nature's brilliant crown,
Not heeding moans, nor winds, nor storms, that tell of Winter's frown.

Or on the clear, bright bosom of the ever murmuring stream,
They softly lie and kiss with crimson lips the waves that gleam,
And dance, and rise, and swell, and tremble 'neath the Moon's pale beam.

Upon projecting, barren rocks, mid'st mountain wilds its home,
The fierce, defensive, bristling Pine, with stiff and spiral form,
In scanty dress a Guardian stands, and proudly meets the storm.

And patriot chief, thou grand old Oak, thou Monarch brave and true!
How much of human feeling (since from acorns small you grew),
Has ebbed and flowed?—How much of grandeur, space and time, seem you?

The heart has felt the beauty of the Summer woods—of gales
That waved the leaves and blossoms, blushing in the lowly dales,
And these sweet, thornless treasures, lost, the sad heart still bewails.

A morn of beauty soon will rise! nor over Summer's bier,
Nor folded, faded petals, shall we drop the hopeless tear;
Sweet flowers—bright days will come again—the gladdest of the year.

MACON, GA., January 14, 1870.

Business in Grand Lodges and the Value of Good Committees.

Every attentive member of a Grand Body must be forcibly struck with the importance and great value attached to good working Committees. Take for instance our Grand Lodge at last session and the work that was done by the chairmen of the four leading committees; Jurisprudence, Grievance, Lodges U. D. and chartered Lodges, viz; respectively, Sam H. Owens, Sam. H. Saunders, Jno. W. Luke and B. O. Austin, each assisted by a small proportion of their associates. The chairmen of the first three committees are appointed *ad interim* and are thus enabled to go through with most of the work before the committee as such, meet in the Grand Lodge. This saves a vast amount of time and secures better work. In the Grand Chapter, the Committees were appointed early in the day, and then the Grand body was called off until night, when nearly all were ready to report. We think the result demonstrated one fact, viz: that nine-tenths of legislation arises, or should arise from those reports, and to hold sessions and to try to do business so the committees can report, is like eating the cherries out of a pie before it is half cooked. We believe if Grand Lodges, were first to listen to the Grand Master's address and to the announcement of the committee then be called off until next day, and then meet only for a few hours, say from 10 a. m to 1 p. m. committees could all report on the 3d day, (if they devoted their time properly to the work before them) and thus in three days even the largest Grand Lodges can get through and go home. The old plan of sitting every day and all day, distracts the committees and prevents the delegates from having an opportunity of appearing before the committees and attending to the best interests of their constituents.

The Jurisprudence Committee, owing to the publication in advance of the Grand Master's decisions, is enabled to report at the latest by the 2d day, The Grievance Committee, its chairman being appointed *ad interim*, is enabled to report almost at once, except upon such cases as are presented after the Grand Lodge meets. We will here remark, that it is the duty of every lodge to send all their appeal cases to the Grand Secretary, for reference; immediately after the appeal is made out. If this law were obeyed, there would not be properly more than two or three cases to present after the Grand Lodge has opened.

The valuable committee on Lodges U. D. (valuable from the fact

that it is to virtually determine the character of the rising generation of lodges) should be presented with the records as soon as possible and the large majority of them are received several weeks before the Grand Lodge meets.

By this means, the chairman can give them a critical examination, and then if the committee is so created by the appointment of "number one" members to the extent, that each member would not have more than about two records to examine, they could easily report by the 3d day, and also have time to consult all interested representatives, and D. D. G. M. upon doubtful and disputed points.

The committee on Annual Returns of Chartered Lodges, should consist of at least twenty *working* members in jurisdictions, which have 400 or more Lodges. This would give about twenty returns to each member, and the returns being numerically arranged, they could get through by the 2d day and yet allow one extra day in which to arrange and write up their report, thus, by the 3d day all the heavy committees could get through, and the lighter ones could report on the 1st and 2d days, and be disposed of, with small miscellaneous and special business during the three hours in session each of the first two days, including the election of officers.

Let the third day be devoted exclusively to the closing up of all business.

These are a few hints thrown out for the consideration of large Grand Bodies.

It is argued in some jurisdictions that "representatives are sent to a Grand Lodge to attend to that and no other business," but in looking over the matter carefully, we are induced to advance the idea, that while this is true, it is subject to a very decided qualification.

We believe that if delegates were to attend strictly to the Grand Lodge *while in session*, that a vast amount of work could be well done; yet that if the Grand Lodge was not *kept in session* each day longer than necessary, that a large number of the delegates could attend to personal business transactions, and thus be enabled to save their lodges a large proportion of the expenses incurred by their visits, as most of the delegates are business men having something to do with the merchants of the metropolis where Grand Lodges are generally held.

Let the delegates know that for every hour the Grand Lodge was called together, it *meant business* and nothing else, they would all promptly attend. We hold that no member should be put upon a *working committee*, as a compliment or as an ornament, and that each should feel it his conscientious duty to do his full share of the work.

MARRIED—At church in Columbia, Mo., October 26th, 1871, by Sir Knight Rev. W. G. Miller, Professor of Natural Science in Central College, Comp. Wm. S. Bird, late W. M. of Chillicothe Lodge, No. 333, Cashier of Chillicothe Savings Bank, and Miss Mattie Ella daughter of Rev. and M. W. Bro. John D. Vincil.

Discovery of Coffee.

Toward the middle of the fifteenth century, a poor Arab was traveling through Abyssinia, and finding himself weak and weary from fatigue, he stopped near the grove. Then, being in want of fuel to cook his rice, he cut down a tree which happened to be covered with dried berries. His meal being cooked and eaten the traveler discovered that the half-burned berries were very fragrant. He collected a number of these, and, on crushing them with a stone, he found that their aroma increased to a great extent. While wondering at this, he accidentally let fall the substance in a can which contained his scanty supply of water. Lo, what a miracle! the almost putrid liquid was almost instantly purified. He brought it to his lips; it was fresh, agreeable; and in a moment after the traveler had so far recovered his strength and energy as to be able to resume his journey. The lucky Arab gathered as many berries as he could, and having arrived at Aden in Arabia, he informed the mult of his discovery. The worthy divine was an inveterate smoker, who had been suffering for years from the influence of poisonous drug. He tried an infusion of the roasted berries, and was so delighted at the recovery of his former vigor, that in gratitude to the tree he called it *cauah*, which in Arabic signifies force. And that is the manner in which coffee was discovered.

The Dying Templar.

BY B. P. SHILLADER.

The Templar's pilgrimage was nearly done;
And as he lay, in silence on his cot,
His faint breath struggling as the clouds of death
Came stealing round his pillow, while his brow
Was damp with vapors of approaching night,
His mind roamed back, through the enclosing mist,
And saw the scenes of old that he had loved.

The active life, and the sweet intercourse
Of friendly hearts with his in the brave strife
That ever contemplated human good,
And all the graces and beatitudes
That lay about him in fraternal paths,
Where brother's hand by brother's hand enclasped,
Fought the good fight in grand community,
Came up before his eye, that veiled its beams
To things of sense, and through the spirit saw
The spirit of that Past in brightness lit.

And mid the scene that met his inner sight,
Were those that made life beautiful; whose steel
Had crossed with his in knightly courtesy;
Whose hearts had throbbled in kindly sympathy
With his, in sympathy for all, whose forms
Had long since hidden from his mortal ken
Who smiled a welcome to his nearing foot
Just treading on the borders of that realm,
A purer, brighter pilgrimage to run
In aim of joy and everlasting peace!

And there above him, in the pendent clouds,
Rich in the glory of supernal light,
Swung the broad banner, underneath whose folds
He'd waged the warfare of the good and true,
Bearing its rare device, that knightly trust
Has ever cherished as its guide and hope;
Then, as his eye embraced the symbol high,
His face grew luminous with wondrous light,
A smile about his mouth in transport played,
And, casting up his hands as if to grasp
The blest memento that gave life to faith,
He murmured "In Hoc Signo Vincas!" when
The life-strings snapped in twain, and quietly
The Templar in his triumph passed away.

—Flag of Our Union.

The Grand Master's Decisions.

As will be noticed in another part of the paper, the Grand Master of Mo. (Bro. Thos. Garret) announces his intention of again communicating monthly with the craft through the columns of this journal. As all his decisions and arguments are based only upon actual cases coming officially before him, and none being treated hypothetically, his contribution to the craft, in advance of the annual address, makes it the more valuable.

His replies to individual questions, without publication, does not curtail the immense correspondence thrown annually on the table of the G. M. in a large and growing jurisdiction like this, but by giving all the benefit of each case passed upon, saves the asking and answering of many hundreds of letters.

For prudential reasons, which must be palpable to every mind, he does not designate his cases by the names of individuals or lodges, for to do this, would cause useless pain and mortification to many persons.

His contributions will be useful to all our readers outside of the State, as well as those within it.

West Virginia.

From the *Wheeling Register*, kindly sent us, we extract the following:

The annual meeting of the Grand Lodge of Masons of West Virginia commenced Thursday evening in the Masonic Temple, Washington Hall. The Grand Lodge consists of delegates from all parts of the State, representing nearly fifty Lodges. The following named gentlemen were elected officers of the Grand Lodge for the ensuing year:

M. W. Thos. H. Logan, Grand Master.
R. W. Ro. White, Deputy Grand Master.

R. W. M. K. King, Senior Grand Warden.
R. W. L. A. Luce, Junior Grand Warden.
R. W. Wm. P. Wilson, Grand Treasurer.
R. W. O. S. Long, Grand Secretary.
The Grand Master elect made the following appointments:
George Baird, Grand Lecturer.
A. F. Gibbens, Grand Marshal.
K. D. Walker, Senior Grand Deacon.
A. B. Alexander, Grand Pursuivant.
J. A. Kibbe, Grand Chaplain.
T. A. Bliss, Grand Tyler.

GRAND ROYAL ARCH CHAPTER.—A Convention of delegates from five of the seven chartered Royal Arch Chapters in West Virginia was held at the Masonic Temple, Thursday, and a Grand Royal Arch Chapter for West Virginia was constituted in solemn form. The following is a list of the elected and appointed officers of the Grand Chapter, all of whom were regularly installed by Dr. J. P. Little, Grand High Priest of the Grand Chapter of Virginia:

Thos. H. Logan, Grand High Priest.
Frank Rex, Grand King.
L. A. Luce, Grand Scribe.
Elijah Day, Grand Treasurer.
O. S. Long, Grand Treasurer.
C. T. B. Moore, Grand Captain of the Host.
Henry Reed, Grand Principal Sojourner.
A. F. Gibbins, Grand Royal Arch Captain.
C. Y. Lucas, Grand Master of Third Veil.
F. W. Sisson, Grand Master of Second Veil.
S. B. Bendell, Grand Master of First Veil.
J. H. Stallman, Grand Marshal.
J. A. Kibbe, Grand Chaplain.
Timothy Bliss, Grand Tyler.

After the transaction of business incident to its organization, the Grand Chapter was closed in solemn form until the Thursday succeeding the second Tuesday in November, 1872.

France.

A former citizen of this State, known to fame by the familiar cognomen of Patch, has laid the basis of a claim to the recognition of the latest posterity by the profound remark credited to him, that "some things can be done as well as others"—a remark which has the merit of being applicable to a variety of subjects and situations. We are reminded of it just now by the receipt of the Bulletin of the Grand Orient of France, which contains at length the debates at its annual assembly on the 4th of September last. The principal and most interesting question was the disposition of the proposed amendment to the constitution offered last year, and referred to a committee to "study" during the recess. The Grand Master, Babaud Laribiere, elected last year, was unequivocally committed to the suppression, and declared himself as only Grand Master, *ad interim*, accepting the functions of office only because the constitution, until amended, required the election of a Grand Master. The annual address naturally takes strong grounds on the subject, and the commission reported as the result of their study a strong conviction that the Grand Mastership being a needless complication of the official machinery ought to be suppressed. The question being under debate was considered purely from the stand point of utility, and the need of making the government of the craft conform to the ultra-republican ideas of civil government now prevailing in France. Not a word was said in regard to the Masonic aspect of the case, nor the slightest attention paid to the requirements of Masonic law. The nearest approach in this direction was the remark of the principal speaker in opposition. "The Grand Mastership is traditional, and symbolises Masonic unity. If you strike with too rude a hand at this symbol, there is danger that you will be unable to stop by the way, and ultimately fall into confusion and disorganization," and finally, by what we call a rising vote, the report of the committee was adopted, eighteen out of two hundred and thirty-one, voting in the negative, and thus the Grand Mastership was abolished.

In its place the executive functions devolve upon the "council of the order," composed of thirty-three members, elected by the assembly, with the power of choosing a President and other officers among themselves, so that practically the Grand Orient, instead of having one Grand Master, has thirty-three, a majority of whom must necessarily agree before any act can be consummated.

And this to-day is the anomalous position of a body, which has heretofore been accepted by the universal masonic family as a governing power in the craft, a power having nearly three hundred subordinates, and whose relations with all other powers have up to last year been unquestioned.

There are various reasons which might be cited as having in a greater or less degree influence this result, among others the hatred of the late Empire, and the strong determination to substitute for it a Republic and Republican ideas and institutions, a consummation, which, however, laudible in itself, is one that France cannot reach till more than one generation of her people have passed away, and her wild ideas have been tempered by time, and the spread of intelligence among the people. Out of the present confusion there will undoubtedly grow some form of monarchical government, as has already been the case before, and so these alterations will continue until France goes to school, and learns that her fine drawn

theories about liberty, equality, and fraternity, will not meet with the requirements of practical every day life.

These sentiments of political duty have found their way into and controlled the acts of Frenchmen in all their relations, until they have come to believe it their highest duty to make the Masonic association the exponent, and, so to speak, the mentor of acts with which we all know Masonry neither has, nor can have, anything to do, and hence the members of the Grand Orient have wrested that body from its Masonic character and functions, and made it the model of the civil government they desire to see established. However much we may sympathize with them in their aspirations for civil reform and civil liberty, we must, and do, most earnestly protest against their Masonic course, as not only violating the whole nature and theory of the institution, but as involving the Masons of other countries in the suspicion of being willing to use the craft for other than its legitimate purpose—a suspicion American Masons have never done anything to deserve, and which they will always resent to the extent of their power.

Another reason, and this underlies all the tergiversations of French Masonry, resides in the fact that the Grand Orient has, from beginning, ignored the ancient regulations which in this country and in England—whence, like us, they derived their first Masonic instruction—have preserved not only the form and substance of the society unaltered, but have prevented us from the attempt or even the desire to connect Masonry with political action, further than the admonition to be true to our country and its government, and always and ever to respect our civil rulers, until by lawful act they have been changed. The Grand Orient has sought to cumulate in its own hands the government of all the degrees and organizations into which Masonry is resolved, and, to compass this, has been obliged to ignore the original forms of the craft, and to set aside its venerable laws and institutes. It has therefore been practicing a Masonry of its own, and following a track with no defined boundaries. Like a ship at sea without a proper compass, it has been driven here and there by the force of circumstances, until at last it puts the climax to its series of extravagant acts by committing suicide.

We use the term advisedly for no regular Mason or Masonic body can for a moment recognize a Masonic body with thirty-three G. Masters, or—what in this case is the same thing—no Grand Master at all. We, on this side of the Atlantic, believe in and act on the axiom that "it is not in the power of any man or body of men to make innovations on the body of Masonry," and we therefore instinctively refuse to consider a Masonic body which deliberately falsifies the central idea of Masonic power in choosing to be directed by a committee instead of a Master.

While yet the Grand Orient was in the plenitude of its power, and deemed itself so firm and secure that no one would dream of questioning its acts, it undertook to be the propagandist of a sentimental abstraction, and in doing so, invaded the well established rights of an American Grand Lodge as well as those of a Supreme Council, the first having exclusive jurisdiction over the symbolic degrees, and the other ineffable ones in the same territory, the result was a suspension of intercourse with it by the Grand Lodges and the two Supreme Councils in this country. Somehow, the Grand Orient has never allowed it to appear as it believed the Americans in earnest, and not a word was said about it at the late annual session. We do not believe them as innocent as they would fain appear, and argue rather a certain contempt for masonic opinion and masonic usages, which opinion is strengthened by the action here reviewed.

The Grand Orient, will, however, find that while their former action erected a barrier which might have been removed by a simple withdrawal of the doctrines advanced in the report made by Hermitte and approved by the Grand Body, they have now walled themselves up against the Masonic world, and will find that however agreeable their internal relations may be, when their adepts go abroad they will find none so poor as to do them reverence. It is, perhaps, for the best that this last act should have been consummated, for when the present playing at Republic shall have given place to another form of government, the Grand Orient will be glad to reorganize, and that reorganization, we can tell them, will have to be on a Masonic basis before the Masonic authorities of the world will again consent to be made responsible for their vagaries by entering into correspondence and relations with them.—*New York Dispatch.*

Well Directed Benevolence.

Every week or two we read of the princely gifts of some rich man to an institution of learning, art or charity. And this is well. All honor to such benefactors. Their munificence deserves the highest commendation, and the more it is recognized and extolled the stronger will the public sentiment in favor of charity and generosity become. But we hope that our generous men will remember that there is no institution so grand and useful as a truly noble man, and that a few hundred dollars given to the struggling talent and aspiring genius will often yield a richer return than as many thousands locked up in the safe investment of a college or hospital. Brick and mortar beneficence is a splendid thing, but the kindness, sympathy and encouragement put directly into the heart and life of

some young man or woman struggling under a mountain of difficulties, by the gift and friendship of a wise patron, is worth more than all the marble in the world. One of the very best uses to which generous people can put their generosity, is just this, of cheering and helping worthy men and women to realize their highest aspiration.

Presentations.

KANSAS.

Since the close of the recent session of the Grand Lodge of Kansas, the retiring Grand Secretary, Bro. E. T. Carr, has been made the recipient of a magnificent silver service by the Grand Lodge.

We extract the following from the Leavenworth papers:

The representatives of the Grand Lodge of Kansas present were M. W. Grand Master, John M. Price; P. G. M., R. R. Rees; P. G. M., John H. Brown; P. G. Secretary, E. T. Carr; R. W. Grand Treasurer, C. Beck; E. D. Hillyer, P. G. S. W., and officers of the various lodges in the city.

The meeting was honored by the presence of a number of ladies, and was called to order by Past Grand Master Brown, who introduced the M. W. Grand Master Price. John M. Price, Grand Master, and as Chairman of the committee appointed by the Grand Lodge to procure the testimonial, made the presentation speech as follows:

Right Worshipful Bro. E. T. Carr:—The Most Worshipful Grand Lodge of the State of Kansas, at its last Annual Communication, resolved that some suitable testimonial should be procured and presented to you as an appropriate recognition of the distinguished services you have rendered to the craft as Grand Secretary.

In pursuance of this resolution we were delegated to carry out the wishes of that body. As the representatives, therefore, of the Most Worshipful Grand Lodge of Kansas, we appear here this evening for the purpose of performing the agreeable duty assigned to us.

It has been but fifteen years since the Most Worshipful Grand Lodge of Kansas was organized and set to work, and during the last ten years of that period, you have been its able, faithful and efficient Secretary.

In the performance of the many and varied duties of that high and responsible position, you have, at all times, enjoyed the fullest confidence and received the highest commendations of the fraternity throughout this entire Grand jurisdiction.

No words of mine, however expressive, no testimonial of theirs, however valuable, can convey to you their exalted opinion of you as a brother, or their profound gratitude to you for the eminent services you have rendered them.

Permit me, therefore, Right Worshipful Brother, in the name of the Most Worshipful Grand Lodge of Kansas, and in behalf of the brotherhood of the whole State, to present you this beautiful silver service, and beg that you will accept it, "not for its intrinsic worth or value," but as a lasting evidence of the unbounded confidence, the fraternal love, and the high appreciation of those whom you have served so long and so faithfully.

Mr. Carr replied briefly, saying that he believed he was one of the class that succeeded best by saying least. He accepted the gift with pleasure, and returned his most sincere thanks.

Past Grand Master Brown then introduced Hon. R. R. Rees, otherwise "Brother Dick," as one who had been identified with the Order in Kansas from its infancy, who had some interesting historical facts to relate in reference to this grand jurisdiction.

"Bro. Dick" delivered a most interesting off-hand talk on the first Grand Lodge of Kansas, which was organized by Mr. Richardson of Doniphan and Messrs. Payne and Rees from this county. There were then but three Lodges in the State, the one in Wyandotte county being unrepresented at their first meeting. There are now 114 Lodges in Kansas, and the Order is attaining still greater strength and prosperity every year. Judge Rees then spoke briefly of the necessary attributes of a true and lasting prosperity in Masonry. His address was listened to with great interest.

The silver service consists of fifteen various pieces, the silver service being inscribed as follows: "Presented by the Grand Lodge A. F. & A. M. of the State of Kansas to R. W. Bro. E. T. Carr, P. G. Secretary, as a token of friendship and appreciation of the services of a truthful officer, A. D. 1871, A. L. 5871." Each piece is inscribed with the letter "C."

BALTIMORE AND ST. LOUIS.

The Grand Commander of Maryland has sent on a silver salver ice pitcher and goblets, as a present to the "Knights Templar Band of St. Louis," under direction of Frank Boehm. This is the band that won the premium from the Band Masters, assembled at Baltimore in September last, and the above present was given as a slight testimonial of appreciation for the services rendered at the grand "Musical Entertainment" given by the Grand Commandery of that State. It is needless to say that the band are delighted with this distinguished honor.

Justice to Bro. Little.

In another part of this number we have already spoken of the outrageous mistakes made by our printers in the November number, and just as we go to press we have received a complaint from Bro. J. P. Little, G. H. P. of Virginia, that "either the typos were on a frolic and had not yet got sober, or that they had sprinkled the MSS. with red pepper and could not read them," and we rather think he is right.

In his article on top of page 220, November number, they make him say "An error made and corrected which came down from Solomon," instead of "The tropical splendor which came down from Solomon." Also, in the third paragraph of that article they made him say that the Legislature has absolved its allegiance, instead of your allegiance.

All such mistakes are crimes in a proof-reader, but we believe that such will not occur again—at least we are promised so.

Bro. Little, like all great men, writes a rapid and illegible hand, especially in abbreviations, such as "and," "the," "of," "if," &c., and a printer who is not accustomed to an author's style of words, is liable to mistakes, but we hope that the truly valuable contributions of Bro. Little will not again be mutilated by any such errors complained of. He writes good sense, and we want it so understood.

To the Lodges of A. F. and A. M. of the State of Missouri.

In view of the eminent and efficient services rendered the Masonic Fraternity of the State of Missouri by Bro John F. Houston, deceased, in the able discharge of his duties as Grand Master and Grand Lecturer of this Grand Jurisdiction, as well as the meritorious and sublime example he has left us as an upright man and Mason, it has been suggested by many distinguished members of the fraternity throughout the State that we should, in token of our respect and high regard for the illustrious dead, erect a suitable Monument to his memory over his grave, at Richmond Cemetery, where his remains repose; and it is proper that the lodges of Richmond and Lexington, with whom our lamented brother, for the last several years of his life, was most intimately associated, should take the initiatory steps in this commendable effort.

Therefore, the lodges of said cities, to-wit: Lexington Lodge, No. 149, Lafayette Lodge, No. 32, of Lexington, and Richmond Lodge, No. 57, and Unity Lodge, No. 409, of Richmond, have each appointed committees, and these committees have chosen the undersigned from their number, to raise the necessary funds for the erection of the monument, by soliciting contributions from the various lodges of the State, and also such voluntary contributions as individual members may desire to give.

We, therefore, through this circular, extend to each and every Masonic Lodge in the State of Missouri an opportunity to contribute such amount as they may desire, hoping to receive at least an average of \$5 from each, pledging ourselves that every dollar forwarded to us shall be judiciously appropriated in the erection of the monument. We hope there will be a liberal response from the lodges and the fraternity, as the larger the amount received the more costly and more creditable will be the monument erected.

The amount contributed by each Lodge and individual, will be acknowledged through the "FREEMASON," published in St. Louis. It is desired that the Lodges act upon this at their first stated meetings and report immediately, as it is necessary that the proximate amount of contributions may be known before we advertise for designs and bids for the monument. Brethren, the amount we ask is so small, and the object so commendable, that we confidently expect a prompt and favorable response from you.

The amounts donated by Lodges and individuals should be sent to Bro. Robert Hale, Secretary Monument Committee, Lexington, Mo., who will pay it to the Treasurer.

Yours, fraternally,

- JACOB A. PRICE, Chairman,
Lafayette Lodge, No. 32.
- WM. A. DONALDSON, Treasurer,
Richmond Lodge, No. 57.
- ROBERT HALE, Secretary,
Lexington Lodge, No. 149.
- R. B. KICE,
Unity Lodge, No. 409.

We, the undersigned, do cheerfully commend the object of the above circular to our Masonic brethren in this jurisdiction, believing it to be praiseworthy; and we unhesitatingly indorse the brethren who have this matter in hand, as good men and true, and worthy the confidence of the Fraternity; and we hope there will be a prompt and liberal response to their call.

- JOHN D. VINCIL, P. G. M.
- THOS. E. GARRETT, G. M.
- G. FRANK GOULEY, G. S.

Save Your Back Numbers.

From many Grand Lodge Librarians and from a very large number of individuals, we have received inquiries such as this: "Can you furnish me with the back volumes of THE FREEMASON, and if so, at what price?" We have but one answer to give, viz: "We can furnish no back volumes at any price." We have been offered many times the original value of our journal for back volumes, but as we placed a less value on our own work than others did, we printed no extra copies on speculation, and all we had left we parted with at original prices to Grand Lodge Libraries, and the last spare one we had we sent to the Banner State. (or rather Territory), Idaho, and we will to-day give four dollars a volume, bound, or three dollars unbound, for all complete sets of the first four volumes and pay all expense of transportation.

THE FREEMASON is becoming to be appreciated as a repository of universal Masonic history and truth, hence we advise our subscribers to save their copies. Subscribers only, can procure missing numbers.

Special Notice.

We had hoped during the past year that any necessity for apologies on our part had ceased, but as we have already freely expressed our feelings over the errors of an inefficient mail clerk, before we found out he was worthless, our readers will please accept our apology for failure in receiving their papers and promise now most emphatically, that it shall not occur again. We also promise that all who have missed copies, shall yet receive them, to make their volume complete, by dropping us a line, and stating the months or numbers missing.

Owing to the wilful negligence of the printers employed on our paper last month; the many errors we corrected in the proof, were not corrected in the form before going to press, hence the November number went out full of disgraceful errors. We are now promised by Mess. Sheffield & Stone, (our printers) that there shall be no more such botch work. The new volume will be out ahead of time and none but a first class mail clerk shall be employed.

Impostor.

LOOK OUT FOR "PROFESSOR CRAIG."

An impostor, bearing the real or fictitious name of "Prof. Alex. Craig," and who gives lectures on phrenology, comic readings, etc., recently visited Sharon, in Madison county, and although leaving a pleasant impression of his visit by donating the proceeds of his lecture to the Lodge, also left an impression on the mind of Bro. Pugh, S. W., that the said Craig might possibly be a humbug. Consequently we were written to, that his Masonic status might be ascertained. Craig left his card as a member of Ionic Lodge, No. 486, New York, Peter Martin, W. M., and the following will show that he is an impostor:

OFFICE OF THE GRAND SECRETARY,
NEW YORK, November 1st, 1871. }

R. W. J. L. Power, Grand Secretary:
Your esteemed favor of 24th ult., came duly to hand. I have searched the records of the Grand Lodge, and also consulted the Secretary of Ionic Lodge, No. 486, and have to announce to you that "Alexander Craig" is not now and never has been a member of Ionic Lodge, No. 486, of this city.
To confirm the fact that Ionic Lodge is the Lodge referred to, Bro. "Peter Martin" is Master of our Ionic Lodge at this time.
Truly and fraternally yours,
—Jackson, Miss. Clarion. JAMES M. AUSTIN,
Grand Secretary.

Grand Commandery of Massachusetts and Rhode Island.

OFFICE OF THE GRAND RECORDER, 95 1/2 WASHINGTON STREET.
To the Grand Commandery of Missouri:

At the Annual Assembly of this Grand Commandery, held in the City of Boston, Mass., on the 27th day of October, A. D. 1871, the following Grand Officers were duly elected, appointed, and installed into their respective offices:

- Sir Nicholas Van Slyck, Providence, R. I., R. E. G. C.
- Sir Charles A. Stott, Lowell, Mass., V. E. D. G. C.
- Sir Horace Daniels, Pawtucket, R. I., E. G. G.
- Sir Henry Chickering, Pittsfield, Mass., E. G. C. G.
- Sir Rev. George S. Noyes, Boston, Mass., E. G. P.
- Sir Tracy P. Cheever, Chelsea, Mass., E. G. S. W.
- Sir John Dean, Worcester, Mass., E. G. J. W.
- Sir William Parkman, Boston, Mass., E. G. T.
- Sir Alfred F. Chapman, Boston, Mass., E. G. R.

